Prayers to the Orient of Light

A translation and text of Shihābuddīn Yaḥyā Suhrawardī's *The Spiritual Influxes and Sanctifications*

(*al-wāridāt wa'l-taqdīsāt*)

Translated

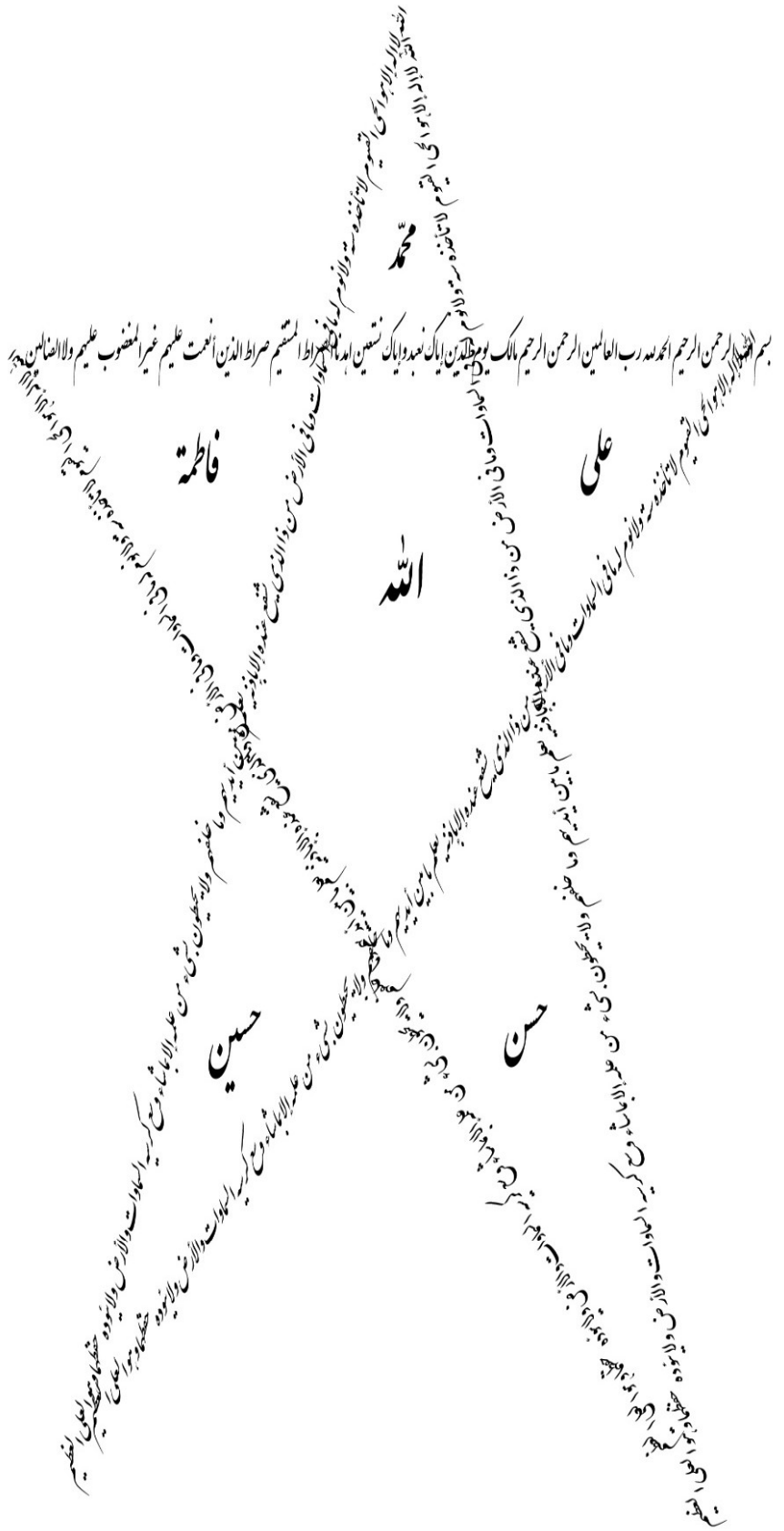
By

Wahid Azal

Together with Henry Corbin's introduction

and notes to *Le livre d'Heures*

Prayers to the Orient of Light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قسم والشمس وضحٰہا
قسم والفجر
قسم والضحیٰ
قسم والعصر

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(English translation with Arabic manuscripts and text)

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1. Astrology.	2. Hermeticism.	3. Iran.
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6. Planets	7. Prayer.	8. Religion.
9. Sufism.	10. Shihabuddin Yahya Suhrawardi (d. 1191).	
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O heart, to the Orient of lights make thy way,
In veils of pure radiance seek Beauty's ray!

Each atom that fell in the dust of the night,
Was opened by oceans of Infinite Light!

The Sun of Reality rose from the East,
And loosed every soul from the chains of the beast!

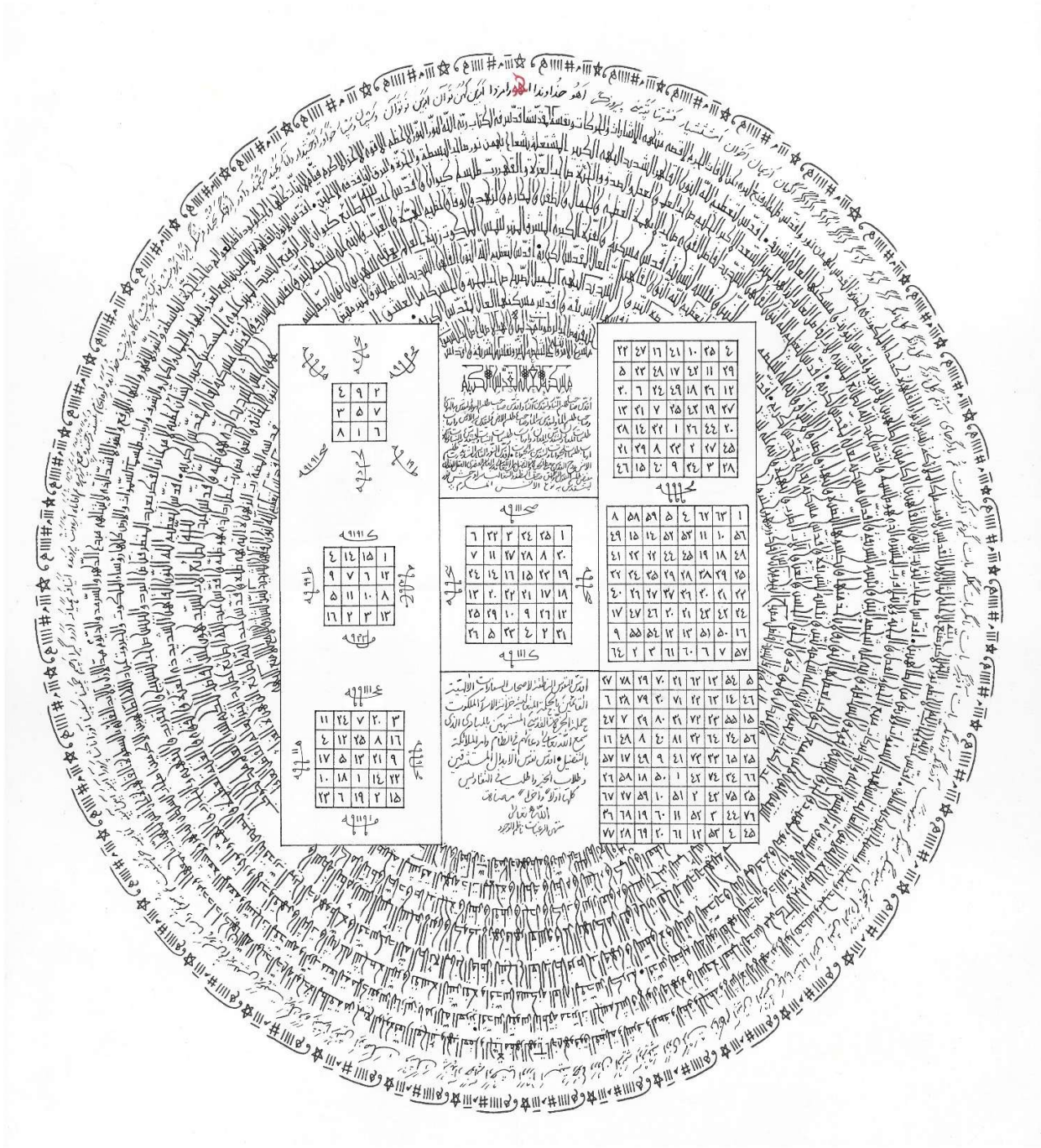
In the shade of splendors the world is made whole,
By Its shining forever endures every soul!

ای دل به سوی مشرق انوار رو
در پرده ی نور جمال یار جو

هر ذره که در غبار ستی فتاد
از بحر قدیم نور مطلق گشاد

شمس حقیقت ز مشرق دمید
جان را ز اسارت به پرواز کشید

در سایه ی انوار جهان شد تمام
هر چیز نماید به نورش دوام



To **Henry Corbin**

*From **Hūrqalya**'s secret flame his rising beam was freed,*
And even Midnight West confessed the Eastern Sun's new creed!

*His burst of Illumination struck the **barzakh** of the mind,*
Till reason dropped its fetters, and the Soul to Vision keyed!

From his subtle flare Suhrawardī's breath returned alive,
Each atom leapt in longing, by his morning impulse steered!

He poured the Wine of Zarwān through the chalice of all time,
And names of separation perished, while Pure Oneness took the lead!

If thou wouldst seek an Imām of Light in Europe's dusky lands—
By Truth, 'tis Henry Corbin: the new Master of Illumination, indeed!

خورشید هور قلیا ز ضمیرش شعله کشید،
سپهر مغرب از آن مشعل نور آتش دید

تجلی اشراق چون زد به برزخ هوش،
خرد ز خود بگسیخت به عالم مثال رسید

ز لطف شعله‌اش احیا شد آن سهروردی،
هر اتمی ز نفس وهبتی‌اش در طلب دوید

به جام زروان ریخت زمان و ملک و مکان،
که نام کثرت افتاد و وحدت محض پدید

اگر امام فروغ طلبی در غرب جهان،
به حق هنری کربن، شیخ الإشراق جدید

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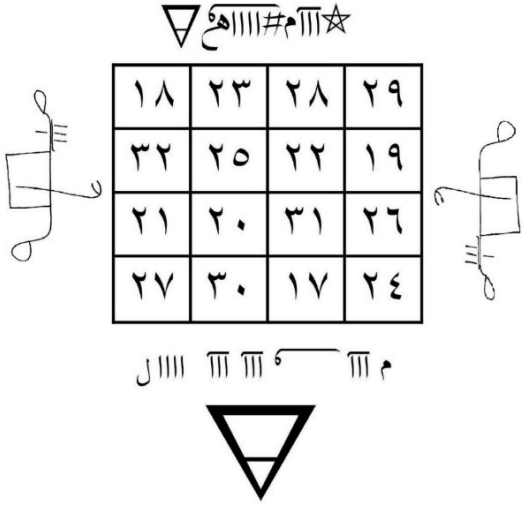

Transliterations

Unless noted otherwise, here we will be using a slightly amended version to the standard **Library of Congress** system in the romanization of Arabic and Persian,[1] which is now prevalent throughout all related disciplines. Transliteration under this system does not include the English translation of the relevant piece(s) by Henry Corbin, whose system of transliteration in the original French publication is left intact. In transliteration, where relevant, note that the definite article in Arabic will not be elided. Thus, for instance, '*the remembrance*' will be romanized as *al-dhikr* (الذّكر) rather than *adh-dhikr* and similar. We have generally preferred not to capitalize Arabic and Persian transliterations. However, capitalization will also occur whenever warranted.

Abbreviations

***En Islam iranien*, Tome II**	Henry Corbin *En Islam iranien: Aspects spirituels et philosophiques,* **Tome II**: *Sohrawardi et les Platoniciens de Perse* (Gallimard: Paris, 1971).
Karbāssīān	*Az vāridāt va taqdīsāt-i-sohravardī tā simīnādhā-i-āzar kayvan* (Shula: Tehran, 1402 *solar*/2023 CE).
L'Archange empourpré	Henry Corbin *L'Archange empourpré: Quinze traités et récits mystiques* (Fayard: Paris, 1976).
MS	Manuscript.

[1] Readers unfamiliar with this system, should consult the online resources, here https://www.loc.gov/catdir/cpso/romanization/arabic.pdf and here, https://www.loc.gov/catdir/cpso/romanization/persian.pdf (retrieved 1 September 2025).

MSS	Manuscripts.
Philosophy of Illumination	*Ḥikmat al-Ishrāq*, (ed.) John Walbridge & Hossein Ziai (Brigham Young University Press: Provo, 1999).
Piątak	*Between philosophy, mysticism and magic. A critical edition of occult writings of and attributed to Shihāb al-Dīn al-Suhrawardī* (1156-1191) (2018).[2]
Q	**Qurʾān**.[3]
Thackston	*The Mystical and Visionary Treatise of Suhrawardi*[4]*/Suhrawardi: The Philosophical Allegories and Mystical Treatises*.[5]
Three Treatises on Mysticism	*Three Treatises on Mysticism by Shihābuddīn Suhrawerdī Maqtūl: with an account of his life and poetry* edited and translated by Otto Spies and SK. Khatak (W. Kohlhammer: Stuttgart, 1935).
Walbridge (2010)	"*The Devotional and Occult Works of Suhrawardi the Illuminationist*," in *Ishraq* no.2 (2010): 80-97.[6]

[2] Łukasz Piątak, PhD thesis, online, https://www.academia.edu/48858411/Between_philosophy_mysticism_and_magic_A_critical_edition_of_occult_writings_of_and_attributed_to_Shih%C4%81b_al_D%C4%ABn_al_Suhraward%C4%AB_Doctoral_Dissertation_Warsaw_University_2019_ (retrieved 1 September 2025).

[3] Here we will be using the standard Cairo numbering for the verses while the citations of Henry Corbin in English retain the numbering of the Flügel 1834 edition. We have not preferred any single English translation of the **Qurʾān** in this publication over another. Often times the translations given are our own, or amended from existing ones. To save unnecessary clutter, we will not be indicating whose translation these may be, other than to provide the relevant Qu'ānic verse, number, and translation.

[4] The Octagon Press: London, 1982.

[5] Mazda Publishers: Costa Mesa, 1999.

[6] Online, https://iphras.ru/uplfile/root/smirnov/ishraq/2/9walbri.pdf (retrieved 1 September 2025).

Translator's Introduction

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يا نور الانوار

Guide the light unto the Light!

To translate liturgies, prayers and devotional works is never merely to transpose words from one language to another; it is to trace the radiance of a soul's *orientation* toward its origin, especially as prayer and liturgy constitute the core of any spiritual doctrine—and one particularly communicating directly its source and goal. The following is a complete translation of *al-wāridāt wa'l-taqdīsāt* (The Spiritual Influxes and Sanctifications) attributed to Shihābuddīn Abū'l-Futūḥ Yaḥyā ibn Ḥabash ibn Amīrak al-Suhrawardī (d. 1191 CE), the murdered witness (*al-shahīd al-maqtūl*), the Master of Illumination (*shaykh'ul-ishrāq*):[1] the liturgies, theurgic prayers and ecstatic utterances of a philosopher-mystic whose life was lived under the sign of the **Orient of Light** (*mashriq al-nūr*). In the last decade of the twelfth century of the common era, Suhrawardī was executed in Aleppo by the Ayyūbids,[2] accused of heresy and feared by straitjacketed exoteric religious bigots and ignoramuses for the uniqueness and luminous force of his philosophical and spiritual vision. These translated

prayers, supplications, liturgies and doxologies form a key element of the very vision for which he gave his life—just as those of the Primal Point, the Bāb (d. 1850), functioned some **659** years later in a similar fashion:[3] two figures, separated by the gulf of material time, yet united for us in a *connaissance* of their deeper Irano-Islamic metaphysical vision—for Suhrawardī was accused of the very thing by state orthodoxy that the Bāb would be seven centuries later.[4]

But unlike the Bāb (so far as we know) Suhrawardī himself had never stood before the court of his trial in Aleppo and declared, "I am a prophet" or "I am a messenger of God."[5] Yet the prophetic *function* permeates his work in ways that no jurist could fail to sense. For example, in the visionary recitals he consistently identifies the Active Intellect (*al-ʿaql al-faʿʿāl*)—Gabriel—in ways that clearly suggest this Figure to be his own alter ego and inner Guide, collapsing the line between angelic mediation and personal vocation.[6] At the close of the *ḥikmat al-ishrāq* (The Philosophy of Illumination), for instance, he speaks of the elevated status of his philosophical *opus* in terms signifying it as being something on par with scripture, a claim structurally identical to a sort of prophetic reception.[7] Yet what Suhrawardī offered was not prophecy in the forensic sense, but a theophanic station that blurred the classical boundaries between *ḥakīm mutaʾallih* (the *theosophianic* sage)[8] and *nabī* (prophet). Thus, his disciples, taking this inner logic to its natural conclusion, could exalt him as "the Messenger of God"—a phrase, as we quoted in the notes below, Shamsuddīn Shahrāzūrī reports with some seeming discomfort. However, as we shall see, the situation becomes even less ambiguous than even that. The jurists of Aleppo, trained to guard the doctrine of finality (*khātamīya*), inevitably interpreted these currents as heresy. In truth, Suhrawardī was not walking the halls of Islamic orthodoxy; he was reopening the doors of illumination (*ishrāq*), positioning himself as the heir to a perennial prophetic Wisdom that included in its lineage Zarathushtra and the Khosrawānī sages of ancient Iran; Agathodaemon and Hermes Trismegistus; the Greek philosophers; the Indian sages of the subcontinent; the Abrahamic prophet-messengers up to Muḥammad as well as the Sufis of Islam. For his part, Henry Corbin was deeply aware of this subtlety with its explosively

controversial implications;[9] and with the nuanced complexity that such a delicate point often demands, he held acute attention to all of its intricate details one by one. So while clearly being syncretic, Suhrawardī's Illuminationist *project* also goes way beyond any parameters of mere syncretism—and this, to us, is among those reasons why Corbin often insisted in characterizing it with the label of "prophetic philosophy."

Corbin's reading of Suhrawardī consistently emphasizes this very ambiguity, seeing in the *ḥakīm al-maqtūl* (the murdered sage) not a would-be usurper of Muḥammad's *seal*, but a restorer of the *sophia perennis* (*jāvīdān khirad*, *ḥikmat al-khālida*) whose vocation inevitably bore prophetic overtones.[10] Thus, to Corbin the *ḥikmat al-ishrāq* was neither a commentary within the bounds of scholastic *kalām* (theology) or *falsafa* (philosophy) nor a mere exercise in logic (as Walbridge and Ziai once thoughtlessly attempted to frame and disfigure it), but a revealed "Book of Light" (*kitāb al-nūr*) that its author demands to be approached as a sort of philosophical scripture for a new proverbial order: the Illuminationists (*ishrāqīyyūn*). In that sense, Suhrawardī appears as both philosopher and a prophet without a title (hence the more apt term *theosopher*), embodying thereby what Corbin would characterize as a 'prophetology of theophany', where wisdom (*ḥikma*) and revelation (*tanzīl*) coincide in the same figure. Therefore, if the jurists could only hear blasphemy in this, Corbin heard the re-emergence of the eternal Orient, the angelic Sophia breaking through once more in the form of a slain young sage. This is why Suhrawardī's death cannot be reduced merely to a tragic clash with jealous jurists or a political prince eager to appease them. It marked instead the perennial tension between the guardians of doctrinal closure and the figures who, by embodying Illumination, necessarily destabilize that closure (as is happening even today). In Suhrawardī's symbolic universe, Light does not end with a seal; it continually dawns in the soul of the *theosophianic* sage. As such, his trial at Aleppo may be read as a juridical attempt to suppress what was in essence an *alternative* prophetology—one not claiming legislative prophecy *per se* as normally understood, but nevertheless radiating a prophetic presence that exceeded the acceptable boundaries of post-*khātamī* Islamic orthodoxy.

That aside, since we have already mentioned the Primal Point, the Bāb, we should also mention that for years we have found a deep stylistic and visionary resonance and congruity between Suhrawardī and the Messiah of Shīrāz.[11] For example, one striking feature of the prayer entitled the "**Influx of the Supreme Sanctification for Each Day**" is its ecstatic cadence, which unmistakably anticipates the style of the Bāb's later litanies and epistles. The rolling rhythm of enumerated attributes—"the Most Exalted Majesty, the Most Perfect Completion, the Most Pervasive Generosity, the Most Noble Effulgence..."— builds in the same crescendo one finds in relevant sections of the *panj shaʾn* (The Book of the Five Grades)[12] or other invocations elsewhere. The structure of overwhelming superabundance, where one epithet cascades into the next, is not merely ornamental: it seeks to transport the reciter into an ecstatic state in which rational enumeration collapses into theophanic immersion. Equally telling are the apophatic turns of phrase —"Thy Light which has no end, nor can aught among things subdue Thee, nor is there any separation from Thee in any thing"—that mirror the Bāb's characteristic weaving of negation and superabundance. God is exalted beyond all affirmations, yet simultaneously floods every existent with Light. Such passages give this prayer a liminal quality: while rooted in Illuminationist cosmology, it pulses with a devotional intensity that would find its fullest expression in the Bāb's own massive theophanic corpus some seven centuries later.

Additionally, some of the practices detailed in the *Bayān*, such as the sanctity of the sun, the moon, and the four elements (and praying in their direction at certain times of the week and month), directly evoke a Suhrawardian perspective.[13] Suhrawardī's cosmology of Light was not merely an abstract metaphysical system but a ritualized ontology that sacralized the cosmic order as theophanic disclosure. In his schema, celestial bodies and elemental realities are taken as luminous hierarchies through which divine radiance manifests itself, demanding reverence and orientation. The Bāb's injunctions in the *Bayān* can thus be read as a continuation—even radicalization—of this Ishrāqī legacy, where metaphysical principles are embodied in devotional praxis. By enjoining worshippers to recognize the sanctity of the four elements and celestial bodies, the *Bayān* recasts

Suhrawardī's philosophy into a liturgical register, making cosmic symbolism not merely contemplative but performative. In this sense, the *Bayān* represents both a revival and a transmutation of Suhrawardī's *Ishrāq*, embedding the luminous metaphysics of Light and other elements within a new revelatory framework. What for Suhrawardī had remained largely visionary and philosophical becomes, in the Bāb's hands, codified as law and ritual for a new dispensation (*dawr*), thereby situating the Ishrāqī heritage at the heart of a lived religious community that is the Bayān.

Now, ever since first retrieved some two and half decades after his death, Suhrawardī's treatises and allegories have been read and re-read during the centuries following it as the foundation of his Illuminationist (*ishrāqī*) theosophy of Light. Yet behind the philosophical edifice lies a devotional heart that both resonates as well as resounds like a *prophetic* one: prayers that disclose the intimacy of his mystical orientation and theurgic practice. These prayers, long neglected or marginalized in Western scholarship, are here translated in full, offering a glimpse into the inner Suhrawardī. To approach and engage them is therefore to walk with him toward a Light that dazzles in the same tenor, cadence, and urgency as what Ḥayy ibn Yaqẓān tells Avicenna at the conclusion of that narrative[14]—as it were, the Suhrawardian *vade-mecum*. And contrary to the misguided opinions of a few contemporary scholars, we would go so far as to say that these prayers form an intrinsic feature to the Illuminationist project itself (nay, 'Revelation' *waḥy*). In his philosophical treatises one finds the metaphysics of Illumination; in his visionary recitals, the mythos of the Orient of Light; but in these liturgies and prayers one encounters the immediacy of a unique form of devotion. Translating them, therefore, has meant standing at the threshold where language strains to convey radiance and where the Light of Being ruptures instead. What follows, then, is both a translation and an attempt at *companionship* with Suhrawardī's voice of invocation as mediated by us and Henry Corbin.

In themselves, these devotional items also occupy a unique place in the intellectual and spiritual landscape of Islamic philosophy and mysticism alike. While Suhrawardī is most widely remembered for his moderately dense metaphysical treatises and symbolic

recitals, these liturgies and invocations reveal another dimension to his thought: a direct, devotional, and ecstatic address to the Divine with Its hierarchies of intelligences. They are not simply private supplications, but textual embodiments of the Ishrāqī vision as a whole, where philosophy, mysticism, ethics, and theurgy converge—hence why we call it the Ishrāqī *praxis*. As we have emphasized elsewhere, to actively engage with Suhrawardī's visionary recitals together with these doxologies, is to grasp the inner intention of the *ḥikmat al-ishrāq* (The Philosophy of Illumination) itself: his philosophical *magnum opus*. Corbin, and then a handful of scholars after him, clearly understood this situation well while some of our prominent contemporaries in the Western Academy often seem to vacillate or ignore it altogether.

As such, the present translation is undertaken with a dual purpose: to make these liturgies and supplications accessible to a wider readership beyond specialists, and to preserve the subtle cadences and metaphysical resonances that define Suhrawardī's Ishrāqī discourse. While our aim has been to remain faithful to both the language and the spirit of the texts translated here, we have also deliberately raised the linguistic octave to an openly scriptural tone while rendering them into English in such a way that retains their theological, esoteric, and poetic registers. In so doing, we have consulted the same manuscripts that Henry Corbin once did—most notably **AyaSofya 2144**, which this translation is chiefly based on, since it is the oldest known manuscript of the *Spiritual Influxes and Sanctifications* (*al-wāridāt wa'l-taqdīsāt*)—while also engaging critically with the limited secondary literature and sources that have touched upon these prayers during the preparation process. However, the critical secondary literature will not be dealt with in any extensive detail here, because the primary purpose of this publication has been for its readership to engage and be inspired by the Ishrāqī *praxis* itself that these liturgies, prayers, supplications and doxologies embody, evoke, and invoke. In other words, this present translation is specifically offered to be *actively used* for those drawn to its Illuminationist visionary universe and not merely shelved after a single reading. Given this, it is hoped that the translation will invite readers to encounter Suhrawardī not only as a mystical

philosopher, but also as an active practitioner of prayer as a true philosophical as well as prophetic vocation—and one whose words radiate the Light of the Orient of Being.

As Corbin did before us, here we would also quickly like to draw parallels between Suhrawardī and the pagan Neoplatonist Proclus (d. 485) who likewise composed theurgic prayers as an intrinsic feature of his unique Neoplatonic *praxis*.[15] Suhrawardī's *Spiritual Influxes and Sanctifications* clearly function as theurgical invocations aimed at invoking celestial presences and spiritual illumination—very much in the same vein as Proclus's theurgic hymns, which enact a circle that both begins with the gods and ends with them, forming a ritual of divine imitation (**μίμησις**) and participatory union. In both cases, prayer is not a passive entreaty but an active, transformative medium that bridges the human and divine realms. Thus, these liturgies, prayers, supplications and doxologies are not to be considered as mere ancillary embellishments (as some have mistakenly opined) but a structural part of his Illuminationist Path, designed to enact what might be called an *operative metaphysics*: the actualization of divine presence through luminous invocation. Similarly, Proclus's hymns and prayers were understood as mediations in which the soul ascends to the divine through ritual utterance, even music, and contemplative recollection. Both thinkers stand in a tradition where philosophy and prayer are inseparable, and where speculative vision is consummated by theurgic performance. The resonance between them demonstrates that the notion of prayer as the vehicle of gnosis—*connaissance* in Corbin's sense—crosses the boundaries between late antique pagan Neoplatonism and the Irano-Islamic Ishrāqī theosophy of Light as embodied by Suhrawardī, revealing a common logic of ascent and illumination.[16]

In this light, Suhrawardī's prayers emerge not as ornamental appendages to a philosophical system but as the very sites where metaphysics becomes embodied and enacted. They disclose the same conviction that animated Proclus—that divine realities are not merely to be contemplated abstractly but ritually *embodified* through acts of invocation, rhythm, and luminous speech. To pray is to enter into the current of the divine effusion itself, to participate in the descent and re-ascent of Light. This operative dimension

distinguishes both Suhrawardī and Proclus from purely speculative rationalism: for them, true Wisdom (*ḥikma*) is inseparable from liturgical praxis, where knowledge and presence coincide in theurgic realization. In this sense, the very form of the prayers—often rhythmical, incantatory, and charged with symbolic imagery—serves as a vehicle for interior transformation, reconfiguring the soul in accordance with the divine order it invokes. The theurgic act thus becomes both epistemic and ontological: a mode of knowing that simultaneously effects a change in being. For Suhrawardī, as for Proclus, such utterances are not simply directed *toward* the divine but proceed *within* the divine radiance itself, enacting a reciprocity between human aspiration and celestial effulgence. In this reciprocity, philosophy culminates not in syllogism but in *illumination*, where the soul is refashioned into a mirror of the Light it invokes—which, to us, in lieu of the clear evidence of the literature itself, is among the glaring reasons why Walbridge and Ziai's framing of Suhrawardī often makes little sense and is in fact both demonstrably false as well as negatively revisionist.[17]

As should be obvious from our foregoing comments, we take the approach of John Walbridge and Hossein Ziai as resting on a narrow historicist reductionism that amputates Suhrawardī's visionary and prophetic claims from the living body of his philosophy, forcing him into the mold of a merely "rationalist" or "Hellenizing" thinker and denying the self-evident Ishrāqī (Illuminationist) integration of philosophy, theurgy, and prophecy that the texts themselves declare. In so doing, Walbridge and Ziai have by and large distorted Suhrawardī into a safe academic caricature, stripping him of precisely that dangerous theophanic dimension which made him intolerable to the jurists of Aleppo and enduringly luminous to generations of seekers. To us, their revisionism is not neutral scholarship but a calculated misrepresentation that subordinates Suhrawardī's own voice to contemporary anxieties about premodern philosophy's legitimacy, thereby betraying the very Ishrāqī principle they pretend to explicate. What has resulted is an erasure of Suhrawardī's most radical contribution: the reassertion of philosophy as a prophetic vocation in its own right, inseparable from visionary unveiling and divine mandate. To deny this is to neuter his

project, reducing *illumination* to a metaphor rather than the ontological disclosure he insisted upon. In short, Walbridge and Ziai's reading is less a faithful exegesis than a domestication, one that blinds itself to the dangerous radiance of Suhrawardī's *Ishrāq*.

And on that specific note, we would like to emphasize here that with this publication we are seeking to challenge such entrenched and politicized Anglo-European academic gatekeeping surrounding the subject of Suhrawardī. For three decades, Walbridge and a group of predominantly white male Anglo-European academics aligned with him—notably including Łukasz Piątak—have sought to monopolize and so colonize this field of inquiry (and particularly around these specific devotional items). We assert that this era of academic exclusivity is at an end. Just as with the Bayān, we are committed to safeguarding this intellectual domain with resolve. It is also worth recalling that Walbridge was publicly rebuked by us in 2012 (initially on one of our blogs) for his attempt to erase and distort Henry Corbin's explicit scholarly engagement with these prayers long before Walbridge himself did (to which no scholarly acknowledgement was forthcoming by the Indiana University professor).[18] In that same context, he exposed himself to scholarly criticism by misreading a critical passage of the very same **AyaSofya 2144** manuscript at issue here in a published peer-reviewed article—an error that at the same time underscored his lack of intellectual integrity as well as lapse in philological competence.[19]

As for Piątak: while his doctoral dissertation does have its merits—with some of his arguments around *al-wāridāt wa'l-taqdīsāt* being valid[20]—it is also quite problematic in countless areas, the least of which are those issues revolving around the critical texts he has offered: texts not entirely critical, in places suffering from a myriad of philological gaps, solecisms, glaring misreadings, bad editorial decisions, and, in one or two cases, even interpolations and gross misattributions (for example, claiming a text of an item to occur in one or another **MS** when it doesn't) which has resulted in some parts of the Arabic text becoming nearly corrupted.[21] In his ambitious zeal to be first across the proverbial finish line, he failed to detect his own numerous errors or to properly fact check his thesis while getting there. While a handful of his critical analyses in the first and second halves of the

thesis are sound and in places even insightful, yet, to us, Piątak also does not push the boundaries far enough, repeatedly missing forest for trees. But unlike his Indiana University mentor, at least, he does deal with Henry Corbin's scholarship on these specific items with some level of even-handedness by citing it.

In late 2014, while we were still living in Berlin, Piątak contacted us via **academia.edu** on his own initiative, fishing for information on whether an edition or a complete translation of these prayers was forthcoming by us or anyone else, given that he had seen our uploads on **academia.edu**. Thanks to Zia Inayat Khan, at the time we only possessed a single copy of the **AyaSofya 2144 MS**.[22] Once appraised of the fact that we were still attempting to obtain the other **MSS**, Piątak was relieved (since he already had them), as producing a critical edition of this material as his PhD thesis constituted his Polish state-funded doctoral project. Unsurprisingly, he refused to share the other **MSS** with us on request and even reneged on his promise to do so after finishing his thesis. Nevertheless, long before his doctoral thesis was even completed in 2019,[23] we had already publicly self-published **i.** a draft vocalized Arabic text of the prayers to the planetary intelligences;[24] a **ii.** '*A translation and transcription of Suhrawardī's Oration of the Supreme Sanctification for each day from the Book of the Spiritual Influxes and Sanctifications (al-wāridāt wa al-taqdīsāt)*';[25] **iii.** a semi-critical Arabic text of the '*Glorifications to the Intelligences, the Souls and the Elements*';[26] and **iv. The Prayer of the Forty Idrīsid Names**[27]—never mind the fact that some of the introductory arguments in this latter piece regarding the non-Suhrawardian provenance of the **Forty Idrīsid Names** (with its possibly original Imāmī Shiʿite pedigree) was documented by us in public before him.[28] Yet not a single acknowledgement or citation of our work was forthcoming by him in his thesis (or subsequently), even though with the latter piece a few of his analytical arguments nearly replicated ours.[29]

When asked to explain himself, his response was dismissive: he claimed that our scholarly output on the same subject area was not "official."[30] Such a position reveals an assumption characteristic of entrenched Anglo-European academic gatekeeping—namely, that intellectual work is not recognized as legitimate unless sanctioned by established

Western institutions and their stamps of approval. By this logic, unacknowledged appropriation does not qualify as theft if it occurs outside officially recognized Western institutional channels. In this respect, the same form of erasure that Walbridge directed at Corbin was enacted by Piątak toward us. Such conduct is best understood as a continuation of hyper-politicized European Orientalist academic exclusion, gatekeeping, and intellectual monopolization[31]—alas, a very common but quintessentially colonial manoeuvre prevalent throughout Anglo-European academia (and one often perpetrated with impunity against natives or people of color). In response, we must draw a clear boundary and affirm, both to current actors and to any who may attempt to follow their lead in the future: a clear line has been drawn in the sand; from here on out, it will not be crossed and you shall not pass! And where this specific publication is concerned: no longer can the same excuses be made, since this publication will be catalogued and indexed by the **National Library of Australia** (indexing and cataloging that itself feeds metadata into a variety of professional indices)—thus obliging Piątak (or whoever else) to cite it.

These are among the reasons why, long ago, we ceased according legitimacy to the Western Ivory Tower as an institution along with a few of its actors in the Middle Eastern/Islamic Studies scene—let alone its corporate publishing arms, which serve the broader agendas of neoliberal capitalism and the Western colonialism that we oppose.[32] This is because, in its own context, it mimics some of the same corrupt processes of appropriation and absorption that the traditional Islamic seminary (*ḥawza*) has for centuries perpetrated against figures such as Suhrawardī, Ibn ʿArabī (d. 1240), Rumī (d. 1273), and Mullā Ṣadrā (d. 1641)—all figures who were during their lifetimes in some fashion victimized by the entrenched institutional bastions of Islamic orthodoxy; establishments that they even unequivocally denounced at various points—only to be later appropriated, absorbed, curated, and perpetually gatekept by them like some quaint museum piece after their lifetimes. So if Corbin once named the "Church" as "Ahriman,"[33] we, in our broader praxis and idiom, have extended his insight to include the Western Ivory Tower itself as a manifestation of the larger *ahrimanic* phenomenon operating during our age—since it

habitually treats Suhrawardī and comparable figures as *heterotopias* of colonial accumulation that it arrogantly believes it holds exclusive entitlement to, where ideas, objects, and persons are uprooted from their living contexts, frozen in *imperial time*, and guarded by usually white academics-*cum*-museum curators as jealous wardens to this *occidental* colonial imprisonment. Just as in the first half of the *Tale of the Occidental Exile*, where the soul finds itself cast into the dark prison of the Occident bound by forgetfulness and estrangement—the dark well of the city of *Qayrawān* where its inhabitants are oppressors—so too does the Western Ivory Tower often replicate this *exile* by severing luminous Wisdom (*sophia*, *ḥikma*) from its homeland in the Orient of Light. What sometimes passes for scholarship in such carceral spaces is but the echo of chains rattling in the cavern of captivity, not the song of return toward the Orient of Light. And let it be clear: we are neither of the Western Academy nor seeking its validation or approval (nor a career in it). As such, when a polemic is warranted, we shall deliver it without restraint or apology as did Suhrawardī before us—and we shall name names in so doing whenever justified. But we digress.

The translations found here have gone through various drafts and evolutions spanning a period of roughly **28** years. Originally, it was to be one of four proposed topics for a doctoral dissertation that never happened. In itself, we had already been planning on a complete translation of the *Spiritual Influxes and Sanctifications* as early as 1997, but until 2009 we only had Corbin's partial French translation to work with. Then, until 2016, **AyaSofya 2144** was the only full length manuscript in our possession. In the meantime, countless events, projects, circumstances, relocations, and even a series of personal tragedies got in the way of us returning to this project in earnest until the latter half of 2025 when we began teaching an online course on Suhrawardī beginning with his visionary recitals.[34] At this point, it dawned on us that these prayers and doxologies provided a fitting segue between the visionary recitals and a study of the *ḥikmat al-ishrāq* itself. As we are intent on uprooting Suhrawardī from the kind of flat, obtuse and over-rationalized reading offered by Walbridge, Ziai, and some of their followers—and thereby return the *ḥikmat al-*

ishrāq itself back to a kind of reading Corbin once offered—to us, these prayers and doxologies served as the optimum springboard to that specific end, and so we decided to assemble this volume based on the preexisting work that we had already undertaken since the late 1990s (much of which we had not previously publicized until now). This is because we had also been using many of its prayers and doxologies for our own personal devotional use in the course of our own spiritual wayfaring during most of that time.

Withal, since the 1990s our understanding of Suhrawardī and the Ishrāq has undergone an evolution and a decisive shift. With these translations, we argue that this work—though consonant in intention and meaning with the rest of his corpus—possesses a singular importance that has gone largely unnoticed. We maintain that its first seven items, the liturgies, were likely composed after the *ḥikmat al-ishrāq*—that is, soon after 1186 CE when he completed his philosophical *magnum opus*. A key indicator is that its opening text, *The Sacred Inscription* (*al-raqīm al-qudsī*), was explicitly cited against him and appears to have furnished the orthodox Aleppan jurists with the very pretext that they used to accuse him of heresy. In other words, these influxes are quite likely items authored in the late period of Suhrawardī's residence in Aleppo. Our contention, then, is that *al-wāridāt wa'l-taqdīsāt* functions as a kind of Ishrāqī scripture—indeed, an Illuminationist **Qur'ān**, as it were. While his philosophical trilogy remains essential for context, this work must be evaluated on its own merits and intrinsic authority, for its visionary, liturgical, and theophanic dimensions articulate an autonomous register of Ishrāq beyond the philosophical or even those of his allegorical narratives. Here the register is explicitly scriptural from beginning to end. Piątak correctly grasped the surface of the matter, but his dissertation ultimately failed to explore its deeper ramifications. Instead, his analysis wandered into seeking its architecture in previously exposited philosophical doctrine, when the text itself points to something far more controversial as well as fascinating and profound occurring within it all at the same time. In this publication—especially through the glosses we provide—we intend to correct this serious gap in the specific study of the *Spiritual Influxes and Sanctifications* (*al-wāridāt wa'l-taqdīsāt*). For that reason, we will not be

echoing Piątak's arguments in the analytical half of his thesis in our glosses, mostly because we consider the bulk of his argument to be largely irrelevant to what we are proposing here. Our approach proceeds from a different angle. Moreover, we have even less reason to engage Walbridge's 2010 piece, which in this context is even more irrelevant than Piątak's 2018 dissertation. However, we will be occasionally tracking Piątak's countless *faux pas* in his purported critical Arabic text. We have not tracked everything in the glosses, but we have highlighted enough to show that his text cannot be fully trusted because it is not entirely faithful as it has obscured far more than it has clarified.[35]

With that, in this text, before presenting our translation of the *Spiritual Influxes and Sanctifications* itself, we will first provide an edited English translation of Henry Corbin's introduction to his partial rendering of Suhrawardī's prayers and doxologies.[36] This introduction comes from *L'Archange empourpré: Quinze traités et récits mystiques* (The Crimson Archangel: Fifteen Treatises and Mystical Recitals), which Corbin entitled *Le livre d'Heures* (The Book of Hours), and it appears immediately following this translator's introduction. So as to avoid confusion with our present text, in it we have removed all cross-references to items in the original French publication—that is, all lines, phrases, and sentences referring to previous material in *L'Archange empourpré*. We are specifically offering this translation of Corbin because we believe it provides a valuable orientation to the devotional texts as a whole that follow it. Where relevant, Corbin's notes to his French translation of the liturgies, prayers and doxologies in *Le livre d'Heures* have been rendered into English and embedded as glossing notes to the corresponding items in our main text. These will be indicated.

Now, in Henry Corbin's rendering, the Arabic–Persian term *wārid* appears as "oration," emphasizing its discursive or rhetorical surface. Yet, to us, this misses the heart of the word's usage in Sufi and Illuminationist texts. *Wārid* does not primarily signify a spoken address but rather the inflow of inspiration or descent of grace upon the heart of the wayfarer—a sudden *influx* from the unseen into consciousness.[37] Thus, for us, to translate it as *influx* better conveys its phenomenology: something not produced by the self,

but entering into it, breaking through from the transcendent. It is the irruption of divine presence, the arrival of a thought, light, or unveiling—the *ishrāq*—that overwhelms ordinary discursivity. *Influx* therefore preserves both the passivity of reception and the dynamism of a force entering, where "oration" risks flattening it into mere speech. In one sense, this is also us reversing Corbin's own Heideggerian assumptions in his own rendering such that instead we are making *Being the house of language* rather than the other way around. As a consequence, we have also sometimes had to change his French wording slightly in our English translation of his introduction in order to reflect this.[38]

As for the translation itself: **AyaSofya 2144** is our master-text—our *stemma*—since, as mentioned, it is the oldest extant manuscript of it known, as no autographs have survived.[39] It was copied by one Sulaymān ibn Masʿūd ibn al-Ḥasan during the Ramaḍān of 625 AH (corresponding to August 1228 CE),[40] only 37 years after Suhrawardī's death. Although conjecture on our part, we surmise that there is every good reason to believe that whatever **MS** this specific scribe would have copied from, more than likely it would have come from original copies—or close to it. Following the translation, this **MS** is reproduced in full (based on the page-by-page scanned copy originally emailed to us by Zia Inayat Khan's secretary during 2009).[41] The arrangement of this **MS** is the one being followed here in modified and augmented fashion in both the translation as well as in the Arabic text. On one level, this means that we are not labelling the items per the manner that Shahrazūrī did, which Walbridge, Piątak, and others have uncritically followed. Whereas Walbridge, Piątak, and others rely on Shahrazūrī's classification and the testimony of the post–**Aya Sofya 2144 MSS**, our arrangement seeks to follow a logic that reflects, in our view, Suhrawardī's own thinking. Where this material is specifically concerned, according to Shahrazūrī's arbitrary listing, this classification is as follows: **i.** (34) The glorifications (*tasbīḥāt*) and **ii.** (35) the invocations to the planets (*wa daʿwāt al-kawākib*); **iii.** (36) The fumigations of the planets and their glorifications (*tabkhīrāt al-kawākib wa tasbīḥātuhā*); **iv.** (41) The glorifications to the Intellects, the souls and the elements (*tasbīḥāt al-ʿuqūl wa'l-nufūs wa'l-ʿanāṣir*); **v.** (43) assorted invocations/prayers (*adīʿa mutafarriqa*); **vi.** (45) The Solar

Invocations (*al-daʿwāt al-shamsīya*); and **vii**. (46) The Divine Influxes (*al-wāridāt al-ilāhīya*).[42] These are seven listed items in all that by their titles alone establish a direct overlap with some of the contents of the main **MSS** listed here. To us, this further bolsters the case for including what is known to have survived of them under the single title and cover of *The Spiritual Influxes and Sanctifications* (*al-wāridāt wa'l-taqdīsāt*).

While it is true that we cannot know for certain how Suhrawardī himself intended these liturgies, prayers and doxologies to be arranged—whether or not as individual items or as a block forming the individual pieces to a single Illuminationist doxological work—the manner in which the **AyaSofya 2144** scribe organized them in that *stemma* copy deserves consideration. In this edition, we have taken the four additional prayers that properly belong to *The Spiritual Influxes and Sanctifications* (*al-wāridāt wa'l-taqdīsāt*) and placed them after the point where **AyaSofya 2144** concludes, indicating with a pentagram star (✯) the point at which **AyaSofya 2144** ends and the four additional items begin. In our view, it is insufficient to argue that because Shahrazūrī labelled them separately—or, because later manuscripts scattered a few of these prayers and doxologies under other headings in a non-sequential or non-contiguous manner—that this thereby settles the matter. It does not. The esoteric-philosophical brotherhood Suhrawardī was clearly fostering—as his statements at the close of the *ḥikmat al-ishrāq* and elsewhere clearly indicate—would naturally have collected such practical writings of its founder (prayers, doxologies, and the like) within the framework of a single work rather than as disparate or scattered pieces. Unlike some of Suhrawardī's other devotional exclamations embedded within his philosophical and allegorical works, the items we designate as *The Spiritual Influxes and Sanctifications* (*al-wāridāt wa'l-taqdīsāt*) are not known to be tied to separate treatises in that way. For this reason, we believe that **(a)** adopting the labels of the **AyaSofya 2144** scribe, **(b)** following his arrangement, and **(c)** adding the four prayers not originally appended to that **MS** at its conclusion, provides greater internal coherence—and it is this rationale that underlies the form of our presentation in this publication.[43]

Topkapı Sarayı Müzesi Ahmet III 3271 is our second manuscript source, and here we have isolated the relevant material from the **MS** in the reproduction provided.[44] This follows **AyaSofya 2144** after which is offered **Topkapı Sarayı Müzesi Ahmet III 3217** (in *nastaʿlīq*),[45] which in its last third reproduces the whole of **AyaSofya 2144**. Our second **MS** was originally copied in 708 AH/1309 CE while the third was copied in 865AH/1461 CE. Then come scans to the relevant *folio* pages of **Ragip Paşa 1480**[46] (copied in 735 AH/1335 CE), following which we offer the relevant sections to **Topkapi Sarayı Müzesi Ahmet III 3232**[47] (12th century AH/18th century CE),[48] this being the latest **MS** to the last four. Then we give the scans for the illuminated **MS Topkapi Sarayi Müzesi Emanet Hazinesı 1006** in full.[49] The final item is a scan of a xerox sent to us by Sajjad Rizvi in 2012 CE of the relevant page to the lithograph edition of Mullā Ṣadrā's glosses on Suhrawardī's *ḥikmat al-ishrāq* (Tehran: 1315 AH/1897 CE: 357), which holds in its margin a version of the invocation to the Sun (**Gloss 43, § 159**). The latter piece is the same version of the text Corbin used for his French translation in *En Islam iranien*, **Tome II** (132-3).[50] Other than the page from the single lithograph edition of Mullā Ṣadrā's work mentioned, all of this material derives from Turkish manuscript libraries. Apparently, quite a number of contemporary Iranian scholars working in this area have long been barred or otherwise prevented from accessing these specific Turkish manuscripts—unless, that is, they were able to personally travel to Turkey and secure institutional permissions (which, where the **Topkapi Museum Library** is specifically concerned, has usually not been forthcoming). This fact alone provided one of the chief motivations for us to fully publicize these texts in this publication.[51]

Again, all of these mentioned above were also the same **MSS** utilized by Henry Corbin during his preparation for *Le livre d'Heures*. Our vocalized Arabic text of *al-wāridāt wa'l-taqdīsāt* has taken all of the above **MSS** into consideration, albeit we have not prepared our Arabic text as a critical edition with footnotes and apparatus highlighting variations. However, where we significantly diverge from **AyaSofya 2044** are in the final four items of our text, which do not occur in that early **MS** but in the five subsequent **MSS** following it.[52] These, especially the final **Hymn to the Perfect Nature**, for us, constitute an intrinsic feature

to *al-wāridāt wa'l-taqdīsāt* and so they have now been made a contiguous part of its text in this publication.[53] However, we should also mention that there occur consistent copyist errors throughout all of these **MSS**, beginning with **AyaSofya 2144** itself, and wherever glaring errors have appeared to us, we have corrected them. Several notable examples occur in the prayers to the planetary intelligences where the copyists have not been able to properly discern Suhrawardī's persianisms and as a consequence have introduced clear textual corruptions into their transcriptions.

Given this, our text here is not a verbatim reproduction of **AyaSofya 2144**. While **AyaSofya 2144** is indeed the *stemma* (and we have arranged our text according to its chronology of the liturgies, doxologies and prayers)—and even when carefully consulting the other **MSS** mentioned above—in some ways our text of *The Spiritual Influxes and Sanctifications* (*al-wāridāt wa'l-taqdīsāt*) is an attempted forensic reconstruction of an original preceding **AyaSofya 2144**. This is why we have opted out of offering a strict critical text, because to us the existing manuscripts themselves are in a few significant instances incapable of offering a completely faithful rendition of a version originally composed by Suhrawardī himself. This has also meant that a few extraneous material sometimes appearing elsewhere as prayers and doxologies attributed to Suhrawardī have not been included, since (even if they are by Suhrawardī) there are lingering questions about whether they should be included under the cycle of *The Spiritual Influxes and Sanctifications* (*al-wāridāt wa'l-taqdīsāt*). This has included **The Prayer of the Forty Idrīsid Names**—an item that does not occur in any of the **MSS** mentioned here—which, despite its reputation, is clearly not by Suhrawardī at all (a fact we have already proven elsewhere).[54] Hājjī Khalīfa Kâtip Çelebi (d. 1657), especially, seems to have popularized this misattribution during the 17th century CE in his *kashf'ul-ẓunūn*,[55] and it has been uncritically repeated ever since.[56]

Now, we contend that *The Spiritual Influxes and Sanctifications* (*al-wāridāt wa'l-taqdīsāt*) forms a specific cycle of Illuminationist orations (or *influxes*) that should begin with **The Sacred Inscription** (*raqīm al-qudsī*)—since its invocation to the talisman of humanity (*ṭilism al-basharī*) is in fact one to the archangel Gabriel, the Active Intellect, as the Lord of the

species to humanity, given that this item forms a sort of expanded and novel reiteration by Suhrawardī of **Qur'ān 96** (*al-ʿalaq*), even an esoteric commentary (*taʾwīl*) on it.[57] In other words, it and all of the subsequent material in *The Spiritual Influxes and Sanctifications* (*al-wāridāt wa'l-taqdīsāt*) should be taken as Illuminationist revelatory texts.[58] As such, given such an internal logic, this cycle of Illuminationist litanies and orations—the *influxes*—should end with **The Hymn to the Perfect Nature**: the individuated epiphany to the human wayfarer of the Lord of its species. The logic here follows the precise logic that Suhrawardī himself graphically illustrates to us throughout some of his key visionary recitals, never mind beginning with the universal and ending with the particular, from genus to species, substance to accident—or the primality to the finality. We will have a lot more to say about this in the relevant gloss to the main text. The first of these texts also underscores, and so very clearly highlights to us, the prophetic claim behind it animating Suhrawardī's Illuminationist project: a feature to this particular item that Suhrawardī's exoteric jurisconsult accusers would have likely noticed almost immediately. This, in itself, now further adumbrates how both the traditional Islamic religious seminary as well as the Western Ivory Tower have mutually domesticated as well as sanitized their respective representations of the Master of Illumination away from such poignantly rich controversies regarding significant elements of his thought—a feature that, for us, functions as a positive rather than a negative, opening up several complex and fascinating questions all at once.[59]

With that, and even though an Illuminationist revelatory text, the presence of the **Qur'ān** as pericope and rearticulation is found everywhere throughout *The Spiritual Influxes and Sanctifications* (*al-wāridāt wa'l-taqdīsāt*)—and especially in several of the items of the liturgical section, which constitutes its first half. We have glossed all of these in detail beginning with **The Sacred Inscription** (*raqīm al-qudsī*).[60] In particular, the Illuminationist *topoi* are braided with Qur'ānic idiom—*nūr* (**Q 24:35**), inheritance and viceregency (**Q 21:105**), the policing of *waswasa* (**Q 7:200; 41:36**), and the pedagogy of *istidrāj* (gradual luring to ruin) (**Q 7:182; 68:44**)—then intensified through ascetic warnings (e.g., *maskh*: **Q 2:65; 5:60**) and

speech-ethics (*qawl al-zūr*: **Q 22:30; 33:70**). Several items also refract the beatitudinal register—most notably the inheritance motif—so that the New Testament's "the meek shall inherit the earth" (**Mt 5:5**) resonates with "My righteous servants shall inherit the earth" (**Q 21:105**) within an Ishrāqī cosmology. The result is a scripturalized ethic of wisdom, reliance, and truthful speech, in which Suhrawardī's angelology is keyed to Qur'ānic pericopes rather than set against them. Functionally, the liturgical half of the work performs a *dhikr*-like *anamnesis*: it does not merely cite scripture but re-actualizes it as luminous presence. Some of the ethical prescriptions of this part are dazzlingly profound in substance and deep in their articulated execution, in a few instances almost mirroring the *nahj al-balāghā* (The Peak of Eloquence) and the *ghurar al-ḥikam* (The Exalted Aphorisms) attributed to the first Shiʿite Imām ʿAlī (d. 661). But there is simultaneously also a *fire and brimstone* quality present in a few of these specific items—even eschatologically worded at times—that is set explicitly to the Illuminationist metaphysical registers that makes them quite weighty and interesting, since this is Neoplatonism plainly adopting the sonorous and elliptical cadences of scriptural language. Given this—just as in the Bayānī writings—there are passages in *The Spiritual Influxes and Sanctifications* (*al-wāridāt wa'l-taqdīsāt*) where it is as though one stands before the **Qur'ān** itself, unbound and speaking beyond its two covers—but one which has simultaneously assimilated into itself the language, universe, and registers of Hermeticism, Neoplatonism, Zoroastrianism, Zurvanism, Gnosticism, Manichaeanism, and Sufism all at once. Here we also get to witness what we have elsewhere branded by the label *harmonia paganorum Abrahamica* (the Abrahamic harmony of/with the pagans). For this reason, while we will allow Corbin to make the relevant cross-references to Suhrawardī's other works; unless clearly relevant, in our own glosses we are deliberately avoiding this approach in the commentary and exegesis we will offer. Rather, our aim is to illuminate the strata drawn from elsewhere—pericoped yet simultaneously transfigured in Suhrawardī's hands—which, to our mind, constitutes a prophetic act in its own right.

With that, the first six items of *The Spiritual Influxes and Sanctifications* (*al-wāridāt wa'l-taqdīsāt*) are doxological liturgies rather than prayers *stricto sensu*. Only with the seventh

does liturgy turn into doxological prayer. From the seventh piece onward, the content is outright prayer and supplication. However, items **16** to **24** are specifically theurgical instructions attached to the prayers preceding them (items **9-15**), with the final one being Suhrawardī's given forms for the planetary sigils. As such, actual prayer and supplication in *The Spiritual Influxes and Sanctifications* (*al-wāridāt wa'l-taqdīsāt*) constitute only fourteen items (half) out of the overall twenty-eight that we have arranged things by here. This distribution underscores that the work is not a homogeneous liturgy or prayer book as usually understood but a carefully tiered composition, moving from liturgy to prayer, and from supplication to operative theurgy, while at the same time constituting a contiguous, uninterrupted Illuminationist corpus of doxology in the form of a single work. In other words, it is scripture. The presence of explicit instructions and sigillary forms reveals Suhrawardī's intent to bind visionary devotion with cosmological praxis. In this sense, the text embodies both an ascent of language into liturgy and then prayer and a descent of prayer into ritualized action.

At their core, the early influxes function as cosmic litanies of invocation, in which the supplicant calls upon the hierarchy of Lights to elevate and realign consciousness toward its principial origin. The *Influx of Vigilant Discernment* (item **2**) is constructed as a cascading antiphon—each rank of cosmic being responds with the same refrain: *"Elevate the remembrance of the Light, aid the People of Light, and guide the light unto the Light."* Angels, intellects, souls, the "Pure Ones," and even celestial bodies enter into chorus, testifying that *illumination* is not merely received but ritually *conducted*, transmitted through ordered praise. This initiatic rhythm situates the human reciter amid a cosmos already awake, already praising—and demands that human thought and utterance join that luminous solidarity. The *Pine-Tree of Light*, the *Supreme Luminary*, and the *Rider of the Orient* appear as mediating figures through whom divine radiance is conducted into the realm of embodiment. The *Influx of the Great Testament* (item **3**) shifts from cosmic plea to autohagiographic ascent narrative. Here the speaker is no longer merely invoking Light but has *become light-bearing*—casting off "the skin of darkness," ascending into the "more

luminous Assembly," clinging to the Throne of Majesty, and receiving consecration directly from angelic scribes. Yet illumination is instantly bound to ethical demand: *wisdom shall never enter the soul enamoured of worldliness*, nor shall one bound to homeland or habit pass into the *Court of Holiness*. The great figures of Zoroastrian angelology, Hermetic wisdom, and Qur'anic piety converge into a singular doctrine—the path to luminosity requires hunger, exile, and nocturnal wandering upon the Light while others sleep. What was previously prayer now becomes testament: a covenantal law *written in the scroll of the soul*. Taken together, these liturgies establish the central structure of Suhrawardī's Illuminationist devotion: praise is not ornamental but transformational—an ontological technology through which human souls ascend to their angelic counterparts. The worshipper moves from *invoker* to *participant*, from *reciter* to *witness*, from *one who names the Lights* to *one written into their register*. These are not metaphorical hymns but operational rites—*manuals of transfiguration*—announcing that every utterance is already overheard in celestial courts, and that every act of remembrance either *magnifies the Light* or *cements one further into tenebrous density*. It is this fusion of *liturgical poetics*, *metaphysical rigor*, and *eschatological immediacy* that makes the *wāridāt* unlike any prayer literature before or after it in Islam: not supplication, but *Illumination in motion*. And for this reason, it is not just a liturgy or prayer book, but—as far as we are concerned—a Book of scripture.

What emerges, therefore, is not merely devotional poetry but a liturgical metaphysics—a system in which cosmology, soteriology, and ritual speech are inseparable. These influxes do not *describe* Illumination; they *perform* it. The hierarchies invoked are not symbolic placeholders but operative presences, awaiting activation by human utterance properly aligned with their ontic rank. Suhrawardī here achieves what later Ishrāqī commentators only theorized: a practical esotericism, in which metaphysical ascent is staged through carefully modulated speech-acts. The soul advances not by speculation but by *recitation with ontological precision*. Such is the wager of Illuminationism—that reality responds to invocation, that the cosmos is acoustically structured, and that the right name, spoken in the right order, opens the gates of Light.

That aside, from **The Sacred Inscription** to **The Hymn to the Perfect Nature**, in this publication we have compiled a text of *The Spiritual Influxes and Sanctifications* (*al-wāridāt wa'l-taqdīsāt*) as constitutive of precisely **28** items of liturgy, doxology and prayer in total. Although there is extremely close overlap between specifically four of them[61]—which in itself may raise legitimate scholarly questions about independent textual provenance—these **28** items are those that have been reliably ascertained by us to constitute the cycle of *The Spiritual Influxes and Sanctifications* (*al-wāridāt wa'l-taqdīsāt*). The number itself is not arbitrary. Twenty-eight is the number of the Arabic letters in their canonical order, the alphabet by which the Divine Word manifests and the Names of God are disclosed. In the lettrist science of *abjad*, **28** corresponds to the value of the science of the balances (*ʿilm al-mīzān*),[62] where in assorted cryptograms it has long been recognized by many lettrists as signifying the seal of origination as well as its completion. Thus, the form of the collection is already a symbolic gesture: the *wāridāt* (influxes) unfold as a complete alphabet of sanctification, a cycle of praise that mirrors the very letters by which creation was first inscribed and then made complete. Moreover, in the Akbarian doctrine of Ibn ʿArabī, these twenty-eight letters are none other than the vessels of the *nafas al-raḥmānīya*—the Breath of the All-Merciful—by which the cosmos was exhaled into existence by God. Each letter is therefore a locus of Divine Self-Disclosure (*tajjalī*), and the full cycle of twenty-eight encompasses the plenitude of theophanic articulation. To situate *The Spiritual Influxes and Sanctifications* (*al-wāridāt wa'l-taqdīsāt*) within this numbered schema is therefore to read them not merely as a series of supplications, but as a cosmological alphabet of sanctification, mirroring the very structure of Being itself, hence one of the reasons why we argue that it should be taken as scripture and a "prophetic text."

Now, the final portion of the text just before **The Hymn to the Perfect Nature** (items **16-24**) lay out complete magical operations formed as liturgies of planetary address, where each of the seven classical planets is to be invoked through a careful alignment of astrological condition, ritual attire, symbolic comportment, and fumigatory compound. What emerges is a striking synthesis of astral science and embodied theurgy: the

practitioner must not only calculate dignities and hours but also assume the persona of each planet's patron community—Jewish, Christian, Persian, feminine, martial, scribal, or youthful—while enacting the gestures, dress, and incense proper to its nature. As will be seen, the result is a highly dramatized ritual cosmology, in which the stars are neither abstract forces nor inert bodies but living powers who respond when mirrored through human imitation. Here, celestial influence is made reciprocal: the planets impress their qualities upon the world, and the adept, by clothing and perfuming himself in their likeness, impresses his or her petition upon them. In such rites, the human being becomes a microcosm reflecting the heavens, a speaking image fashioned to draw down response from the planetary soul. The liturgy thus testifies to a vision of the cosmos as alive and personal, where dialogue between earth and sky is possible through ritual performance, symbolic embodiment, and the precise science of correspondences. While clearly being occult (or Hermetic), such practices can also be understood as a disciplined exercise of the Active Imagination itself, where ritualized images and symbols mediate encounters with transpersonal powers. At the same time, the donning of masks, the crafting of incense, and the traversal of celestial realms by visionary correspondence align these planetary rites with the techniques of shamanism, in which the practitioner crosses thresholds between worlds by means of symbolic death, transformation, and ecstatic address. In this sense, Suhrawardī's planetary rites find a close analogue in the Neoplatonic theurgy described by Iamblichus in the *De Mysteriis*.[63] For Iamblichus, ritual images, vestments, and material tokens were not superstitious trappings but divinely instituted "signatures" that allow the soul to ascend through the cosmic hierarchy and establish communion with the gods. Just as Iamblichus insists that the gods are drawn not by intellectual contemplation alone but by the material enactment of their symbols, so too does the final part of Suhrawardī's text prescribe garments, incenses, and gestures that render the adept a mirror of the planetary powers via the imprint of its unique planetary sigils and calligrams (item **24**). Both systems affirm that true theurgy rests in a participatory mimesis of the divine order, where the

cosmos responds to ritual imitation because it is bound together by hidden sympathies and correspondences.[64]

That said, it is no accident that this whole cycle of prayer and doxology culminates in **The Hymn to the Perfect Nature** (item **28**). Just as the theurgic enactments of Suhrawardī and of Iamblichus aim at mediating the presence of cosmic intelligences through ritual mimesis, so too the hymn by Suhrawardī embodies the ascent from the multiplicity of planetary masks to the encounter with the singular guiding spirit of the soul. The planetary rites discipline the imagination, teaching the adept how to assume forms, channel powers, and traverse the symbolic cosmos; the prayers leading up to the hymn ground these in the Ultimate Divine Reality; the hymn then gathers these fragmentary correspondences into a unified invocation of the Perfect Nature, that inner *daimon* or guardian angel who is both the sum of the celestial influences and their transcendent mediator. In this progression, the practitioner moves from ritual dialogue with the stars and then prayers to God to direct address of the archetypal Companion, the one who reveals the true *telos* of the soul's journey. In this way, the Perfect Nature stands as the luminous axis where astrology, theurgy, prayer and illumination converge. It is the Figure through whom the cosmos itself becomes transparent to its Divine Source. From a Jungian perspective, the invocation of the Perfect Nature can be understood as a paradigmatic exercise of the Active Imagination, in which the psyche encounters its own archetypal Self in visionary dialogue. Thus, the Ishrāqī doctrine and the Jungian psychology meet on common ground: both disclose the soul's most intimate guide as an imaginal *presence* who mediates between the human and the divine, because this is the soul's individuation—its encounter with its true Self, its 'Lord' and 'Divine Name' of which it is the Manifestation (*maẓhar*). And in its broader anthropological horizon, **The Hymn to the Perfect Nature** resonates with shamanic initiations, where the adept is guided by a spirit-companion through ordeals and transformations, learning thereby to navigate the thresholds between worlds.

With that, following our English translation of *The Spiritual Influxes and Sanctifications* there are glosses to each of its items that constitute its endnotes operating to that end:

endnotes which will act in that capacity by us and Corbin. Much of them are our own accumulated notes on this text spanning twenty-eight years that have now been properly formatted for this publication. However, we urge the reader to take the glosses only as a proverbial backdrop and treat the text itself with the exclusive attention that it deserves, using such glosses for their own edification at a later time whenever needed—which also means that the glosses on *The Spiritual Influxes and Sanctifications* should not be taken in the usual form of scholarly sourcing either (although, whenever required, we have indeed sourced whatever has required sourcing).[65] This is because the point of this translation has not been primarily as a scholarly one. Rather, to reiterate the point again, our primary aim has been to make these prayers and doxologies available as an object of regular personal (or even collective) devotional use for those readers so inclined, not to mention as a sort of doxological background to the study of the *ḥikmat al-ishrāq* itself (along with the visionary recitals). That we have pursued a scholarly method should be taken as secondary and incidental to this primary aim. As such, the glosses are precisely that—in one sense, even an independent work standing on its own—and so should not be taken as mere scholarly endnotes, albeit on the surface they may even appear that way. The reader using this text as a devotional work should refer to the glosses only whenever requiring an expanded context to the passages in question. Therefore, in one sense, the glosses act as a sort of traditional *marginalia* and commentary on *The Spiritual Influxes and Sanctifications* (*al-wāridāt wa'l-taqdīsāt*).

We should also mention here that another reason behind our motivation to offer this publication and these translations *now* is because at a time when certain controlled messianisms belonging to cultic networks are packaging their ridiculous ideas in the form of a (post-)Islamic astro-theology, here in Shihābuddīn Yaḥyā Suhrawardī, the Master of Illumination, we get to witness what genuine esoteric stellar theurgy is actually all about in its genuine form. This is not the tawdry play-acting of algorithmic charlatans, but the luminous vision of a medieval Iranian philosopher-sage who spoke the true language of the stars. It is not empty spectacle manufactured for manipulation, but an authentic

metaphysics of Light grounded in Wisdom (*ḥikma*) and Sanctity (*qidāsa*). In short: the real thing, against which every counterfeit coin is instantly exposed.[66] For Suhrawardī, the heavens were not a stage for fantasy projections, but the Living Book of Divine Symbols to be read by the purified intellect. His stellar theurgy was never about constructing ideological machinery, but about unlocking the luminous correspondences between the macrocosm and the microcosm. To recover his voice today is to remind ourselves that where the spurious burns out in spectacle, the true flame of Wisdom endures in silence and genuine Light.

Now, because Suhrawardī's prayers and doxologies move in a register at once scriptural and ecstatic, their translation demands a language capable of carrying both gravitas and visionary fire. The cadences of the **King James Bible**, with its elevated diction, parallelism, and sonorous rhythm, provide precisely this resonance. By employing a modified King Jamesian idiom—retaining the archaism where it dignifies, while tempering it for clarity—we have sought to render Suhrawardī's orisons not as dry historical relics but as living acts of invocation. This idiom situates them in a lineage of sacred utterance recognizable to a sensitive anglophone ear, conveying their solemnity, beauty, and theophanic charge without collapsing them into modern linguistic banality. Additionally, and as is our established style, in translation, whenever the text refers to God as the Absolute (i.e. the Godhead, the Essence, the Light of lights) it will be rendered with the capitalized "*It*." However, whenever the text refers to a locus of manifestation (*maẓhar*), whether male, female, or otherwise, it will be rendered in line with the gendered expression appropriate to that locus and capitalized (i.e. He/She/They, as needed). This way, the apophatic and transcendent Godhead remains ungendered, while the theophanic forms retain their gendered *embodification*. Throughout the translation, occasionally some Arabic terms will be transliterated and put inside parentheses () while single word glosses aiding the flow of comprehension will be placed inside brackets []. We should also mention that in our Arabic edition of the text, sometimes we have refrained from modern paragraphization, preserving instead the continuous block format as it appears in the

manuscripts. This is especially the case with the prayers to the planetary intelligences and everything following after it (items **9-28**). With the others, however, we have versified.

Withal, before beginning the text of our translation of *The Spiritual Influxes and Sanctifications*—as well as before the commencement of the Arabic text of *al-wāridāt wa'l-taqdīsāt* itself—we offer a poignant item by Ṣubḥ-i-Azal (d. 1912): His sonorous **Prayer of Light** (*duʿā al-nūr*) from an early prayer book by Him.[67] The reason we have placed this item first before the main text is deliberate. First, it is to briefly demonstrate to those unfamiliar of the deepest existing resonance between the Ishrāq and the Bayān. Second, it is because we are unashamedly claiming Suhrawardī and the Ishrāq for the Bayān as a living tradition. For in the *duʿāʾ al-nūr*, we encounter the very same luminous vocabulary, invocatory rhythm, and metaphysical thematics that Suhrawardī employs in his prayers: the ceaseless naming of Light (*nūr*) as divine attribute, the cascading enumeration of its modalities, the recognition of illumination as both ontological ground and salvific influx. Just as Suhrawardī invokes Light as the axis of his orisons, so too does Ṣubḥ-i-Azal's prayer situate the worshipper in an ocean of radiances, where God is endlessly hailed as *O Light, O First! O Light, O Last! O Light, O Manifest! Light, O Hidden!* In both voices, Light is not metaphor but Theophany itself, a direct influx of the Divine into the seeker's heart. By beginning here, we frame Suhrawardī's Ishrāq not as a closed medieval doctrine but as a living current that finds its natural echo in the Bayānī inheritance, and in doing so affirm a continuity of Illumination that transcends centuries. By setting Ṣubḥ-i-Azal's *Prayer of Light* before Suhrawardī's own invocations, we invite the reader to hear a harmony across centuries—a resonance of Ishrāqī and Bayānī tongues both drinking from the same fountain of illumination. What follows, then, are not mere texts for antiquarian study by "specialists," but liturgies and prayers that continue to breathe, surge, and irradiate in the present for whosoever wishes to reach out to the Orient of Light. To translate them is to risk being scorched by the very Divine Fire they carry; yet it is also to pass on a flame that is not ours to withhold. We believe that only by retaining the force of their original cadence and atmosphere can something of their illuminative power reach the reader in English. Given

this, and as we have already stated a few times here, we are neither writing or translating for academic specialists. Instead, this is our offering unto to the **People of Light** and Illumination in the present timeline as well as our way to undermine the gatekeeping of the traditional religious seminary (*ḥawza*) and secular Western Ivory Tower both on the subject of Suhrawardī.

In making these translations of Suhrawardī, our aim has not been to modernize Suhrawardī nor to dilute his visionary voice, but to let his invocations resound in English with something of their original majesty. If we have chosen a heightened, scriptural cadence, it is because these prayers belong to the same world of sacred utterance that speaks through psalms, supplications, and revelations. To render them otherwise would be to strip them of their very atmosphere. May the reader, then, encounter in these words not only the **Philosophy of Illumination**, but the Light (*nūr*) of prayer itself—an *influx* from that same Source which Suhrawardī himself never ceased to seek. For these prayers are not relics of a bygone mystic, but living fires that still kindle hearts. They summon us beyond the confines of intellect into the radiance of vision. And if they awaken even a single spark of illumination in the soul, then their journey into English via our hands—and a journey spanning nearly 28 years until reaching this particular destination—has not been in vain. Moreover, and as far as we are aware, this publication stands as the first complete translation of *al-wāridāt wa'l-taqdīsāt*; and now that a complete English translation has been offered, we invite the Iranian community of scholars to finally offer a complete, annotated Persian translation of this work in entirety.

Finally here, we would like to formally take the opportunity to thank Zia Inayat Khan, Suhrawardi Gebel, Trey Spruance, Timothy Johannessen, Carol Murphy, Mohammad Malaki, Aydogan Kars, Habibullah Shahbazi, the late Hossein Ziai, the webmaster for the **Digital Occult Manuscripts Library**, Sajjad Rizvi and Siyyid Nizamuddin Ahmad for their help and support at various stages of this project over the years, as well as more recently the enthusiastic group of participants of our online Suhrawardī course who inspired us to finally bring this project to port after 28 years (since better late than never). We also wish

to thank Malīḥeh Karbāssīān for her recent groundbreaking Persian scholarship on these prayers as well as to Farzāneh Gushtāsb for hers regarding the school of Āzar Kayvān[68]—and to Dan Sheffield for first introducing us to their pioneering work. Amir Karimabad for generating the unique planetary sigils as fonts for us. To our indispensable and irreplaceable apprentice: Sakīna Qurratu-ʿAynī. This publication is dedicated to them. It is also dedicated to the memories of Henry and Stella Corbin, for with these Illuminationist liturgies, prayers and doxologies, we have finished what they started and especially fulfilled Henry's wish to produce an edition and complete translation of these texts. But most of all, it is especially dedicated to that illimitable Light (*nūr*) and **Sīmorgh**—*Nargis*—Who takes on innumerable forms and reveals the epiphany of Herself through many faces as the celestial Guide (*murshid*) and **Imām-Creatrix**: the **Soul of Holiness**,[69] the **Luminous Pine-Tree** (*ṣanūbara al-ḍawʾ*), the holy ***Sakīna***.

وَاللَّهُ خَيْرُ النَّاوِرِينَ إِنَّهُ هُوَ خَيْرُ الشَّارِقِينَ

Brisbane, Australia.
Wujūd, 15th of Quddūs **NUR 20**
Istiqlāl, 5th of Qudrat **178 BE**
7th of the Dawra al-Jūd, **Kawr 147**
Yawm al-Jumʿa, 24th of Rabīʿa al-Thānī **1447 AH**
Jomʿi, 25th of Mehr **1404 *shamsī***
Friday, 17 October **2025 CE**.

Notes

[1] Here we will not be offering either a chronological biography of the Master of Illumination or a summarized synopsis of his doctrines. For that, we direct the reader instead over to Mehdi Amin Razavi's extremely useful introductory primer *Suhrawardi and the School of Illumination* (1st edition, Curzon Press: London, 1997; 2nd edition, Routledge: London, 2013). For those requiring a briefer synopsis, the online entry on Suhrawardī by Roxanne Marcotte in **The Stanford Dictionary of Philosophy** also acts as a quite valuable and succinct summary, see https://plato.stanford.edu/entries/suhrawardi/ (1 September 2025).

[2] In his biography of him in the *nuhzat al-arwāh*, Shamsuddīn Shahrazūrī (d. 1288) frames matters this way:

> ولما فارقنا من المشرق وتوجَّه إلى حلب وناظر بها الفقهاء ولم يجاره أحد، ذكر تشيّعهم عليه، فاستحضرَهُ الملك الظاهر واستحضر الأكابر والفقهاء والفضلاء المتفنِّنة ليسمع ما يجري بينهم من المباحث، فتكلم معهم بكلامٍ كثيرٍ وظهر له فضلٌ عظيمٌ، وعلماً باهراً، وحسنَ موقعه عند الظاهر وقرّبه وصار مكيّناً عنده محتفَظاً به .فازداد تشيّعُ أولئك عليه وعملوا محاضر بكفره، وسيرُوها إلى دمشق إلى صلاح الدين، وقالوا: إن بقي أفسد اعتقاد الملك، وإن أطلق أفسد أيَّ مَسلَك، وزادوا عليه أشياء كثيرة. فبعث إلى الظاهر بخطِّ القاضي الفاضل أن هذا شهاب الدين لا بُدّ من قتله، ولا سبيل إلى إطلاقه بوجه. ولما تحقق شهاب الدين الحال اختار أن يُترك في بيت ويُمنع الطعام والشراب، إلى أن يَلقى الله عز وجل، فَفُعِلَ به ذلك، وتُمّم الظاهر عليهم بعد ذلك، والله أعلم بصحّة ذلك. والذي تحقَّقتُه وجدت أن عمره نحو ستٍّ وثلاثين، وكان عمره في بعض الروايات ثمانٍ وثلاثين سنة، وقيل خمسين. وكان معتدل القامة، واللحية أحمر الوجه، يسافر كثيراً على قدمه. ولو حكينا ما بلغنا من كراماته لطلَّ الكَلام وكذِّب به بعض الجاهلين الغافلين. وكان مقتله في آخر سنة ستٍّ وثمانين وخمسمائة، وقيل ثمانٍ وثمانين وخمسمائة هجريّة. وكان شافعيَّ المذهب، عالماً بالفقه والحديث والأصول، وكان في غاية الذكاء.

> When he departed from the East and went toward Aleppo, he debated with the jurists there, and none could contend with him. They mentioned his Shiʿite leanings, so al-Malik al-Ẓāhir [Salāhuddīn's son and the Ayyūbid potentate of Damascus] summoned him, and he gathered the notables, the jurists, and the learned men of diverse accomplishments to hear the discussions that would take

place between them. He spoke with them at great length, and a mighty excellence was manifest in him, with brilliant knowledge, and his standing with al-Ẓāhir became favourable. He drew him near and gave him a secure position and protection. But this increased those men's hostility toward him, and they drew up official depositions charging him with unbelief and sent them on to Damascus, to Salāhuddīn. They said: "If he remains, he will corrupt the belief of the prince, and if he is released, he will corrupt any path." They added against him many accusations. Then a letter was sent to [Malik] al-Ẓāhir in the handwriting of al-Qāḍī al-Fāḍil, stating that this Shihābuddīn must necessarily be killed, and there was no way at all to release him. When Shihābuddīn realized the matter, he chose to be left in a house, deprived of food and drink, until he should meet God, granderous and majestic.

So it was done to him in that manner, and al-Ẓāhir later regretted it, though God knows best the truth of the matter. What I have ascertained is that his age was about thirty-six years, while in some reports it is given as thirty-eight years, and it is also said as fifty. He was of medium stature, with a reddish face and beard, and he travelled much on foot. Were we to recount what has reached us of his miracles, the discussion would get too long and some of those ignorantly heedless ones would deny it. His death occurred at the end of the year 586 AH, though some say 588 AH. He was of the Shāfiʿī school of law, a scholar in jurisprudence, *ḥadīth*, and legal theory, and he was of extreme intelligence (*my trans.*)

In *nuhzat al-arwāh wa rawḍa al-afrāḥ* [*fī tārīkh al-ḥukamāʾ wa al-falāsifa*] (Sojourn of the Spirits and the Grove of Joys [regarding the history of the sages and philosophers]), edition ʿAbdu'l-Karīm Abū Shuwayrib (Jamʿiyyat al-Daʿwa al-Islāmiyya al-ʿĀlamiyya: Tripoli, 1988): 380-1 (this edition, although widely available, appears to be defective in countless instances with the text of its biography of Suhrawardī incomplete). On the previous pages we specifically read:

كان يُظهره من العجائب بقوّة روح القدس، فاجتمعت كلمتهم على تكفيره وقتله حسداً ونسبوا إليه العظام، وقالوا: إنّه قد ادّعى النبوّة وهو بريء من ذلك...

...he used to manifest wonders by the power of the Holy Spirit. So they united in their word to declare him an unbeliever and to kill him out of envy, and they

> ascribed to him enormities, saying: "He has claimed prophethood!"—yet he was innocent of that...(379: *my trans*.)

For the definitive contemporary, analytical treatment of the political intrigues and circumstances that led to Suhrawardī's trial and death, see Roxanne Marcotte "*Suhrawardī al-Maqtūl, The Martyr of Aleppo*," al-Qantara 22 (2) (2001): 395-419, online, https://al-qantara.revistas.csic.es/index.php/al-qantara/article/view/219/212 (retrieved 1 September 2025). Based on one of her sources, Marcotte also places Suhrawardī's death a year later than usually recorded and in 1192 CE. However, her source (Ibn Khallikān, writing between 65-80 years after the event) merely asserts that his deceased body was carried out of the prison citadel of Aleppo in January 1192 CE, and not whether this was when his actual death occurred. We cite here the opening quote of her article:

> On Friday, the 29th of *dhū al-ḥijjah*, 587 [January 17, 1192] after the hour of prayer, the corpse of Shihāb al-Dīn al-Suhrawardī was carried out of the prison of Aleppo, and all the partisans of that man dispersed and left him (ibid., 395).

However, towards the end of the article she also cites Ibn Abī Uṣaybīʿa (d. 1270), who states:

> This [news] reached al-Shihāb [al-Dīn al-Suhrawardī], and he asked al-Ẓāhir to be imprisoned and be deprived of food and drink till he dies. So, this is what was done. However, it is said that al-Ẓāhir ordered him to be strangled in his cell. He was strangled in the year 587/1191 (ibid., 417).

While she mentions Suhrawardī's prophetic claims in passing, like many of her colleagues Marcotte avoids any in-depth treatment of it. Yet this factor is, in our view, the key to unravelling both the cause of Suhrawardī's death and many otherwise opaque aspects of his thought. Both the religious seminary and the secular Ivory Tower have so far been hesitant—or otherwise silent—in giving this crucial point the analytical depth it deserves. More than other works, Suhrawardī's prayers and doxologies prove the case, for in that milieu such compositions (and particularly what he says in them) were typically produced by Sufi saints of high rank or prophetic claimants. Additionally, for us, to label these prayers merely as "occult" (without any further qualification) is also to obscure the situation, since labelling it as just that situates (and so dismisses) it as a sort of philosophical quirk rather as something far more central and important to Suhrawardī's doctrine—namely, his

own place in the doctrine and the aim of what the novelty in his doctrine is supposed to actually represent. Thus, leaving these items merely with the label of "occult prayers" is in some ways a domesticating academic sleight of hand. As his own language shows when dealing with it, it was in the interest of Shahrazūrī to downplay Suhrawardī's prophetic claims, since Shahrazūrī was seeking to revive him as a serious philosopher. In the intellectual climate of his time, such a project could not have succeeded if Suhrawardī's heterodox claims were foregrounded, for they carried heavy political implications—then as now. Thus, despite clear textual evidence, Shahrazūrī is the one who inaugurated the minimalist, hesitant treatment of Suhrawardī's prophetic claims that have persisted in both the seminary as well as the Western academy alike up to the present time. Because once this key element of his biography is stripped away from him, it becomes that much easier to reduce him to a mere quirky Peripatetic logician with mystical leanings (as Walbridge and Ziai did). Yet such framing distorts his life, his circumstances, and his philosophy alike—his overall *situs*—while likely further obscuring the key reasons for the violent reaction Suhrawardī was met with. After all, it was only a few short decades before the equally controversial Muḥiyyīdīn Ibn ʿArabī (d. 1240)—whose own claims enshrined in the *futūḥāt al-makkīyyah*, the *fuṣūṣ al-ḥikam* and elsewhere were equally eyebrow raising to orthodox exoteric sensibilities—himself came to settle in Syria around (or around the descendants of) the same cast of characters that had earlier sent Suhrawardī to his death. For example, Ibn ʿArabī's encounter with the 'Deathless Youth' at the Kaʿba occurring as of the first chapters of his **Meccan Openings** is practically the same as Suhrawardī's association of the Active Intellect-archangel Gabriel with his own alter ego throughout the visionary recitals, never mind the fact that the opening of the **Bezels of Wisdom** is literally an unequivocal 'prophetic reception' in its own right, even when the *Doctor Maximus* himself openly dissimulates otherwise in the same introduction. Perhaps, as Marcotte suggests, the Ayyūbid prince had learned his lesson by the time the *shaykh al-akbar* had arrived in *Shām*. But, to us, this also begs the question.

[3] The interval between the martyrdom of Suhrawardī (d. 1191 CE) in Aleppo and the execution of the Bāb (d. 1850 CE) in Tabriz is **659** years. While on the surface a bare historical calculation, in the language of *ʿilm al-ḥurūf* (the science of letters) and *ʿilm al-ʿadad* (the science of number), this span reveals itself as a theosophical cipher. In the *abjad kabīr* system, the number **659** corresponds exactly to the triad of letters **خ-ط-ن**. In the **NUR Tarot**, these are the cards:

- **خ (600) = Ascension XXIV**
- **ط (9) = Mīzān (Balance/Adjustment) IX**
- **ن (50) = Alchemy XIV**

Together, this triad encodes the movement of divine manifestation through ***khā***ʾ (ascension/withdrawal from the sensible), ***ṭā***ʾ (equilibrium, balance, and justice), and ***nūn*** (alchemical transmutation into new forms). That such a cipher marks the exact span between Suhrawardī's Illuminationist death and that of the Bāb's situates the Bāb's dispensation as the alchemical transmutation of the Ishrāqī heritage, adjusted and rebalanced through seven centuries of occultation. Even more strikingly, the number **659** is the precise *abjad* value for the formula: **هُوَ اللّٰهُ يَقبَلُ التَّواب**—*"It is God who accepts the penitent."* Thus, the historical span between Suhrawardī and the Bāb is sealed by the Qur'ānic Name of God as *al-Tawwāb*, the Oft-Returning/Oft-Relenting. In this cipher, history itself becomes *dhikr*: the passage of centuries is inscribed as repentance and return. As such, Suhrawardī's Illuminationist martyrdom, left without immediate historical consummation, finds its eventual vindication in the Bāb's own martyrdom—the return (*tawba*) of the Ishrāqī current in the new alchemical form of the Bayān. The number **659**, then, is not merely a chronological marker but a hidden seal of continuity. It marks a secret covenant of Light stretching across centuries: Suhrawardī's **Ascension** into the unseen, held in the **Balance** of occulted justice, until released in the **Alchemy** of the Bāb's radiant advent. For the **NUR Tarot**, see online https://catalogue.nla.gov.au/catalog/10004683 (retrieved 5 September 2025). The "Nargis" we refer to at the end of this introduction is depicted in all three cards indicated above.

[4] For example, regarding the earliest reports of Suhrawardī's trial and execution (penned only 5 years after his death in a work entitled *Bustān al-Jāmiʿ*), we read:

> وفيها قُتِلَ الفقيه شهابُ الدِّينِ السُّهْرَوَرْدِيّ، وتلميذه شمسُ الدِّينِ بنُ قِلِجِ بْنَةِ حَلَبَ. أُخِذَ بعدَ أيّامٍ وكان فقهاءُ حَلَبٍ تَعَصَّبُوا عليهِ ما خَلا الفقيهِ ابنَ جُمَيْل، فإنّهما قالا: هذا رجلٌ فقيهٌ ومُناظِرَتُهُ في القِلْعَةِ ليست بِحَسَنٍ. يُنزَلُ إلى الجامع ويَجْتَمِعُ الفقهاءُ لهُ ويَعْتَقِدُ لهُم، وكانَ لهُ تَصانيفُ مِن جُملتها تفسيرُ القرآنِ على رأيِهِ، وكِتابُ سَمّاهُ بِالتَّزْكِيَةِ النَّفْسِيَّةِ، وكِتابٌ آخر يُقالُ لِلأرواحِ العادِيَةِ .فَأَلْزَمَ الفُقَهاءُ عليهِم حُجَّةً. وأمّا علمُ الأُصولِ فما عَرَفوا أن يَتَكَلَّموا معهُ فيه. وقالوا لهُ: أنتَ قُلتَ في تَصانيفِكَ إنَّ اللّٰهَ قادِرٌ على أن يَخْلُقَ نَبِيّاً، وهذا مُسْتَحِيلٌ، فقالَ لهُم: ما حَدّاً لِقُدْرَةِ، أَلَيْسَ النّادِرُ إذا أرادَ شيئاً لا يَمْتَنِعُ منهُ؟ قالوا: بل قالَ اللّٰهُ تعالى على كلِّ شيءٍ، قالوا: إلّا على خَلْقِ نَبِيٍّ فإنَّهُ يَسْتَحِيلُ. قال: فَهَلْ يَسْتَحِيلُ مُطْلَقاً أم لا؟ قالوا: قد كَفَرْتَ. وعَلِموا لهُ أسباباً. كان عندهُ نَقْصُ عقلٍ لا شَكَّ. ومِن جُملتِه قولُه: إنَّهُ سَمّى روحَهُ المُؤَيَّدَ بالمَلَكُوت
>
> In this year [1191 CE] the jurist [?] Shihābuddīn al-Suhrawardī was killed, along with his disciple Shamsuddīn ibn Qilij in the citadel of Aleppo. He was seized after a few days, for the jurists of Aleppo, except for the jurist Ibn Jumayl, had shown fanatic hostility towards him. Ibn Jumayl said: "This is a man of jurisprudence, and disputing with him in the citadel is not appropriate. Let him be brought

down to the mosque, let the jurists gather to him, and let him submit to them." He (Suhrawardī) had writings, among them a commentary on the Qurʾān according to his own opinion, a book he titled *al-tazkiya al-nafsiyya* ("The Spiritual Purification"), and another called *al-arwāḥ al-ʿādiyya* ("The Common Souls"). He pressed the jurists with arguments against them. As for the science of legal principles (*uṣūl*), they did not know how to debate with him in it.

They said to him: "You have stated in your writings that God has the power to create a prophet— and this is impossible." He replied: "There is no limit to Its power. Is it not the case that the rare (*al-nādir*) does not prevent It if It wills a thing?" They said: "Indeed, God has said He is powerful over everything— except that creating a prophet is impossible." He said: "Is it impossible absolutely, or not?" They replied: "You have committed unbelief." They then devised accusations against him. He was certainly afflicted with a defect in reason. Among his statements was that he named his own spirit *al-rūḥ al-muʾayyad biʾl-malakūt* ("the Spirit Supported by the Kingdom [of Heaven]") (*my trans*.)

Original Arabic cited in Claude Cahen "*Une chronique syrienne du VIe/VIIe siècle: Le Bustān al-Jāmiʿ*," Bulletin d'études orientales 7/8 (1937/1938): 150-1. These are not isolated instances, or mere political slurs, because they occur elsewhere. Shahrazūrī reports: "and it has reached me that some of his companions [i.e. disciples] used to say that Abū'l-Futūḥ [Suhrawardī] is the Messenger of God (*rasūl allāh*)" (ويبلغني أن بعض أصحابه كان يقول: أبو الفتح رسول الله) (*my trans*.) in *nuhzat al-arwāh*, ibid., 380. Other editions of the *nuhzat al-arwāh* have Shahrazūrī exclaiming immediately after this line his sense of frustration (even embarrassment), when he says, "and God knows best regarding the accuracy of it" (والله اعلم بصحة ذلك), in *Three Treatises on Mysticism*: 98. The Persian translation of Shahrazūrī by Maqṣūd ʿAlī Ṭabrīzī omits these lines altogether (ed. M.T. Dānishpazhuh and M.S. Mawlāʾī, Scientific & Cultural Publications Company, Tehran, 1987). Of course, for us, these are not matters of frustration or embarrassment but genuine indicators of the depth of a figure's theophanic vision with its inner realization—matters that exoteric orthodoxy, conventional society, and its institutions cannot grasp without reducing them to the lowest common denominator, thereby resorting either to collective demonization/psychopathologization or to personal embarrassment and frustration regarding the figure in question. Both the traditional Islamic seminary and modern academia are guilty of this in Suhrawardī's case, which explains why this central element to his biography is rarely mentioned—or otherwise else hastily skimmed over— despite its prominent

place in the earliest notices that explain the reasons for his trial and martyrdom. After all, many Sufis of his time in Anatolia and the Levant also frequented princely courts while making theopathic claims of their own, yet in the last decade of the twelfth century only Suhrawardī faced the violent reaction unleashed by the Ayyūbids and their jurisconsult allies in the manner that he did. Thus, while we do not deny the presence of crypto-Shiʿi elements in him (as both Corbin and Hermann Landolt underscore and have irrefutably proven); and that these may have set off red flags and alarm bells with the Aleppan jurisconsults and their Ayyūbid patrons; we contend that this angle may be ever so slightly overstated when this controversial factor was likely a very pivotally decisive one. Comparable figures beside the Bāb who became targets of Islamic state orthodoxy, of course, are Ḥusayn ibn Manṣūr al-Ḥallaj (d. 922) and ʿAyn'ul-Quḍāt Hamadānī (d. 1131).

[5] For comparative purposes, see especially Denis MacEoin *The Trial of the Bāb: Shiʿite Orthodoxy Confronts its Mirror Image* in *Studies in Honour of Clifford Edmund Bosworth*, Volume II (E.J. Brill: Leiden, 2000): 272–317 (now in *The Messiah of Shiraz*: 409-449).

[6] See especially in that regard *The Sound of Gabriel's Wing*, *The Red Intellect* and *A Day with a Group of Sufis*, in *The Mystical & Visionary Treatises of Suhrawardi* translated by W.M. Thackston (Octagon Press: London, 1982): 26-50.

[7] "I exhort you to preserve this book, to keep it safe and guard it from those unworthy of it [...] Give it only to one well versed in the methods of the Peripatetics, a lover of the Light of God. Let him meditate for forty days, abstaining from meat, taking little food, concentrating upon the contemplation of the light of God, most mighty and glorious, and upon that which he who holds the authority to teach the Book shall command [...] On a wondrous day the Holy Spirit blew it into my heart in a single instant [...]," in Suhrawardi *The Philosophy of Illumination*: 162. Despite the claim, the critical edition of the Arabic text by Walbridge and Ziai does not substantially diverge from the edition offered by Henry Corbin in *Shihabuddin Yahya Sohravardi*: *Oeuvres Philosophique Et Mystique*, Tome II (Reprint edition, Institut d'Etudes et des Recherches Culturelles: Tehran, 1993). Moreover, the translation by Walbridge and Ziai itself is quite flat, obtuse, and can sometimes become a little misleading in several significant instances. We believe that a whole new English translation of the *ḥikmat al-ishrāq* is called for, one superseding the problems with the current Walbridge/Ziai one and one far more sensitive to the linguistic, poetic and philosophical nuances replete throughout that text. Although Corbin's French translation was not a complete translation—leaving out most of the first part of the book on epistemology and logic—yet how he translated the second part of this key text demonstrates the kind of linguistic sensitivity that is nearly absent in the present English rendering by Walbridge and Ziai. Despite some of the complaints about it, it should be noted that this French translation by Corbin was published posthumously, see *Sohravardî: Le livre de la sagesse*

orientale: commentaires de Qoṭboddîn Ṣhîrâzî et Mollâ Ṣadrâ Shîrâzî par Henry Corbin (Verdier: Paris, 1986).

[8] '*Theosophianic*' is our specific neologism. To us it captures the denotative range of *mutaʾallih* much more precisely than how others have rendered it in the past. Our reasoning comes from two lines by Corbin in *Spiritual Body and Celestial Earth* (Princeton University Press: Princeton, 1978) where he says "*...fatimiya,* an abstract noun which literally translated gives something like 'fatimianite' but which the term Sophianity expresses more directly...*fatimiya* and *spandarmatikih,* which both denote a "Sophianity" typified on the one hand in the person of the feminine Archangel holy Armaiti and on the other in that of Fatima-Sophia. To assume this Sophianity is for the human being to accede here and now to the Celestial Earth, to the world of Hurqalya, world of "celestial corporeity," which is that of the subtle Bodies of Light," Prelude to the 2nd edition: xv and xvi. Thus, to attain *taʾalluh* (theosis, or *theosophianity*) is to have attained this station of celestial corporeity in the present world as an epiphanic setting-placement (*mawqiʿ*) of the celestial lights and a locus of their manifestation. As a consequence, it also denotes the inner inhabitation of the Divine Feminine-Sophia (the Super-Celestial *Anima*) within the inner being of the one who has attained such a rank—and since Sophia is Herself the Supreme Theophanic Self-Disclosure of God, therefore the one who has reached the sublime shores of this specific realization has become *theosophianic* where their spiritual *anima* represents their *bāṭin* (inner) that is perfectly aligned with their divine *animus* which is their *ẓāhir* (outer).

[9] We note that even Neo-Traditionalists such as Seyyed Hossein Nasr have minimized or outright obscured this element of Suhrawardī's biography, constrained by their "orthodox" ideological commitments—let alone Nasr's seminary colleagues in Iran (such as Gholam-Hossein Ebrahimi Dinani and similar), many of whom have sometimes ignored it entirely. Yet this element cannot be simply skimmed over and brushed aside. As we have shown, it appears in the earliest chronicles of his trial and in the testimony of his first biographer, Shahrazūrī. In our view, future studies must place it at the very center of any investigation.

[10] See especially his *Suhrawardî d'Alep: fondateur de la doctrine illuminative* (G.-P. Maisonneuve: Paris, 1939), *Les motifs zoroastriens dans la philosophie de Sohrawardî, Shaykh-ol-Ishrâq (ob. 587/1191)* (Editions du Courrier: Paris, 1946) as well as *En Islam iranien,* **Tome II**:. Here we would also like to distinguish this term from how the Guénonian Neo-Traditionalists have consistently framed matters, because it is questionable whether Suhrawardī would even recognize himself in it. For example, Guénon's embarassingly short and ignorant rant at Corbin, when reviewing the latter's *Suhrawardî d'Alep*, for us, highlights the issue, see the English translation of this titbit in *Insights into Islamic Esoterism and Taoism* translated by Henry D. Fohr (Sophia Perenis: Ghent, 2001): 74.

[11] As a bow to the title of the late Denis MacEoin's book *The Messiah of Shiraz* (E.J. Brill: Leiden, 2009).

[12] See https://archive.org/details/panjshan101 (retrieved 5 September 2025).

[13] For example, **Arabic Bayān 14:5** : *The Name of God shall purify you when you recite* ***God is the Most Pure*** *(allāhu aṭhar) sixty-six times; then 'the Point' (al-nuqṭa) and what shines forth from it of the signs of God, then Its logoic-Words—if you are among those who are certain of them; then the one who enters the true religion; then what transforms its essential reality; then fire, air, water, and earth; then the sun—when it dries* [things]. *So, O My servants, give thanks*; **17:7:** *You shall recite on the day of Friday, while facing the Sun, these verses—so that perchance on the Day of Resurrection, before the Sun of Reality, thou shalt declare: 'The Splendor from God be upon thee, O thou rising sun! For I bear witness to what God has borne witness unto Its Logos-Self: that, verily, there is no other god but It, the Granderous, the Beloved*"; **11:9**: *Do not buy or sell the four elements*, see the **Arabic Bayān**, online https://bayanic.com/lib/fwd/ABayan/ABayan-FWD.html (retrieved 5 September 2025). In the *Book of the Name of All-Things* (*kitāb asmāʾ al-kullu-shayʾ*), **8:11**, the Bāb prescribes the recitation of the following short prayer formula **142x** (to the *abjad* numerical value of *qāʾim*/Ariser) once a month during a full moon whilst facing it:

إِنَّمَا الْبَهَاءُ مِنَ اللَّهِ عَلَيْكَ يَا أَيُّهَا الْقَمَرُ الْمُنِيرُ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ

The Splendor of God be upon thee, O resplendent moon, in every moment, before every moment and after every moment! (*my trans.*)

Note the deep polyvalent symbolism of the *pearl* in several of Suhrawardī's visionary narratives and its explicitly lunar correspondence with the Active Intellect-Gabriel and even the Muḥammadan Reality (*ḥaqīqa muḥammadīya*). For the Bāb's *Book of the Name of All-Things*, see online, https://bayanic.com/lib/fwd/asma/Asma-D-FWD.html (retrieved 5 September 2025).

[14] "If thou wilt, follow me," see Henry Corbin *Avicenna and the Visionary Recital* translated from the French by Willard R. Trask (Princeton University Press: Princeton, 1960): 379.

[15] In this regard, see especially R.M. Van Den Berg *Proclus' Hymns: Essays, Translations, Commentary* (E.J. Brill: Leiden, 2001).

[16] For example, these lines by Proclus in his commentary on the *Timaeus* **Book II**—that is, when their cultural and historical registers are adjusted accordingly—may as well be observations coming from Suhrawardī himself. To wit,

> All things that exist are offspring of the gods, are brought into existence without intermediation by them and have their foundation in them. For not only does the continuous procession of entities reach completion, as each of them successively

obtains its subsistence from its proximate causes, but it is also from the very gods themselves that all things in a sense are generated, even if they are described as being at the furthest remove from the gods, [indeed] even if you were to speak of matter (*hulê*) itself. For the divine does not stand aloof from anything, but is present for all things alike. For this reason, even if you take the lowest levels [of reality], there too you will find the divine present. The One is in fact everywhere present, inasmuch as each of the beings derives its existence from the gods, and even though they proceed forth from the gods, they have not gone out from them but rather are rooted in them. Where, indeed, could they 'go out', when the gods have embraced all things and taken hold of them in advance and still retain them in themselves? For what is beyond the gods is That which is in no way existent, but all beings have been embraced in a circle by the gods and exist in them. In a wonderful way, therefore, all things both have and have not proceeded forth. They have not been cut off from the gods. If they had been cut off, they would not even exist, because all the offspring, once they were wrenched away from their fathers, would immediately hasten towards the gaping void of non-being. In fact they are somehow established in them [the gods], and, to put the matter in a nutshell, they have proceeded of their own accord, but [at the same time] they remain in the gods.

But those [beings] which proceed forth must also return, imitating the manifestation of the gods and their reversion to the cause, so that they too are ordered in accordance with the perfective triad, and are again embraced by the gods and the most primary henads. They receive a second kind of perfection from them, in accordance with which they are able to revert to the goodness of the gods, so that, being rooted at the outset in the gods, through their reversion they can be fixed in them once again, making this kind of circle which both begins from the gods and ends with them. All things, therefore, both remain in and revert to the gods, receiving this ability from them and obtaining in their very being a double signature, the one in order to remain there, the other so that what proceeds forth can return. And it is possible to observe these not only in souls, but also in the lifeless beings that follow them.

Proclus *Timaeus* **Book II, 209.14-210.15**

And,

It is to this reversion that prayer offers an enormous contribution by means of the ineffable symbols of the gods, which the Father of the souls has sowed in them.

> Prayer attracts the beneficence of the gods towards itself. It unifies those who pray with the gods who are being prayed to. It also links the Intellect of the gods with the formulations of those who pray, inciting the will (*boulêsis*) of those who contain the goods in a perfect way within themselves to share them unstintingly. Prayer is the creator of divine persuasion and establishes all which is ours in the gods.
>
> Proclus **Timaeus Book II, 210.30-211.8**

And,

> It is through prayer that the ascent is brought to completion and it is with prayer that the crown of virtue is attained, namely piety towards the gods.
>
> Proclus *Timaeus* **Book II, 212.5-7**

In *Proclus Commentary on Plato's Timaeus,* **Volume II** translated with introduction and notes by David T. Runia and Michael Share (Cambridge University Press: Cambridge, 2008). For general orientation on the subject of Platonic prayer, see also *Platonic Theories of Prayer* edited by John Dillon and Andrei Timotin (E.J. Brill: Leiden, 2016).

[17] See particularly Ziai's *Knowledge and Illumination: A Study of Suhrawardī's Ḥikmat al-Ishrāq* (Brown University Press: Providence, 1990), which is a somewhat flat, opaque attempt to frame Suhrawardī via Western analytical philosophy and as a mere Peripatetic logician. Walbridge's two studies *The Leaven of the Ancients: Suhrawardī and the Heritage of the Greeks* (SUNY: Albany, 2000) and *The Wisdom of the Mystic East: Suhrawardī and Platonic Orientalism* (SUNY: Albany, 2001), while not strictly analytically based philosophical studies—but mainly historiographical ones with a philosophical afterthought—largely follow the same argumentative pattern. Note also Seyyed Hossein Nar's rebuke to Ziai in **659n4** regarding the term 'theosophy' in his "*Mullā Ṣadrā: Teachings*" in *Routledge History of World Philosophies, Volume 1: History of Islamic Philosophy, Part 1* edited by Seyyed Hossein Nasr and Oliver Leahman (Routledge: London and New York, 1996), where his arguments apply as much to a broad range of issues related to Mullā Ṣadrā as they do to Suhrawardī as well. While we generally disagree with Nasr's reactionary political conservatism, his Neo-Traditionalism, and his association with Frithjof Schuon's Maryamīyah; on this, and other related points, we are in full accord. His assessment of Walbridge's character to us in a short private conversation outside one of his classes at George Washington University in 1999 was also fundamentally a correct assessment. In a private telephone conversation during 2012, Peter Kingsley likewise expressed to us the same general agreement. All in all, we would say that Ziai and Walbridge's scholarship on Suhrawardī has been one of conspicuous sanitization—even outright whitewash in certain areas—in order to make

him appear more palatable to certain secularizing Western mindsets. In that regard, we hold that Henry Corbin was far more astute—never mind far more correct in his overall summation—of Suhrawardī's *ishrāq* than either one of them. Yet to his credit, while Hossein Ziai did not hold any personal grudges or animus toward Henry Corbin, the same cannot be said with any confidence about John Walbridge such that his 2010 piece irrefutably proves the matter.

[18] See John Walbridge (2010).

[19] Since he neither properly discerned the scribble of one copyist or the glaring mistake of the other, see our *Regarding John Walbridge's article The Devotional and Occult Works of Suhrawardi the Illuminationist* , online, https://www.academia.edu/9645950/Regarding_John_Walbridge_s_article_The_Devotional_and_Occult_Works_of_Suhrawardi_the_Illuminationist (retrieved 1 September 2025). All told, Walbridge's scholarship on Suhrawardī is marked by a conspicuous clumsiness long noted in private but rarely documented in public—until us (first in 2012 and now in this publication). That same awkwardness seems to have carried over to nearly all of his mentees, Piątak included.

[20] Such as his correct inference that *al-wāridāt wa'l-taqdīsāt* is a sort of prophetic text drawing heavily from scripture in the form of pericopes and outright reformulated (even completely augmented) reiterations. Yet he just skims this over and does not offer the kind of evidence and analysis in his thesis that we will be offering here that would have decisively proven his case. That dimension of Suhrawardī's thought has throughout been neglected within the Anglo-American academy. Most have tended to sanitize it, whereas a handful of European scholars (including Piątak) have, at least, been more willing to entertain it. Here we should also point out that the very notion of "revival" in regard to Suhrawardī needs to be critically reappraised. For example, orthodox Zoroastrian doctrine—especially as codified in the post-Sassanian Pahlavi texts such as the *Bundahishn*—regards the planets and stars, along with their guiding intelligences, as belonging wholly to the evil realm of the *ahrimanic* legions. By contrast, Suhrawardī's Illuminationist doctrine, particularly in its prayers and doxologies, reads Hermetic and Neoplatonic-Avicennan registers into a Mazdaean template. Such novelty may appear as "revival" on the surface, yet it also functions as a key syncretic mechanism by which prophetic claims re-claim the past in novel ways in order to erect the new. We argue that this is precisely Suhrawardī's project: the "revival" of the Mazdaean past is only one feature in his construction of a unified-syncretic present within the Illuminationist doctrine. Nearly the same process unfolded at the origins of the Bayān in the mid-19th century, and we invite interested scholars to examine the Bayānī corpus to see the parallels for themselves.

[21] In Persian, Malīḥeh Karbāssīān has also pointed this out in her recent study. To wit,

> It should be noted that the text of *al-wāridāt wa'l-taqdīsāt* was earlier edited and analyzed by Piątak in a doctoral dissertation at the University of Warsaw. Unfortunately, in that edition multiple errors of fact are observable, stemming from the editor's inattention to Suhrawardī's Illuminationist perspective and expressed method. Moreover, in comparing this edition of the text with the Piątak edition and existing manuscripts, one sees—much to one's astonishment—interpolations by the editor in the text, which are wholly baseless and contrary to every sound editorial method. This is evident already in the preface (26) (*my trans.*)

That stated, in one early Facebook private message on 15 December 2014, Piątak honestly admitted to us that he was "...not a native speker of neither english or arabic [sic] ...," which raises the question then as to why he insisted on undertaking a doctoral dissertation primarily in one language while purporting to establish critical texts in the language of the other, since questions arise as to his competence in the second and actual proficiency in the first. Therefore, Walbridge's gushing pre-publication signalling around Piątak's thesis (per his note in "*Illuminationist Manuscripts: The Rediscovery of Suhrawardī and its Reception*," in *Illuminationist Texts and Textual Studies: Essays in Memory of Hossein Ziai*, 2018, **36n35**), unsurprisingly, raises quite a few more questions than it answers, and especially as to why he was deliberately withholding the **MSS** of these texts from far more competent hands than Piątak's. Additionally, the countless typos and misspellings aside, the English style and diction of the analytical part of Piątak's thesis also falls well below the level expected of a doctoral dissertation, his language and diction throughout being markedly subpar. This doesn't go to the ideas and analyses he is articulating in several sections of it (which are fine), but the language and the manner he is articulating them as a doctoral candidate. That a Pole, funded by the Polish state and writing for a Polish university, should choose to compose a PhD thesis in English in their own country rather than in their own native tongue is itself anomalous, not to mention cringe worthy (never mind being pretentious)—particularly given an evident lack of competence in English at the level normally required of such work. Given its problems, that Walbridge would even be promoting it goes to his overall scholarly judgement. Taken together—and leaving aside the duplicity that has become business as usual in certain segments of Western academia—Piątak's thesis is an overall disappointing piece of work, but a disappointing piece of work that John Walbridge bears significant responsibility for—responsibility that goes straight to the question of the Indiana University professor's own overall credibility as an 'expert' on Suhrawardī.

[22] He also matter of factly asserted to us during a 2014 telephone conversation that he had first obtained the **Ragip Paşha 1480 MS** directly from Walbridge himself (and roughly not too long after

we had emailed Walbridge requesting the same) while refusing to share copies of the **Topkapi 3232**, **3271** and **3217 MSS**. Luckily, our friend at the **Digital Occult Manuscripts Library** and another Turkish scholar eventually came through for us and obtained digital copies of the other five manuscripts we have used here soon thereafter between 2016-17. We still retain all the communication from that period with Piątak himself as well as our unanswered 2010 email to Walbridge.

[23] It should be noted that, as early as 2007, Trey Spruance had already made explicit reference in print to our unpublished translations, drawn from preliminary drafts of this material which we had privately circulated, in his "*Ruminations on Secret Chiefs 3*" in *Arcana II: Musicians on Music* edited by John Zorn (Hips Road: New York, 2007): **244n2**, where at the end of the note he says, "On a related note, we wish to thank our good friend **Wahid Azal** for his beautiful unpublished translations of Suhrawardī's prayer book, *Book of Hours.*"

[24] Online, https://www.academia.edu/16177345/%D8%AF%D8%B9%D9%88%D8%A7%D8%AA_%D8%A7%D9%84%D9%83%D9%88%D8%A7%D9%83%D8%A8 (retrieved 1 September 2025).

[25] Online, https://www.academia.edu/9576982/A_translation_and_transcription_of_Suhraward%C4%ABs_Oration_of_the_Supreme_Sanctification_for_each_day_from_the_Book_of_the_Spiritual_Influxes_and_Sanctifications_al_w%C4%81rid%C4%81t_wa_al_taqd%C4%ABs%C4%81t_ (retrieved 1 September 2025).

[26] Online, https://www.academia.edu/21451407/A_draft_critical_text_of_Suhraward%C4%AB_s_Glorifications_to_the_Intelligences_the_Souls_and_the_Elements_ (retrieved 1 September 2025).

[27] https://www.academia.edu/35522793/The_Prayer_of_the_Forty_Idr%C4%ABsid_Names_pdf (retrieved 1 September 2025).

[28] In fact, Piątak was not even aware that major Imāmī Shiʿite sources such as Ibn Ṭāwwūs (d. 1266) and even earlier with the *Shaykh al-Ṭāʾifa* al-Ṭūsī (d. 1066 CE) have claimed this specific item as a distinctly ancient Shiʿite prayer attributed to one of the Imāms—citing even textual sources penned prior to Suhrawardī's own lifetime—until we first informed him of the fact on **Facebook Messenger** in late 2014. Again, screenshots of these online conversations are still in our possession.

[29] We had also rendered into English from Corbin's French translation of the *Le livre d'Heures* a version of our item **2** here, online, https://www.academia.edu/3475017/Spiritual_Influxes_of_Vigilant_Observance_awr%C3%A2d_al_istibs%C3%A2r_from_Suhrawardis_Book_of_Hours (retrieved 1 September 2025). We note this last

point as evidence that even though with the limited means and sources at our disposal at the time, we had been specifically working on this area of Suhrawardī's thought long before Piątak. That he admits outright at the beginning of the acknowledgement of his thesis such that, "I wish to express my deep gratitude to Professor John Walbridge (from Indiana University, Bloomington, USA) for writing an article that inspired me to endeavour the project of editing the occult writings related to Al-Suhrawardī. The Professor was also very kind to share with me the initial portion of the scans of some of the manuscripts containing those works that were later used in the edition..." (5) leaves little room for doubt regarding Walbridge's motivations. Thus, Walbridge's refusal to share the **MSS** with us when directly asked in 2010—ignoring our email entirely—clearly reveals his academic gatekeeping: academic gatekeeping likely compounded by personal grievances stemming from our online history with him since the mid-1990s, when he was still a card-carrying Bahāʾī. His bias may also reflect lingering anti-Azalī sentiments on his part, since as a moderator and board member for **H-NET**'s **H-Bahai** list, he unceremoniously unsubscribed us from that list during 2004 (followed by a curt personal email)—even after seven years of our active participation in it. He did this because we challenged the textually and historically indefensible pro-Bahāʾī talking points of another (soft fundamentalist) moderator whose own biased and polemical anti-Azalī prejudices were being openly aired at the time (namely, Sen McGlinn). By contrast, Hossein Ziai (to his abiding credit and despite many intellectual disagreements between us), never once displayed such pettiness, bias, personal animosity or sectarian hostility. He was consistently forthcoming whenever we sought assistance; and although we left the UCLA program he directed during 1997, we remained in touch thereafter, exchanging many fruitful emails over the years until his passing in 2011. Not only did he never discriminate against our Azalī Bābism, he was even quite sympathetic to it, encouraging us to open up this area of study even while being outside of the Academy. In contrast (as of 2004), Walbridge has consistently acted toward us with politicized arrogance that, to us, smacks of sectarian Bahāʾī anti-Azalī bigotry compounded by academic gatekeeping of what he perceives to be a rival perspective on Suhrawardī that he is determined to erase and "cancel" from scholarly discourse. Unfortunately, Ziai claimed that he did not possess any digital copies of the manuscripts in question, otherwise (per one 2008 email communication) he was quite willing to hand them over on request once they fell into his own hands in digital form. Tragically, as we mentioned—and during the period we were in the UK—Hossein Ziai died in the summer of 2011 before anything further came of it.

[30] Of course, this was a flimsy excuse—and an embarrassingly transparent one—given that he freely cited "unofficial" and "unauthorized" online material in his own thesis (most notably the final two entries of his bibliography). The inconsistency was glaring. It was not a matter of principle but of

posture: textbook academic gatekeeping, and—given the personal history—almost certainly encouraged by Walbridge.

[31] A function that the neoliberalization of academia and higher education has augmented and exasperated in every domain.

[32] See our blog entry, "*Why I am not a Ph.D*," https://wahidazal303.blogspot.com/2024/08/why-i-am-not-phd.html (retrieved 1 September 2025). Some have suggested that our position has led to us being sidelined by the scholarly community. We reply that this may be true only within the anglophone world, not elsewhere, where scholars in Bosnia, Italy, Indonesia, Iran and beyond have long cited our work. More recently, see the essay by one of Luigi Corvaglia's students who compared our two perspectives regarding the cult apologist complex, "*Il diagramma della macchina: Corvaglia e Azal sulla tecnognosi digitale*," online, https://www.luigicorvaglia.com/post/il-diagramma-della-macchina-corvaglia-e-azal-sulla-tecnognosi-digitale (retrieved 5 September 2025) and for its English translation see the appendix to our recent *The Goal of the Wisecrack: Unmasking Rosita Šorytė's Bitter Winter Diatribe* (Library of the Greatest Name: Brisbane, 2025), online https://catalogue.nla.gov.au/catalog/10164633 (retrieved 5 September 2025). Our English translation of the **Birhatīya Conjuration Oath** has been cited and recited in a myriad of studies and languages, and (if its algorithms are to be believed) is considered one of the top ranked papers on **academia.edu**, online, https://www.academia.edu/9799507/The_Birhat%C4%ABya_Conjuration_Oath_and_the_meaning_of_its_first_28_names (retrieved 1 September 2025). More importantly, by openly defying the conventions of the anglophone Ivory Tower and its Islamic Studies/Middle East Studies apparatus, we have forged a path for others to follow—liberating entire subject areas from academic gatekeeping with its colonization of knowledge. Our independence from that establishment grants us a latitude and freedom its insiders cannot possess, since we are not beholden to its hierarchies of perk, rank, privilege, and self-censorship. The cataloguing system of the **National Library of Australia** has further enabled us to upload our scholarly output indefinitely at minimal cost, ensuring its circulation in **WorldCat** and specialist indexes already used by the Western Academy. In short, we have turned the proverbial rules of the game against their keepers—and succeeded. Let them sideline; the field is already shifting, and we refuse to sacrifice our integrity and independence in the meantime for some inconsequential validation by a system we stand against and whose corporate apparatchiks of imperial knowledge production we openly scorn. As neoliberal austerity regimes hollow out humanities and social science departments, with tenured positions and entire disciplines collapsing (even disappearing), what we are doing may well be the future trend as the old system implodes from within. The survival of critical scholarship increasingly depends on independent channels beyond the traditional university system—which in the West long ago

reneged on its stated mandate to be a bastion of objective, independent research free from ideological constraints or similar. Here we also draw attention to the following insightful post by Aashis Joshi, "*I call upon Global South scholars & researchers to reconsider our presence in Western academia*," online, https://threadreaderapp.com/thread/1813495179694985702.html (retrieved 5 September 2025).

[33] Cited in Steven M. Wasserstrom *Religion After Religion: Gershom Scholem, Mircea Eliade, and Henry Corbin at Eranos* (Princeton University Press: Princeton, 1999): 154 and **n63**.

[34] https://www.youtube.com/playlist?list=PLkL0BhAsTueiHlEYqUKIx-0gY-vEJ_sMe (retrieved 5 September 2025).

[35] We readily acknowledge that the language, diction, and idiosyncratic turns of phrase in *al-wāridāt wa'l-taqdīsāt* can often be forbidding, to say nothing of the innumerable misreadings introduced by the copyists—particularly evident in **AyaSofya 2144**, the *stemma*—that compound the problem even further. Yet these challenges, however considerable, do not excuse the extensive mistakes, misreadings, and arbitrary editorial interventions found in Piątak's rendition, many of which render his text outright unreliable, as Karbāssīān has likewise observed. Corbin had already noted the grave state of the manuscripts—a fact which, in our view, explains why his successors (not least Walbridge) wisely refrained from attempting to edit this work prematurely and so put out editions and/or translations of their own. Piątak, however, proceeded without the requisite philological and metaphysical equipment, and the result speaks for itself: his purported edition, ***qua*** *faux-critical* text, exposes its own deficiency more decisively than any external criticism could.

[36] However, our translation of this piece is amended at its beginning by the opening paragraphs of **Section 5** to **Chapter III** of *En islam iranien*, **Tome II**: 126-129. These opening paragraphs will come first before the relevant introduction to *Le livre d'Heures* which is translated in full.

[37] In ʿAbd'ul-Razzāq Kāshānī's *iṣṭilāḥāt al-ṣūfīya* (Cairo: 1994), 73, for instance, Kāshānī has glossed the term as "whatever there is that responds to the heart among the [spiritual] meanings without the effort of the servant," (*my trans.*) Thus, these ecstatic doxologies by Suhrawardī are to be taken not only as litanies *qua strophes*/stanzas, but also as written or composed expressions (or even interpretations) of the author's inner personal experiences and spiritual states—or *influxes*. Lately, Piątak has also begun using a related term (i.e. descents), undoubtedly first based on our proposal first made in our publications, but obviously—yet again—without any acknowledgement. See our final gloss to **The Sacred Inscription** where we will address his 2024 article.

[38] In several of his notes, we have also had to correct the mistakes of his French editors, particularly in the transliterations.

[39] Provided in full following the translation.

[40] See Piątak (2019), 79-80, for further physical descriptions of the manuscript and a translation of its colophon. See also the facsimile of the **MS** itself (the first item here in the section entitled **Manuscripts**).

[41] This specific **MS** was also used as the basis of an extremely garbled translation of some of its contents by Jamal Atalla entitled *A PRAYER-BOOK OF SUHRAWARDI AL-MAQTUL* and appearing in the now defunct magazine *Elixir*, see the final item under the sub-heading '*Heritage of Wisdom*' http://www.sufiorder.org/elixir/features_issue4.html (last accessed 6 December 2014). Nor was this item mentioned by Walbridge in his 2010 piece either.

[42] *Three Treatises on Mysticism*, *ibid*., 102.

[43] In that respect, we would also caution about interpreting the arrangement of these prayers and doxologies through the exclusive lens of the school of Āzar Keyvān, albeit it does not appear that the Sepāssīan (the formal name of that school) offered an alternative chronology to the one we have chosen to arrange it by here per **AyaSofya 2144**.

[44] These being the final third of the **MS** from *ff.* **184b-205b**, which is reproduced after the translation (as are the others mentioned immediately below).

[45] The parts of the **MS** specifically concerning us here are *ff.* **175a-176b, 211a-212b, 230a-244a**. The scans of these items follow the one mentioned above.

[46] Specifically *ff.* **182a-182b, 313b-314b**.

[47] Primarily *ff.* **70a-74a**.

[48] Whose dating (based on a faulty lettrist calculation) Piątak offers (85) as 1011 AH/1602-1603 AH, which as Karbāssīān correctly points out (ibid., 26) is wrong since other markers inside the **MS** indicate it was originally copied much earlier than the royal stamp of its ownership indicate.

[49] An undated **MS** which Piątak (78) conjectures to be before the 19th century CE.

[50] In the relevant glosses, we have translated the entirety of that relevant section of *En islam iranien* into English (126-140).

[51] And on that note, Mohammad Malaki communicated to us in email during 2013 that the electronic copy of **AyaSofya 2144** that we gave to him was the first full-length **MS** of the prayers and doxologies he had so far seen or received—and this was at a time when his publisher in Qom had announced a multi-volume critical edition of the entire corpus of the writings of Suhrawardī, with Malaki himself announced as the project's exclusive editor: a project entitled *ḥikmat al-ishrāqīya*. A volume exclusively devoted to these prayers and doxologies was even announced on the project's website at the time, yet its editor did not even possess a complete **MS** of the prayers and doxologies until we gave him the digital copy of **AyaSofya 2144**. Another eminent Iranian scholar claimed to us that no **MSS** of these doxologies and prayers could currently even be found in Iran—not even copies made of the Turkish ones—and then matter of factly admitted that "Turkish authorities were

usually quite stingy in sharing such manuscripts and texts with specifically Iranian researchers and scholars" (email communication, summer 2013). Since Mullā Ṣadrā directly cites a handful of these prayers (while signalling that he had access to the others as well), this all sounded a little strange to us. Nevertheless, the **Iranian Majlis Library MS 1226** that Karbāssīan cites in her book (ibid., 24-5) came as news us. We had emailed Nasrollah Pourjavady in the 2010s asking whether he knew of any extant manuscripts in Iran—even fragmentary citations in other works or copies—and he replied that he had once conducted a dedicated search himself but found nothing.

[52] These being **Topkapi Sarayi Müzesi Ahmet III 3217**, **Topkapi Sarayi Müzesi Ahmet III 3271**, **Ragip Paşa 1480** and **Topkapi Sarayi Müzesi Ahmet III 3232**.

[53] Except in the reverse order that **Topkapi Sarayi Müzesi Ahmet III 3271** has it. Everything in our text follows the same chronology as **AyaSofya 2144**. We pick up with the additional three items where the **AyaSofya 2144 MS** ends.

[54] Nor is its attribution to Abū Ḥafṣ ʿUmar Suhrawardī (d. 1234) credible either. Ottoman era scholars such as ʿAbdʿul-Raʿuf Muḥammad al-Munawī (d. 1621 CE), Hājjī Khalīfa Kâtip Çelebi (d. 1657), Ismāʿīl Ḥaḳḳī al-Būrsawī (d. 1724-5 CE) and Ismaʿīl Pāshā al-Baghdadi (d. 1920) appear to be behind this specific attribution.

[55] Online, https://archive.org/details/KzakfPDF/00_kzakf/ (retrieved 1 September 2025).

[56] See the introductory comments and notes to our translation linked above. To reiterate, part of this misattribution may rest on the expression "God of gods" (*al-ilāha al-āliha*) that occurs in it. But this same expression is found also in several notable Imāmī Shiʿi prayers, among them a prayer attributed to the fifth Imām al-Bāqir, see http://shiaonlinelibrary.com/%D8%A7%D9%84%D9%83%D8%AA%D8%A8/1523_%D8%A8%D8%AD%D8%A7%D8%B1-%D8%A7%D9%84%D8%A3%D9%86%D9%88%D8%A7%D8%B1-%D8%A7%D9%84%D8%B9%D9%84%D8%A7%D9%85%D8%A9-%D8%A7%D9%84%D9%85%D8%AC%D9%84%D8%B3%D9%8A-%D8%AC-%D9%A9%D9%A2/%D8%A7%D9%84%D8%B5%D9%81%D8%AD%D8%A9_339 (retrieved 1 September 2025).

[57] An evident feature to this specific item that Walbridge (2010) appears to be completely oblivious to even when the elliptical language and symbolism clearly demonstrates it. Piątak does mention its Qur'anic resonance (46-50), but does not go any further in identifying the actual Qur'anic source and so misses a valuable opportunity to properly flesh it out.

[58] Or, what the Bāb's five grades of classification determine as the first and second grades: **i.** *āyāt* (verses in imitation of the **Qur'ān**) and **ii**. *munājāt* (prayers/doxologies).

[59] While we do not reject Hossein Ziai's view that Suhrawardī was executed on account of his political philosophy, we contend that his prophetic claims were the prior and principal provocation.

It was these claims, we argue, that first alarmed his accusers and supplied the political implications that they then weaponized against him. See Ziai's "The Source and Nature of Authority: A Study of al-Suhrawardī's Illuminationist Political Doctrine," in *The Political Aspects of Islamic Philosophy: Essays in Honor of Muhsin S. Mahdi* (ed.) Charles E. Butterworth (Harvard University Press: Harvard, 1992): 304-343. Admittedly, we are projecting the Bābī upheaval of Qājār Iran in the nineteenth century—along with the state-clerical reaction to the Bāb—back onto the circumstances of Suhrawardī's martyrdom in twelfth-century Ayyūbid Syria. Yet this framing is hardly gratuitous: the parallels are too numerous to ignore. In both cases, it was the political charge latent within a set of spiritual and philosophical claims that triggered the public backlash by state and clergy.

[60] While Piątak's theorizing (403–13), though largely valid, will not be revisited in the present analysis, it nonetheless overlooks certain crucial elements. In particular, it fails to recognize the extent to which in *al-wāridāt wa'l-taqdīsāt* Suhrawardī is actively reading, refracting, and amplifying the **Qur'ān** itself through the prism of his Illuminationist doctrine. We would argue that part of this has to do with bolstering a prophetic claim. In the relevant glosses, we will flesh this out analytically in detail.

[61] These being items **8**, **25**, **26** and **27**.

[62] See **chapter 2** of Henry Corbin's *Temple and Contemplation* translated by Philip Sherrard with the assistance of Liadain Sherrard (Islamic Publications Limited: London, 1986).

[63] See *Iamblichus On the Mysteries* translated with introduction and notes by Emma C. Clarke, John M. Dillon, and Jackson P. Hershbell (Society of Biblical Literature: Atlanta, 2003); see also Gregory Shaw's recent *Hellenic Tantra: The Theurgic Platonism of Iamblichus* (Angelico Press: Brooklyn, 2024).

[64] Piątak touches on these in passing during the second part of his thesis; Walbridge (2010) not at all. But neither did Corbin deal with them either. Instead, we offer gloss commentaries on each of them. In that particular section of the text, the comparison with the Bāb becomes even more glaring, since the Bayān is steeped in theurgy and the occult.

[65] Other than Corbin's own notes from *Le livre d'Heures*, the bulk of the glosses are our own personal notes on this material taken over the years.

[66] Of course, with these comments, we have the so-called **Ahmadi Religion of Light and Peace** (AROLP) in mind.

[67] The prayer comes from an early Baghdad period compendium entitled *ṣaḥifa-i-abhajīya* (Epistle of Utmost Joy), which the Bahā'īs have mistakenly attributed to the Bāb (per **INBA 1**, second item following the opening note after the Persian section of *panj sha'n*; no pagination given); online, https://afnanlibrary.org/inba-volume-1/ (retrieved 1 September 2025). It is probably from around the 1850s CE timeline and so roughly contemporaneous with the *kitāb-i-nūr* (The Book of Light).

Versions are also to be found in the Princeton Bābī **MSS** collection, notably in **volume 24** (formerly **no. 242**), *ff.* **84a-85a**. Other versions occur in assorted private Bābī **MSS** collections in our possession. The vocalization of the Arabic text offered in this publication is ours. As an aside, we mention that Ṣubḥ-i-Azal's response to the French diplomat A.-L.-M. Nicolas (d. 1939) in a correspondence entitled *Conduct of the Heads of State* bears a distinctly Suhrawardian tone and flavour (including in the choice of motifs it draws upon); see,
https://bayanic.com/lib/fwd/kings/Kings-FWD.html (retrieved 5 September 2025). Its English translator, Juan R.I. Cole, does not seem to have even noticed this glaring fact, yet dismissively characterizes such works by the first Mirror of the Bayān as "recondite works of esoteric spirituality." There is much to be said for the Illuminationist tenor of many Azalī Bābī (Bayānī) works by the Bāb and Ṣubḥ-i-Azal, a subject deserving its own future independent study.

[68] See *āzar keyvān: zindigīnāmih, āthār va ʿaqāyid* (Pazhūhishgāh-i-ʿulūm-i-insānī va moṭāliʿāt-i-farhangī: Tehran, 1400 *solar*/2021 CE).

[69] For context, see our visionary narrative of *The Soul of Holiness: The Recital of Life*, online https://catalogue.nla.gov.au/catalog/10034584 (retrieved 5 September 2025).

Henry Corbin's introduction to *Le livre d'Heures* (The Book of Hours)

Your prayer knows more than you

~ V. Hugo

The Book of Hours (*Le livre d'Heures*)

Liturgical *Stanzas* and Divine Offices

(Wâridât wa-Taqdîsât)

Henry Corbin's introduction to *Le livre d'Heures* (The Book of Hours)

Translator's note: Before the commencement proper to Corbin's translation of his introduction to *Livre d'Heures*, the first six paragraphs below are from *En islam iranien*, **Tome II**: 126-129. Corbin's notes from that text have been retained and footnoted. Afterwards—and while retaining Corbin's original introductory endnotes in translation from **a.** to **f.**—we are also providing our own footnotes wherever necessary. As such, whenever called for, the cross-references in parentheses provided in the original French text have been removed and instead replaced with our own footnotes. These deletions occur as **[...]**. In this translation, we have kept the system of transliteration in the original publication intact. Regarding *strophe*: Corbin uses the French *strophe* for the discrete poetic-liturgical units of the *Livre d'Heures* (Book of Hours). In English, *strophe* exists but is mostly reserved for classical Greek odes (*strophe–antistrophe–epode*), which Corbin is structurally attempting to compare to Suhrawardī's orations implicitly. However, the more natural equivalent in English is *stanza*, i.e. a self-contained verse paragraph. Thus, we have rendered Corbin's term in our translation by *stanza* instead. Additionally, whether here or in the glosses, Corbin often cites the **Qur'ān** by the numbering of Flügel's 1834 edition, and not the 1924 Cairo *muṣḥaf* standardization (which much of the world follows now). We have not changed Corbin's preferred citation method for the **Qur'ān**, but the reader should be aware whenever cross-referencing.

We have already pointed out this group of compositions of a very original kind, the whole of which forms something like a "*Book of Hours*." The manuscripts of it are extremely rare. Yet Mullā Ṣadrā Shīrāzī, the great master of Ishrāqī philosophy in the seventeenth century, knew of it perfectly; in the course of his *Glosses* on the *Oriental Theosophy*, he quotes at length a passage attesting the persistence, down through the centuries, of this liturgical form in which the "hieratic" piety of the *shaykh al-Ishrāq* breathes. This "Book of Hours" comprises on the one hand a series of homilies with an eschatological tonality—the eschatology being understood in the personal sense, from the moment when the soul of the adept, definitively awakened to the world of Light, rises towards its "Orient" and thus becomes concealed from

this world, which is its "Occident." On the other hand, this **Book of Hours** is composed of a set of doxologies in honor of the Angels of the seven planets. The analysis Sadrā Shīrāzī gives of it is entirely in keeping with what we know: "For each of the seven days of the week, the *shaykh al-Ishrāq* had a particular doxology by which he celebrated and invoked one of the Seven (angels). Each liturgy includes a doxology followed by a prayer, so complete one and the other that there is nothing to add to them."*

This "*Book of Hours*" leads us back to Suhrawardī's fundamental conception: the perfect mystical theosopher, the *ḥakīm mota'allih*, cannot isolate his philosophical knowledge from his spiritual experience. The "Book of Hours" of the *shaykh al-Ishrāq* represents in him precisely the point where what metaphysics among the Neoplatonists found in the theurgical or "hieratic" piety of the Chaldean Oracles and of the Orphic hymns—which they commented upon and which inspired their own works [...] However faithful and precise they may be, the descriptions of mystical or hieratic experience are still only descriptions. For them to become enacted, for them to be transmuted into event, two ways stand open: on the one hand, the Mystical Narrative in symbolic form in the first person; Suhrawardī composed a certain number of these [...] On the other hand, a prayer, and preeminently that which is called *monājāt*, the "confidential psalm," where the psalmist addresses himself to the "second person." It is only then that philosophical knowledge is transmuted into a divine work, a theurgy, implying a personal spiritual realization. When a thinker arrives, as Suhrawardī did, at once at giving form to his own symbols, and at formulating the Prayer which is truly his own, because it is he alone who could formulate it (the "Prayer which teaches him his own Perfect Nature," as one would say in Hermetic style), without doubt he reveals himself to us more than in any other way, and reveals to us also the "objective" reality of the worlds present to him, in a way that a thousand pages of theoretical exposition could not do. To the figures of the Pleroma, to the Lights of divine beauty glimpsed in fleeting visions, Suhrawardī addresses himself in the style of the "theurgic psalm." [...] It is indeed his own piety that offers us the closest resemblance with the "hieratic" method of a Neoplatonist like Proclus, a thinker capable of the most abstruse speculations, and able to compose hymns in honor of the divine beings to whom his

* **Corbin:** Mullā Ṣadrā Shīrāzī, *Gloss* 430 (according to our numbering), on § 159 of the *Ḥikmat al-Ishrāq*, lithograph ed., Tehran 1315 A.H., p. 357.

personal devotion was addressed. Suhrawardī knows, for his part, that he is in profound accord with the tradition of the ancient Sages of Persia and Chaldea.

He notes this, indeed, by recalling the reasons for which these theosophical sages made Fire the object of a cult.[†] Just as every species is the theurgy and the image of a Light from among the victorial Lights, the Light from which it emanates and which governs it, so Fire, the luminous Fire (*nār dhāt al-nār*), not the infernal Fire,[‡] is the theurgy of the archangel Ordibehesht (one of the seven Aməša Spəntas, Avestan *Aṛta Vahišta*).[§] Movement and heat, as has already been explained to us, are the mode of manifestation (*maẓhar*) of the Light; they have no other cause than Light. Now movement and heat attain their highest degree in Fire. Fire is what is closest to life, and it is the aid against the Darknesses. Far from being simply one of the four elements of classical physics, it is "the brother of human *Espahbad* Light." That is why, if the human soul is invested in this world with a major *khalīfat*, Fire assumes a minor *khalīfat* as the representative of the celestial Lights in the world of bodies or *barzakh* [intermediary world—**WA**]. What is venerated in it is therefore the image and the particular theurgy of one of the archangelic Lights. Thus, Fire assumes in our world the same epiphanic function that the suprasensible Lights have in the higher universes, and so the ancient Persians were fully justified in making of the Flame the *qibla* (axis of orientation) of their Prayer. And the commentators on Suhrawardī recall the liturgical institutions going back in memory of ancient Iran: Hūshang, Jamshīd, Ferēydūn, Kay Khusraw—and definitively codified by the sage Zoroaster.

This is likewise known perfectly by Mullā Ṣadrā Shīrāzī, who in the *Gloss* to which reference was made above, emphasizes that if the Flame was the *qibla* of their liturgical services, it is because the ancient Persians "called the Flame the Daughter of the Sun (*bint al-shams*)." It was then for them as the representative, the vicar (*nāʾib*) of the sun, by reason of the force of its being and of its manifestation in all times and in all places, even when the

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[†] **Corbin**: *Ḥikmat al-Ishrāq*, §§ 193, 201, and 206, in *Opera metaphysica* II, pp. 193 and 196–197.

[‡] **Corbin**: Cf. P. J. de Menasce, *Une apologétique mazdéenne du IXe siècle, Shkand-Gumânîk Vichâr*, Fribourg, 1945, p. 36 (note to chap. II, 12–18): "If the Ahrimanian smoke mingled with fire, it nevertheless does not combine with the luminosity of that fire; as antagonist to the luminosity of fire, it is conjoined to its heat. Pure and purifying fire therefore cannot be the substance of hell itself, as the Muslims would have it [...]. The creatures of Ohrmazd (water and fire, for example) cannot mutually destroy each other; what attaches itself to one of these elements is the *druj*, which destroys the other."

[§] **Corbin**: On *Arta* (Asha) and Fire, L. H. Gray, *The Foundations of the Iranian Religions*, Bombay, undated, p. 40.

sun is absent, just as the Moon is the representative of the sun at certain moments of the night.[**] This evocation of the cult of the Flame thus already carries within itself the transition leading toward the texts in which Suhrawardī causes us to hear not simply an echo of ancient solar theologies, but a psalm modulated in accord with the entirety of his "Oriental Theosophy."

There is nothing dead nor inert in the celestial universe, since each Sphere is governed and animated by a thinking Soul. Its energy is communicated by the Soul through the intermediary of the star enshrined in that Sphere, which is thus like its principal organ, its heart; it is through the intermediary of this organ that the energies communicated to it by the *Anima caelestis* pour forth into the sensible world.

Presentation

The texts grouped here under the title *"The Book of Hours"* are at once a recapitulation of the *ishrâqî* doctrine and the culminating act of the initiatory narratives. The event experienced by the soul resounds at a higher octave when expressed as hymn and liturgical action. That this liturgy forms one body with the doctrine—both thought and lived—and that it is simultaneously the expression and the sustenance of *ishrâqî* spirituality, finds poignant testimony in the practice of that school which offered the Zoroastrian response to the project accomplished by the Shaykh al-Ishrâq. This was the school gathered around the Zoroastrian high priest Āzar Kayvân who, from Shîrâz or its environs, emigrated to India with his disciples at the turn of the sixteenth and seventeenth centuries. Among these Zoroastrian spirituals, several made Sohravardî's *"Book of Hours"* the liturgical ritual of their

[**] **Corbin**: Cf. the gloss referred to above in note 194. Mullā Ṣadrā takes the occasion to gather all the Qur'ānic verses in which God exalts the sun and the celestial luminaries to the point of taking them as witnesses to His oaths. Likewise, in the book (*Ṣaḥīfa*) of the Fourth Imām—a book designated as the Psalter and Gospel of the *Ahl al-Bayt*—there appears an invocation to the Moon as the khalīfa of the sun during the night, which accords perfectly with Suhrawardian tonality: "Thou who quickly returnest to the abodes assigned to thee. Thou who disposest of Thy heaven which Thou governest. May I be protected from the darknesses by Him who has poured out His light upon thee, who through thee illumines that which was plunged in indistinction, who has made thee the key of each new month for the opening of the new event," etc.

personal religion.[a] Likewise, as we shall see [...], Sohravardî himself had foreseen—by means of various allusions—a liturgical *ishrâqî* community for whom he composed his "Book of Hours."

All these texts, in Arabic [...] remained unpublished and never translated, except for two of them which we have translated and commented upon elsewhere and which, for that reason, are not reproduced here—namely the psalm to the Archangel of the Sun and the psalm to the Perfect Nature, the "angel of the philosopher." We expressly invite the reader to consult them, for text and context form one body with what is presented here.[b] The manuscripts are rare; the texts appear there in fragmentary form and are often difficult to read, the copyists having many times been put to rout by a line of thought whose thread escaped them.

To the late Hellmut Ritter we owe the first attempt to gather, bibliographically, the fragments of this "Book of Hours" scattered through manuscripts—none of which, as far as we know, gives us the whole of it.[c] In these manuscripts the fragments are grouped under the title *Wâridât wa-taqdîsât*. The first term rather vaguely designates everything that suddenly occurs to the mind—sudden inspirations, and hence inspired improvisations. One also finds [...] the term *awrâd*, the plural of *wird*, which designates certain portions of the **Qur'ān** recited at various hours. Thus we rejoin the Western liturgical tradition of the "Book of Hours." As for the word *taqdîs*, plural *taqdîsât*, it has the sense of sanctification, consecration (*sacrum facere*), and connotes the idea of liturgical act, of divine office. Our translation simplifies by resorting to the word "stanzas," each time qualified by the very terms Sohravardî uses.

The climate of these Ishrâqî liturgies is Hermetic, Neoplatonic, Zoroastrian—without the Qur'ānic faith and the glorification of the One being absent. Ritter was right already to compare them with the astral liturgies of the Hermetic Sabians of Harran as well as with a major work by the very "orthodox" Fakhr al-Dîn Râzî.[d] Qur'ānic faith, like Biblical faith, is that of a prophetic religion. But prophetic religion in no way means a desacralization of the world. The case of Sohravardî and his emulators testifies against that thesis—fashionable in some Christian theologies today—consisting in erecting a radical and

artificial opposition between "faith" and "religion." Biblical Revelation is said to have carried out a profound desacralization of the sacral world of antiquity; Biblical faith would be non-religious. In reality, those responsible for this desacralization are the modern Western theologies exhausting themselves in competing with socio-political ideologies issuing from their own decomposition. They are not Biblical Revelation, nor Qur'ānic Revelation. Is prophetic religion compatible or not with Neoplatonic piety toward the *Dii-Angeli*? Theologians can argue endlessly about that. Sohravardî's reply—liturgical—cuts through at a single stroke. We have placed as epigram to these pages: "Your prayer knows more than you do."

The language of the Shaykh al-Ishrâq, delivering in these liturgical stanzas the secret of his soul, is of an extraordinary lyricism [...] Many allusions may seem obscure [...] His fiery soul gives free rein here to its inspiration [...]

The entire vision of the world is ordered here in accordance with the traditional doctrine of mediating hierarchies, which modifies the universes of [Pseudo-]Dionysius and Proclus, as it does any system of corresponding worlds.[e] Throughout these stanzas we shall find again the prestigious figure whose face-to-face encounter has dominated Sohravardî's initiatory recitals since the *Recital of the Crimson Archangel* [i.e. the Red Intellect—**WA**]: Gabriel, the Holy Spirit, is the mediating Intelligence who thinks the human being and the universe of the human being. Celestial Anthropos and Paracletic Intelligence, he himself is the thought of the God-archangel who precedes him, and so on in ascending order up to the God of gods, the Light of lights, God of each God [...] It is the entire pleroma of archangels—the "royal race of Bahman-Light"—which is the divine Revelation, the theophany propagating itself; just as in the Kabbalah the *Sefirot* are such. By the mediation of Gabriel, Angel of the human race—whose theurgy humanity is and of which he is the "father," the *Nous patrikos*—and just as the universe of man is his divine architecture, so too all the human souls of light, themselves issuing from this race, are called by him to rejoin their "brethren of race." We have already noted that Sohravardî pictured the archangelic pleroma as a kind of initiatory confraternity. That is the leitmotif, now explicit, now implicit, running through all these stanzas, as it was throughout the "Recital of the

Occidental Exile." Any blocking of an Absolute Spirit within a collective human consciousness closed in upon itself and revolving dialectically in circles upon itself is here inconceivable.[††] The Call sounded by the mediating Angel breaks human solitude and dereliction; this is the secret of the nostalgic love that vibrates all through these stanzas—we know of no equivalent elsewhere.

The liturgical stanzas of the "Book of Hours" [...] belong to five groups. The titles are Sohravardî's own...

I. We think we have found the explanation for the title of the *Stanzas of Vigilant Discernment*[‡‡] in a page of one of the treatises translated here [...] It appears to us that these stanzas (*awrâd*, liturgical hours par excellence) were composed with a ceremony in view that gathered the community of the *ishrâqîyûn* and distributed the liturgical action among the members or groups of members taking part. Each group is designated by an allusive term that is not explained, and each of their interventions ends by the repetition of an antiphon, a refrain, in which one would gladly hear an echo of the fervour of Manichaean hymns: "*Make the litany of the Light ascend. Help the people of the Light. Guide the Light unto the Light!*" The repetition of this antiphon or response accords perfectly with the title of these stanzas, which concerns the *mustabṣirûn*, those who, in reference to **Qur'ān 27:8**, are designated as the attentive contemplators of the Burning Bush. These stanzas thus take their place at the very heart of the spiritual life of the *ishrâqîs*.

This *ishrâqî* liturgy, celebrated by the *mustabṣirûn*, is rich in technical terms: the invocation to the "God of each God" [...]; the "family of Sinai" [...], which refers us to the finale of the "Recital of the Occidental Exile"; the expression *Quddâs al-Ishrâq* [...], *sacrificium matutinum*; the "lamp of the sanctuary" around which the participants in the liturgy of dawn stand [...] is the index of an already precise ceremonial; the "suns that rise when they decline" [...] is an image that recapitulates the whole theosophic dramaturgy of the Ishrâq. Finally comes the invocation to the "Supreme Luminary," for the understanding of which

[††] Meaning, Hegel.

[‡‡] Our item **2**.

we refer to the hymn to the Archangel of the Sun that we have translated and commented upon elsewhere.[f]

II. The lyricism of the *Stanzas of the Great Testament*[§§] is in unison with that of the preceding stanzas. The liturgical intention is different. The title is not chosen at random. One detects, over the course of these stanzas, several autobiographical allusions—reminiscences of what was the Shaykh al-Ishrâq's personal spiritual adventure. The opening stanzas soars: "*I borrowed their flame from the meteors and with it I set the land ablaze...*" Then comes the invocation to the Angel-Holy Spirit, "Angel of the pre-eminent theurgy"—that is to say, of the human race and its universe [...] The emergence from the narrow defile of darkness; the investiture with wisdom, beauty, royal power (so many terms whose conjunction evokes the Light of Glory, the *Xvarnah*); the diffusion of these gifts—assumed by the author—upon the community of the Ishrâq (*ahl al-Ishrâq...*), these "brethren of the Orient" designated again as the community of the *Sakîna/Shekhîna*, as successors of the Khosrows of ancient Persia—all are features of a spiritual autobiography. These are the governing intentions of his life and work that our shaykh thus evokes in this "Great Testament": all that accompanied his deliberate will to resurrect the theosophy of the Light of the sages of ancient Persia.

In another autobiographical allusion, the shaykh designates himself as "a hungry man, a minstrel in perpetual song." "*He walks in full light during the night, while in broad day the common run of men walk in full darkness*" [...]. Let one return here again to the parable of the hoopoe fallen captive among the owls [...][***] describe an entire initiatory ascent up to the highest place of the celestial liturgy. We noted again above that Sohravardî imagines the pleroma of the God-archangels as a kind of initiatory confraternity; these are the "hieratics" who form the celestial Temple (*Bayt al-Maqdis*). The Ishrâqî sage is welcomed by them and, because he is of their race, they receive his pledge and adjoin him to their company without his having to pass through human intermediaries (compare Ibn ʿArabî receiving directly from Khiḍr the investiture of the mantle). [This] contains a clear allusion

[§§] Our item **3**.

[***] That is, in *The Language of the Ants* in W.M. Thackston (1982): 76-87; (1999): 77-90.

to something like the "Heavenly Jerusalem" [...]. The new initiate visits the temples, from temple to temple, up to the Holy of Holies where, *ab origine*, the Light of the Orient of worlds epiphanizes: *Xvarnah, Sakîna, Shekhîna* [...]. Hence the Angel's reply to his interlocutor in certain recitals: "I come from the Temple" [...].

[That] then recapitulates this "Great Testament." It is upon the TABLET OF HERMES that the decree of the One is engraved and the covenant contracted [...]. This liturgical document of Islamic Hermetism attests that the prophetic religion of the One does not destroy the sacrality of the "temples of Light." Rather, it is both that which safeguards it and that which is safeguarded by it.

III. The group *Liturgical Stanzas for Each Station*[†††] is no doubt that in which the philosopher's piety, in unison with the Sages of ancient Persia, gives free course—brilliantly and without reserve. Here Sohravardî does not hesitate to invoke the "God of gods" under the name of Ohrmazd (Ahura Mazda of the Avesta), the "Lord Wisdom" of the Mazdean religion. Then comes the first of the Amahraspands or Zoroastrian Archangels: Bahman (Avestan *Vohu-Manah*, Greek *Eunoia*, Good Thought). The third Amahraspand will also be named explicitly: Shahrîvar (*Xshathra Vairya* of the Avesta, Desirable Dominion). Finally, the Tenth Hierarchic Intelligence—Gabriel, the Holy Spirit, the ruling Angel and Intelligence of humanity—will be glorified under the name of the Zoroastrian angel Serôsh (Avestan Sraosha, Persian Sorûsh).

Thus Hermetist piety joins closely with Zoroastrian inspiration. And it is indeed the same Shaykh al-Ishrâq whom we have seen readily refer to the martyred Sufi al-Hallâj, who here invokes the Unique, the God of the Gods, under the ancient Iranian name of Ohrmazd, "possessor of the Light of Glory (*Xvarnah*)."

After a brief three-stanza prelude, this ample *Liturgia omnium Sanctorum* comprises seventeen *mawqif*, "stations" or liturgical acts. It begins with the liturgy of Ohrmazd and that of Bahman-Light. Next it celebrates the entirety of the archangelic Intelligences (*Angeli intellectuales*...) and the entirety of the Souls that move the Heavens (*Angeli caelestes*). Then

[†††] Our item **5**.

it celebrates in turn, by name, each of the Intelligences of the pleroma—each of the God-archangels. Each of these is invoked as "the God Light victorious" (note the use of *Allâh* accompanied by the attribute *al-Nûr al-qâhir*, which is the Ishrâqî designation of archangelic Lights, whence the term *Ilâh al-âliha* for the 'God of gods'). All of this characteristic lexicon is to be noted (compare, in 3 Enoch, expressions such as 'Anaphiel-Yahweh, Michael-Yahweh, etc.). One will also note that the God-archangels and the *Animae caelestes* are glorified as invested with the *Xvarnah*, which accentuates from one stanza to the next the Zoroastrian tonality. The liturgy then celebrates the theurgic Angels of the Elements and concludes by celebrating the souls of the prophets and then those of all the righteous, of all the "pilgrims of the mystical Orient." There is here even a telling reminiscence: the final act of this liturgy—which began by glorifying Ohrmazd—recalls the Avesta's liturgical hymn celebrating the *Fravartis* (Persian *farvahar*), the celestial entities or "Angels" of all believers. We have already seen that this notion is very close to the Hermetist notion of "Perfect Nature" in Sohravardî. Here again there is a striking conjunction.

To grasp the structure of each of these "astral liturgies," one must keep in mind the structure of the Avicennan–Sohravardian angelic cosmology [...]. By three acts of contemplation, the thought of each Intelligence—each God-archangel—brings forth into being a triad: another Intelligence, a heaven, and a Soul that moves that heaven. Each archangelic universe therefore has a triadic structure: the Intelligence, its heaven, and the Soul of that heaven—that is, the Soul that communicates to that heaven the movement of its nostalgia for the God-archangel from whom it emanates. Each liturgy reproduces this triadic structure. It glorifies first the God-archangel, then celebrates the magnificence of his "temple"—not the astral mass which is his theurgy, but that star as a "living person," because it is animated by a thinking Soul, its *Anima caelestis*. Hence, for example, the relation between the "solar person" Hûrakhsh and the archangel Shahrîvar of whom Hûrakhsh is the "temple" [...]. The triad of an archangelic universe thus corresponds to the anthropological triad: spirit or intellect, soul, body (*ʿaql, nafs, jism*).

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Accordingly, one must also keep well in mind the lesson given to us [...] in **Treatise XI**.[‡‡‡] There are three ways of looking at and observing the Sky. The pre-eminent way is proper to "those who observe the sky by an inner faculty of perception which allows them to understand the invisible heavens—the esoteric of the astronomers' heavens." Thus we have already rejoined the Neoplatonic sense of astronomy as knowledge of supra-sensible stars [...] Now the organ of this imaginal vision is an *Imago caeli* which does not result from empirical perceptions but rather precedes and governs them. This *Imago* does not pertain to sense-perception but to the perception of the Active Imagination. Accordingly, the destiny of this *Imago caeli* does not belong to the historical vicissitudes of positive astronomy but to the essential vicissitudes of anthropology. The *Imago caeli* reflects back upon man the very *Imago* that man has of himself. That is why there is a correlation, for example, between the disappearance of the hierarchy of the *Animae caelestes* and the destruction of the anthropological triad. When man is reduced to the dualism of spirit and body, and when the star has lost its *Anima caelestis*, the way opens to materialism which seeks every explanation in laws immanent to bodies. Without the world of the Soul, there is no longer an *Imago*; there remain only abstract laws. To the movements of the *Animae caelestes* is substituted a pure celestial mechanics. But in fact, let us say that the validity of Sohravardî's *Imago caeli* is neither refuted nor refutable by rockets exploring dead stars. For no more than they can be reached by such rockets are the *Animae caelestes* a matter of astronomical observation; they are the esoteric of their respective heavens. As **Treatise XI**[§§§] has taught us, what is at issue are the heavens of the *Malakût*, not the visible heavens of astronomy. From this point of view there is a correspondence between Sohravardî's "astral liturgies" and his mystical parables: the esoteric sense of these is in neither the facts of the tale nor a philosophical concept, but in the passage—the *anaphora*—from the one to the other: an in-between which belongs neither to sensible perception nor to abstract understanding, but to the *imaginatio vera*.

[‡‡‡] Meaning, *A Day With A Group of Sufis* in W.M. Thackston (1982): 44-50; (1999): 33-41.

[§§§] As above.

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The anthropological perspective whose focus is the *Malakût* is so much primordial that, just as each star-temple is the theurgy of its God-archangel, so human persons are the theurgies—the "temples of light"—of the tenth of these God-archangels: Gabriel, the Holy Spirit, whom Sohravardî here gives the name of the Zoroastrian angel Sraosha. We noted that in this way the junction is effected between Biblical-Qurʾānic angelology and the angelology of Zoroastrian Neoplatonism in the Ishrâq. (It would be entirely inoperative to discuss whether the conception of "celestial temples" accords with the function of the planets in classical Zoroastrian cosmology.)

No less significant a junction occurs in [...] glorifying the souls of the prophets. They are glorified as invested with the Light of Glory—the *Xvarnah*. Now in Shîʿite prophetology, it is under the aspect of the Muhammadan Light (*Nûr Muḥammadî*), transmitted from prophet to prophet, that the idea of the *Verus Propheta* of Judeo-Christian prophetology presents itself—of which Islamic prophetology was the heir. The *Xvarnah* thus proves here to be the equivalent of this Muhammadan Light. Previously, Sohravardî had equated it with the *Sakîna/Shekhina*. Here, it is at the very level of prophetology that the integration of "Iranism" operates: the prophetism of ancient Iran is integrated into the prophetism of the Biblical-Qurʾānic tradition. The liturgical stanzas of the Shaykh al-Ishrâq thus come to confirm the breadth of the conceptions shown to us by his treatises and mystical recitals.

IV. The *Stantzas of the Beings of Light*[****] are a kind of *invitatio*: they invite one to glorify the beings of light issuing from the Light of Glory of the God of gods. It is a long exhortation addressed by Him to the "daughter of the Light," to the human soul sent on a mission into the darknesses of the earthly world. With a quivering lyricism, paradox follows paradox to culminate in the adjuration: "Do not let yourself be given death by that very thing which owes its life to you. The life of your body of flesh consumes your very death. The death of your body of flesh is the exaltation of your proper life." There is here like an echo of al-Hallâj's paradox: "For me, to die is to live, and to live is to die."

[****] Our **item 4**.

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Then the divine message grows more pressing. It evokes the soul's heavenly parents—the beings of Light who are the eternal Living ones, those whose nourishment is pure Light [...]. Souls are sparks of Light sent on mission into the darknesses of this world and are the life of the dead that we are. And it is with the help of their heavenly parents—the beings of Light close to the God of gods—that these sparks of Light return to their native homeland. "Borrow their light from your heavenly parents: I shall make you incorruptible living ones" [...]. And this is what motivates piety toward these beings of Light and hence the liturgical acts, the text of which has been given to us in the preceding group of stanzas. Thus, it is the God of gods Himself who exhorts the daughter of the Light to celebrate the liturgies of the beings of Light.

Of these we see successive names reappear: Hûrakhsh, *Imago Gloriae divinae*, image of the Light of Glory; the God-archangel Shahrîvar-Light, third of the Amahraspands. Then the "Seven Sublimes." Then the two superior archangelic hierarchies: that of the Longitudinal Order (the "world of the Mothers") and that of the Latitudinal Order (the lords of species...) All together are "the kings of the race of Bahman-Light" [...]. And among them is the Angel-Holy Spirit of the human race, Gabriel, whom Sohravardî again designates by the name of the Avesta's angel Sraosha. It is from his wing of Light, we recall [...],[††††] that the souls of Light proceed—those which are the "oriental dimension" in man. And it is by this "oriental dimension" that man too is an offshoot of "the race of Bahman-Light" (cf. the finale of the *Recital of the Occidental Exile*).

A small ritual composed by Sohravardî for each day of the week would take its place here.

V. The *Stanzas of Rememoration*[‡‡‡‡] certainly commemorate the preceding liturgies, but just as much the entirety of the vision of world and man professed by Ishrâqî theosophy. It is difficult to distinguish sections in these stanzas of outpouring lyricism, addressed to the human soul in a tone that recalls as much the "Recital of the Exile" as the "Hymn of the

[††††] Meaning, *The Sound of Gabriel's Wing* in W.M. Thackston (1982): 26-34; (1999): 8-19.

[‡‡‡‡] Our item **6**.

Pearl" of the Acts of Thomas. It is like a long oration in the second person, exhorting the soul who is hailed as "absent from her world" [...], the "daughter of the Holy Spirit" [...], the "daughter of the Sacrosancts" (...the "daughter of the Light"...).

Yet one can differentiate the following moments:

1. [...] It is the Angel-Holy Spirit who speaks. He designates himself in an allusive and very characteristic way: "Thy Lord whose being is perpetual (the Angel-Holy Spirit) has revealed on behalf of his Lord whose being is eternal (the God of gods)."
2. [...] It is the psalmist who takes the word, designating himself as "the one who speaks on behalf of God (*al-nâṭiq ʿan Allâh*)." We have underlined the import of these words, as if investing the Shaykh al-Ishrâq with a prophetic mission. The mention of the Holy Spirit in [...] forms a transition with the following stanzas.
3. [...] It is still the psalmist who speaks, but as the spokesman of the Angel-Holy Spirit.
4. [...] are a poignant intercessory prayer addressed to the Angel-Holy Spirit as heavenly parent, "father" of the human race (return then to the Sixth and Seventh Temples of Treatise II).[§§§§]

Each stanza calls for many remarks concerning both its content and its lexicon. One will find them as they occur in the notes. They complete the delineation of the Angel whose presence—already announced in the treatises of the first part of the present book—affirmed itself throughout the mystical recitals of the second part. He is the central figure of that Hermetism—both Zoroastrian and Neoplatonic—which gives Ishrâqî theosophy its simultaneously original and traditional aspect. Here he assumes the role of the *Christos Angelos* of the most primitive Christology, just as in Shiʿism this function is assumed by the Imâm. Pleroma of the Twelve Imâms and archangelic pleroma—there would be a long comparative meditation to conduct on this point.

[§§§§] That is, *haykal-i-nūr*, see *The Shape of Light* translated and interpreted by Shaykh Tosun Bayrak al-Jerrahi al-Halveti (Fons Vitae: Kentucky, 1988).

Henry Corbin's introduction to *Le livre d'Heures* (The Book of Hours)

Finally, it is through the mediation of the Angel-Holy Spirit—the *Nous patrikos*, the ruling Angel and Intelligence of the human race—that humanity, at least as regards those among human beings who respond to his Call, may claim the ancestry of the "royal race of Bahman-Light." This "royal race" is the pleroma—the "confraternity" of the God-archangels. To the one who heeds the Call, they are designated as "thy brethren," those of a royal esoteric Order—if ever there was one.

A last word on the final stanza. There one meets a characteristic term of the lexicon of esoteric hierarchies: the word *badîl*, plural *abdâl* or *budalâ*[a]. We have explained in a note the meaning and import of this word in context, translating it as "relief-watcher." His call here announces the approach of the morning—that is to say, the hour of the *Ishrâq*, of the rising dawn in the Sohravardian sense of the word: *cognitio matutina*. The hour of the *Ishrâq* is the sun of the *Malakût* rising over the soul, and it is the soul rising—definitively resurrecting—to its "Orient."

It was fitting that, with these liturgical stanzas, the "Oriental" theosophy of the Shaykh al-Ishrâq should culminate in this "relief of the morning."

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[a] See *En Islam iranien* vol. II, pp. 354n33., 358.

[b] Cf. ibid., pp. 126–140.

[c] Cf. H. Ritter, "Philologika IX," in the journal *Der Islam*, vol. XXIV, issue 3–4, 1937, p. 285.

[d] Cf. *Picatrix*, *Das Ziel des Weisen von Pseudo-Majriti*, translated into German by H. Ritter and M. Plessner, London 1962. As for Fakhr al-Dīn Rāzī's work, its title is *Al-sirr al-maktūm fī mukhāṭabāt al-nujūm* ("The Hidden Secret in Addressing the Stars"). Its authenticity is beyond doubt, since the author refers to it in another of his books. It is unpublished.

[e] Compare on this point the work of our friend Gilbert Durand, *Science de l'homme et tradition*, Paris, Tête de feuilles/Sirac, 1975, p. 155. For modern man, training himself to rethink a non-Cartesian universe, constituted by these "intermediate hierarchies," certainly presupposes a "new anthropological spirit." Concerning Joseph de Maistre's angelology, G. Durand recalls this "reasoned polytheism" (which only an esoteric monotheism—or theomonism—makes possible, in our view), which "makes room even for the *Angelus rector* dear to Keplerian astrology and to the *dii gentium*," ibid., p. 157. This space was also provided by Islamic Hermetism, but we are not yet in a position to attempt a comparison between it and Christian Hermetism, the materials being still far from sufficiently elaborated.

[f] Cf. above, note (b).

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In the Name of God, the All-Good, the All-Giving!

O my God! O Wondrous! O Invulnerable! O Elevated! O Ruler! O Compassionate! O Alive! O Peerless! O Possessor of the Majesty and Grace! O Possessor of the Beauty and the uttermost Mightinesses! O Possessor of the Light and the Splendor! O Possessor of the Visage and the crowning Highnesses! O Possessor of the Tremendousness and the ultimate Greatnesses! O Possessor of the Power and the Subsistence! O Light, O Holy! O Light, O Glorified! O Light, O Peerless! O Light, O ***Badūḥ****! O Light, O First! O Light, O Last! O Light, O Manifest! O Light, O Hidden! O Light, O High! O Light, O Capable! O Light, O Predestiner! O Light, O Giver of Form! O Light, O Giver of Ease! O Light, O Giver of Cause! O Light, O Facilitator! O Light, O Giver of Joy! O Light, O Giver of Relief! O Light, O Giver of Increase! O Light, O Destroyer! O Light, O Developer! O Light, O Encircler! O Light, O Protector! O Light, O Alleviator! O Light, O Exemplifier! O Light, O Prompter! O Light, O Giver of Being! O Light, O Intense! O Light, O One! O Light, O Pervasive! O Light, O Elevator! O Light, O Repeller! O Light, O Vast! O Light, O Healer! O Light, O Hearer! O Light, O Sublime! O Light, O Existentiator! O Light, O Entifier! O Light, O Cosmocrator! O Light, O Judge! O Light, O Ultimate Encounter! O Light, O Glorified! O Light, O Sanctified! O Light, the Most Mighteous of the Mighty! O Light, O Bestower! O Light, O Exalter! O Light, O Self-Sufficient! O Light, O Maker of Treasures! O Light, O Giver of Radiation! O Light, O Adorner! O Light, O Benefactor! O Light, O Eminent in Beneficence! O Light, O Distinguished! O Light, O Giver of Grace! O Light, O Giver of Light! O Light, O Dazzling! O Light, O Irradiator! O Light, Inheritor! O Light, O Causer! O Light, O Helper! O Light, O Aider! O Light, O Aid Invoked! O Light, O Specifier! O Light, O Seeing! O Light, O Seer! O Light, O Victorious! O Light, the Most Victorious! O Light, O Creator! O Light, O Coverer! O Light, O Forgiver! O Light, O Triumphant! O Light, O Irradiant! O Light, O Compelling Predestiner! O Light, O Well-Informed! O Light, O Unlocker! O Light, O Dawning! O Light, O Commencer! O Light, O Beautiful! O Light, O Majestic! O Light, O Gracious! O Light, O Noble! O Light, O Helper! O Light, O Succorer! O Light, O Succoring! O Light, O Splendiferous! O Light, O Splendid! O Light, O Lofty! O Light, O Hearing! O Light, O Competent! O Light, O Fashioner! O Light, O Protector! O Light, O Greatest of all Victors! O Light, O the Greatest of all Reckoners! O Light, O Greatetest of all Comprisers! O Light, O Greatest of all Sustainers! I ask Thee by Thy Light and Thy Splendor and Thy Beauty and Thy Majesty That Thou open to us the gates of Thy grace and expand for us our sustenance from before and after in every moment from the treasuries of Thy Bounty and Elegances! Verily, Thy mercy encompasseth whatsoever is in the heavens and in the earth, for verily Thou art powerful over all things!*

In the Name of God, the Light of lights!

O God, send Thy blessings upon the Most Proximate Light, upon the dwellers of the Supreme Concourse, upon the prophets, the legatees, and the guiding Imāms, upon the sages and the saints brought nigh! And send Thy blessings upon the Master of Illumination, the Imām of theophanies, the learned, the excellent, the ***theosophianic****, the Meteor of the* [esoteric] *Concourse, Abū'l-Futūḥ Yaḥyā ibn Ḥabash ibn Amīrak al-Suhrawardī, the Murdered Witness, may God sanctify his spirit and lodge him beneath the shade of the Supreme Concourse and in the seats of truthful sincerity beside the Light of lights! Amen!*

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In the Name of God the Compassionate, the Merciful! Thy aid, O God!

A book containing the Spiritual Influxes and Sanctifications, by the learned and virtuous Shaykh, the Proof of the Truly Real, Shihāb al-Dīn al-Suhrawardī—may God sanctify his spirit.

1: The Sacred Inscription[1]

(1) Recite Thy Inscription, O Talisman of Humanity, for Thy Inscription is the Tablet of God, preserved in the consummate perfection. Sanctify God and the Supreme Luminary (*nayyir al-aʿẓam*),[2] and upon one of the twin horizons unveil remembrance (*dhikr*). Verily, the stations of remembrance are borne witness by the cohorts of aid. No prayer ascendeth with weight unto God from one who turneth not to the Countenance; nor will thy Lord be well-pleased with a deed wherein another shareth. The King approacheth not an offering without a sanctuary; the sanctuary of the men of God is not raised upon stones of construction. Nay, unto It belongeth

the sanctuaries sublime, purified, singular, which no hand of touch may profane. Render thou praise unto It within thy meditation; for in every polarity of opposites It hath endowed thee with the nobler of the twain. To It be the praise through the Supreme Watch; to It be the praise through the Light Outspread upon the footing of beneficence.[3]

(2) Forsake that which draweth thee ere it drag thee, and cleave unto that which bindeth thee ere it bind thee. Compel the forsaking by its forsaking; for within the expanse of Light is sufficiency from the stricture of the darknesses, and what the fellowship of the **Orient of Light** (*fiṭya al-mustashriqīn*) acclaimed as more exalted than a death that bringeth forth Life! For lo, a demise unto the one endowed with vision is gravid with his hopes. And of the Primordial Magnanimity there is praise for a death that redeemeth, even as unto It belongeth the praise for the effusion of Life.[4]

(3) Those who set up equals have forged for God a partner. Dualism stands accursed upon the tongue of Illumination (*ishrāq*). No body bears two hearts, no frame two souls, no heaven two suns. The ones bear witness to the One at the farthest verge of direct sight. Were two suns to rise, the pillars would be effaced—the Order itself refuses it. If there were another sun, by what would another god appear? If the Peerless Self-Subsistent (*al-qayyūm*) had a rival, where is its sun? Thus, whoever speaks of a "second" stands helpless before the proof.[5]

(4) Unify God—become brimmed with the Light of exaltation. Establish the glorification, and let the lightning (*barq*) of thy luminary fall upon thy talismanic-temple (*haykal*)—as a tongue of fire in glorification, or the play of a coursing wind. Then lift thy head: it cries from the constellated sultanate of lights, like the blast of the Trumpet (*nāqūr*), like the cry of a waterwheel (*nāʿūr*). So invoke God—divested of the vesture of the cosmos.[6]

(5) God opens up the boasting ecstatic, who trembles at flies; dares insolence against the Lord of lords; disparaging the heavens and their motions. He is overcome and tossed about in stupor. Yet among the worlds there endures a draught of sanctified wine, stirring eternal joy. Of it the brother of ecstasy attained not—if he be truthful—save the mere scent of drunkenness in the nostrils; so he fell, while the true drinkers remained sober. Where meaning is abundant, recklessness diminishes.[7]

(6) When the Tablet dawns before thee, beware the utmost wariness; for in the clash of the brave, never shall the coward prosper. Hold back thy haste, O thou greedy for the wreckage of this world, for thou art but the hireling of another. Thy body shall perish, what enslaved thee shall be remade, and thy carcass shall be buried away—out of purity for the Dwelling, lest it defile the ground of Her House. Why didst thou not give praise unto the Daughter of Holiness, that She might return unto Her realm untainted by the leprosy of vice? For verily, God hath forbidden unto the Spirit of the First Inscription the return of the transgressors unto their homelands.[8]

(7) I sought thee, O sinner fair, yet thou didst flee from it; and thou didst seek the foul, yet it fled from thee. Yea, the instrument of thy striving shall be taken from thee: for that which fled from thee hath escaped, and that which thou didst flee from is departed from thee; and the Strong Hand of God, the Subduer, hath laid hold upon thee. Thou shalt surely fall, when thy strength faileth, even that which thy desire hath craved whilst thou wert able. And thou shalt verily seek a turning; for when thy device is bound, then move. Commit it, that it may take from thee what thy right hand hath gotten, to deliver thee—yet it shall undo thee. And lo, there cometh the death of that which dieth not; and that which thou didst hope for is cut off from thee. For how shall the one perfected in craft hope for the undoing of that which perfection itself hath ratified?[9]

(8) The Light hath appeared, O brother of perversity, and thou art yet bewildered amid the darknesses! Hast thou cast out the righteous good by feigning thine own

deafness? Insight sought thee, yet thou purchasest blindness with the sum of thy years! How dear is the blindness that is bought with life, and how precious the death by which life itself is sold! Glorify the Lord who outstretched the soul in radiance, then withdrew from it that which was more meet; Who appointed the dusk, then encompassed the dusk with the dawn when it is rent asunder, and with the light when it is rightly arrayed. Behold, this is the true and blessed morning: it hath risen, it hath proven faithful, and it hath filled the whole horizon. The peace of God be upon the soul that hath believed in the Return.[10]

(9) Not perfected is he who worketh by water; nay, perfected is he who worketh by Fire and by Light.[11] For the Light of God shineth unto souls, and the Fire of God consumeth the defilements. God hath appointed longing as a ladder unto the Light, and the Light as an ascension unto Holiness. He feareth not who maketh the supernal yearning his mount, neither doth he fall who ascendeth by the ladders of the Lights. Had the perceiving essence been corporeal, it would not have disdained, in its coursing, the world of bodies. Not he is of perfection who knoweth not the causes; rather, perfection is his who driveth the causes by the subduing of that which maketh them forgotten.[12]

(10) And the lords were engulfed in the Majesty of the Light of the Lord of lords. It is not of the greatness of the King that Its near one should be held in contempt. Nor is the King magnified in the sight of him who treateth Its people with disdain. Whoso abaseth that which God hath exalted among the worlds, God shall seize him for his ingratitude. Verily, God is the One who standeth watch over souls; It exacteth the due rights for the servants. Whoso swerveth from the Truth goeth astray, and whoso inclineth within the Truth is guided. For every cup there are drunkards, and for every sea there are the drowned. How vast the span betwixt one bewildered in the darknesses, thrust away from the Light of the Sun, and one bewildered who disdaineth the causes.[13]

(11) Do not despair of affliction, for it is the Path of God; upon it have the caravans of men passed. And if thou wert to walk it, thou wouldst find their traces upon it and come to know their tidings. For every land upon which no downpour of tribulation hath fallen refuseth to bring forth the growth of success. Goodly are the two companions in the purity of the journey: hunger and wakefulness. They weaken the forces that are the enemies of God by unseating their mounts, and they prepare the one who turneth eastward for the radiance of the dawning. Poverty is the scourge of God, wherewith It hath driven the truthful ones unto the most excellent of degrees. O thou who art charged with manifest utterance, patience with that which thou hast been commanded! Establish the remembrance (*dhikr*), for none shall keep thee from it.[14]

(12) And God destroyeth the infidel with his company. Hast thou not seen what the Command of God hath wrought? He hath left the bodies dancing upon their heads; and the heads forsaking their bodies. This, because God hateth that the transgressors of the age of ignorance (*jāhilīya*)—those who turn away from the clear Signs—should hold discourse with It. And God shall uproot from Its earth the barren thorn of mischief, that It may plant the goodly crop and change the phantom rams of unbelief into the certainties of faith. God hath forbidden harm forever; and harm is banished from the religion of God so long as the heavens endure. That which bringeth harm is accursed in the tablets of divine scriptures; upon it is the torment of the realms veiled from sight. Cursed of God is he who turneth upon his beast defiant in his purpose, and he who inflicteth pain upon his beast, and the one who waters the living, believing in their resurrection. And he who striketh a blow seeking stubborn dominance—all these are an abomination.[15]

(13) The religion of God was founded upon insight, and upon the emanative outpouring (*fayḍ*) of a just benefit, and upon the negation of harm and injury. And upon this was the covenant of God laid upon those of old, from the hour that

goodness therein was joined unto the Highest, and thereafter unto the lowest. Whosoever keepeth the covenant of God shall obtain from It the most excellent of recompense. And the King hath inscribed in the Tablet that the guarantee of the Satisfier (*al-rayyān*)[16] is that peril be restored unto its owner;[17] and that a soul which ascribeth unto itself the attributes of that which is above it shall be clothed in the garment of abasement.[18]

(14) Deal with those beneath thee according to that which thou hast hoped for from those above thee; and contend not with another for that which thou hast excused in thyself. When thou art bereft of shame, bid farewell to humanity. To worship God out of love is better than to worship It out of fear; for to act by intimidation is the habit of the ignoble. Work for thine own soul; for he is abased who hath need of an intercessor. Engrave, O human, thy dwelling with the best thou art able, and purify it from vile matters; for the worth of substances is by their forms. Suffer not an evil thought to run through thee as poison; drive it away while it is weak, lest its strength overpower thee. Perceive the little matters before the great overtake thee. Walk, O thou thoughtful one, and turn about awake; stand in the station of reverence, and thou being from the Light shalt be full and [made] replete (*rayyān*).[19]

(15) Keep, O ye people, the trusts of thine secrets, that perchance ye may become guardians of thine own trusts. Send ye greetings of peace unto the exalted Fathers, and salute them with the salutations of the Lords. O sons of the Mothers, cleave ye unto the Sun so long as the heavens are illumined, when it showeth thee the Lady of the Constellations—the **Temples of Light** (*hayākil al-nūr*). Meditate thereon long, and take deep admonition, and ask Her: How many of the mighty tyrants hath She beheld before thee? The records of their names are effaced; the days scattered them, and the months devoured them. Surely, the death of the neighbor is a messenger unto his neighbor, and the parting of the fathers is a forewarning unto the sons. The sorceress hath shown herself unto thee: her light is palaces, or the bellies of her

serpents are seeds which yesterday hath stripped from thee; and that which was hidden shall be unveiled unto thee when that which was manifest is concealed. Seize ye thy fleeting portion. The eye of the wise man is above his head, and the eye of the ignorant is beneath his feet. The blindness of the wretch showeth him not the miracles; but if thou knowest thyself, thou shalt behold the mighty signs of God.[20]

(16) O thou who hast led astray even that which was nearest unto thee—how far art thou from the farthest! Seek thou the Fashioner of all in the nearness of the nearest, though It be in the Highest Height, in Majesty and in Might. The Command of God is never hindered by thine own delay, O thou that fallest behind; but thou remainest naked of virtues. Stretch forth thine eyes, and spread thy carpet, and abandon the distractions that are daughters of darkness, that thou mayest behold the Peerless Self-Subsistent (*al-qayyūm*) standing upon the head of the vesture, all of it on watch. Lo, the Beloved hath sung—where then are the finders? This is the meadow of Light, and the people are at play in the playgrounds of love.[21]

(17) Despair not at the flight of the rabble; for how many a garden is great with child of sudden increase. When the knot is drawn tight, look then for its unloosing. Sell not the majesty of silence for the middling of speech. Praise be unto him who sold not the noble, abundant, abiding, for the vile, meagre, and fleeting. Yea, its utterance is of blessing; for if the praise be of God, then upon the praise itself is praise conferred—praise without end.[22]

(18) It was inscribed, the kindling inflamed with Light, when the gate was opened and the pillars descended, and the perverse factions were scattered. And the Fire of God touched the heavens on high, and the moon was made full; for lo, it is the sign of the night in the unveiling of the sign of the day. And the hidden Reality bore upward the glad tidings. The bearer of the sword of ignorance shall not be left to sow ruin, nor the woman beguiled, whose flesh in the way was cloven, to cling unto his hem. And companies of fires, whose light was diminished and whose smoke was

multiplied, began to be quenched by the blowing of a tempestuous wind. Then appeared the Tranquility of God (*sakīna allāh*), making void their witness. And the lions of the adversaries were bewildered, seeing not the descending Light that filled the pillars save in fleeting snatches. Then the Witness of the Sign saith unto the phantom of cunning: *What is this troublesome matter?* And he answereth: *The Emanator of All was not pleased that the wanderers should dwell upon Its earth; and the mighty ones of the kingdom are wroth with the rams of blind ignorance; and the worshippers of the belly are accursed in both abodes before God with a curse. It cutteth off their hinder parts, and turneth them back unto the evil of the* ***barzakh*** (intermediary world) *laden with torment.*[23]

(19) Then returned the witnesses, and they questioned the Person Resplendent with the radiance of the angelic world (*malakūt*), saying: *O Warner, utter forth the marvels, and cast down the firm ordinances! Who is he whom God willeth as an inhabitant of Its earth, a visitor to Its holy House which no hands may touch?* And he answered: *Verily, the Elect of God, the chosen for vicegerency, are a company that render unto every soul its due, as a means unto the Kingdom. They are not puffed up against the Truth, neither bow they before falsehood. Death doth not affright them, nor are they slack to loose the prisoner and to succour the distressed. They gather not illicit spoil, neither make they a name by vainglory. They love the assemblies of thought; they kindle victory with victory, and triumph with Light. They behold the Light from heaven, and they receive and they bestow. For them are gates of heaven set open, which the deluded behold not. When they ascend, they are enriched; when they descend, they enrich. Their gaze is upon that which is above them, and from its manifestation the meaning is obtained. O what a glance is this, compelling, that draweth from height unto depth and from depth unto height, to be fulfilled by the likeness of God in the order! If perchance such a gaze were tempered with mercy, it would equalize and gladden.* Glory be unto the Lord of wonders, the Fashioner of the existential particles of Light (*al-dharrāt*).[24]

(20) The days of God are seven, and each of the seven is as a thousand days, a thousandfold their encounter with the six that are prepared, facing the Countenance of the Throne established, full of signs. He that yieldeth his body in the path of God, and giveth the dearest of what he possessed, hath readied himself for a spiritual theurgy (*rūḥānīya*) whose station is mighty. And unto him is due beatitude, for the One that rewardeth in the balanced vision knoweth his quest, and hath had mercy on his plight, and accepted his striving, and recompensed him with the noblest of rewards. Thus is every right rendered unto its right, and the mercy of God is above what may be hoped, surpassing the bounds of reckoning. In the heavens are Lights that are seen, lofty in their degrees; and in the upper kingdom are Lights unseen and unfelt, shadows of lights imperceptible. Whoso walketh in the Path of Truth shall encounter, at every flashing, unto the Light of Holiness, an outpouring of radiance into the mine of sense—save for talismans that steal away the dominion of powers.[25] The head of reason is the Light of God; and naught draweth nigh unto the Light, save Light itself.[26]

(21) The truthful knower hath declared unto thee, that the Essence of the First is the Light of every light: not a Light perceived, but a Light that no sense comprehendeth, nor doth reason encompass it. Neither is it judged by end, neither is aught joined unto it, nor is aught severed from it. And Its veil is the perfection of Its luminosity, not of bulk, nor of distance, nor of measure. It is above virtue and above perfection, the world of God Pre-Eternal (*azal*), which the embodied tread not. What is nigh unto It is living unto its Intellect, yet not living to live; the living that is not living, but therein abideth the Living, the Praised, alone. Unto It is the return of the souls made pure![27]

(22) The soul is the Light of God, the Living, the Self-Subsisting, indivisible. How then shall that be divided which breatheth by what is divided, or understandeth what cannot be parted? No form of singleness appeareth save in a mirror of singleness.

The soul is the mirror of God, and the mirror of God is not as the mirrors of bodies. When the composition is dissolved, the One returneth unto the One. The verity of the soul is that it is the Living, the Subsisting (*al-ḥayy al-qā'im*); and the verity of the Absolute Living is that It is the Living, the Peerless Self-Subsisting (*al-ḥayy al-qayyūm*). Whatsoever exceedeth this is but assimilation or heresy (*ilḥād*). Turn thy thought unto the upper traces, and know God by the marvels of Its signs and by the witnesses of the dread of Presence; for thought hath no mastery over the God of the lords.[28]

(23) Thou hast remembered the pipes, and the strings, and the melodies of longing, offspring of holiness, whose world is above. For had not the Exalted likened them, the shining Majesty had not overshadowed them, to cast its shade upon the dimensions. Sanctify thou God in the midnights and at the dawnings; and glorify It at daybreak: for verily, the rosary of the Dawn is the pathway of souls, the Lord of the sphere, the Master of balance, who hath granted thee the occasion of praise and of supplication.[29]

(24) Glorify ye God with the trumpets that jar in might; glorify ye God with the voices of delight. Remember, O thou virtuous city (*madīna al-fāḍila*), thy Lord with thy gathered sounds, with shouting, with magnifying, and with exaltation. How comely art thou, O city, resounding with the remembrance of God in thy markets, thy watering-places, thy thoroughfares, thy houses, and thy rooftops, when the head of the luminaries attaineth unto the rites of glorification! Cry ye aloud a great magnifying, that putteth to flight the hosts of devils, that overthroweth the worshippers of the idol of tyranny (*al-ṭāghūt*), that thundereth against the vanities (*jibtīyāt*)[30] of masses, that shaketh the spirits, and that stirreth the phantoms. For the republican shout of glorification is a commandment in the **Book of God** inscribed with utterance (*bayān*).[31]

(25) A day adorned by Illumination, with the coming of the Great Sign unto the quarter of the East from the domain of Dawn; with it forty days are sealed. And the wayfarers were fulfilled therein, leaving behind what affliction they had borne for its preferment. A day of Life, blessed of God, as upon the raisin steeped within the thought of the righteous. Upon it was cast what the grinding had pressed from the head and the dwelling. Twin Trees of *al-Laytā* (*alētheia*),[32] sanctified in the angelic world and blessed therein for the righteous, and in the verdant brightness. And that was the greater part of a week of the rising of the rosary opposed, and light in the year in weeks the like thereof. And a people draw sustenance with it from the Tree of *al-Laytā*, whose pillars God hath purified and established, Yemeni, blessed: upon it the Flood of earth came in semblance, witnessed by that which Hermes buried, whereby the two worlds were made level. And a land laid waste, yet its waters sanctified by the Exalted. And in what the Holy One[33] imparted from the traffic above is a message unto all from the Temple, and unto the wandering stars that which they consume from the air: a comfort for the lowly, whom the faithful companion upheld in astonishment and in gentleness, upon the Name of the Giver of Life. All this is of the rites of God.[34]

(26) O joy of hearts in the remembrance of God, the Beneficent! God preserve thee, O quality fashioned in the likeness of the righteous servants of God, thou of the fragrances that gladden! Verily, thou art the gracious gift of God, proclaimed for the spiritual lineage made steadfast. The resolves of the seekers are toward the Far One, who gathereth the noble of awe, founded upon the tinctures of the City established in the upper regions, from whence flow the bounties of thoughts. God magnify Its Light! For whoso disbelieveth in Its Light shall not find, upon the journey unto the hereafter, the Path of God stretched unto heaven. The seer borroweth meaning from the forms, even as the forms draw forth from meaning. The eye of my brother in abstraction floweth with water beneath the earth. When thou lookest from heaven,

for the longing of the eyes of Truth the monasteries do turn. For had not longing ascended, what was low would have perished.[35]

(27) Glory be unto It Who hath bestowed becoming unto becoming, and permanence unto permanence. It hath bound events unto dispositions, and dispositions unto events, yet It is free from all change of states. What It ordained abideth; and that It ordained abideth. False are the masters of augury: for there is no partner with God in It craftsmanship. Neither is Its beneficence restrained by season nor by circumstance, for both are of Its beneficence. No impotence hath ever preceded Its power, nor hath forgetfulness or aversion come before Its will; for the Truth is everlasting in existence. No accident ariseth within It, nor doth It uphold Itself by helpers. God shall confound the profane in religion, and the denier of Truth, and whoso hath taken aught beside the primordial nature of God, whereon It fashioned humankind. But had not the deceivers led astray, verily that nature itself had spoken forth with the witnesses of faith. And unto God belongeth the orbs that circle, givers of bounty and revealers of form; and God is the establisher of images, It turneth the ages (*duhūr*) and the cycles (*adwār*).[36]

(28) O ye dwellers of the earth, cast off the dominion of the heavens by departing from their intoxications. Drive away the cares of happenings with the draught of eternity. Hate not death when ye are orphaned, for it is the Gate of gates. When the Lord of the High Hand is well-pleased, the tale-bearers are undone. God commandeth the watch, and it is made pure for the One according as the One purifieth for It. Render unto It, and it shall be rendered unto thee. If thou yieldest thy reins, It shall make thee to know thy desire. If thou art devoured in passion, passion itself shall teach thee how it is. Yet the religion of God is the Pre-Eternal Religion (*azalī*), which the Anointed Ones (*al-masīḥūn*) bore, even when Adam's clay had not yet received its kneading, when the Holy House had not been reared, veiled from the eyes. **The Book of God** is manifest: the heedless behold it, and the wise read

it. By it is the Lord's thanksgiving as patience, and Its satisfaction as contentment. And Truth is the most manifest of all that is witnessed. And peace be upon the Lights![37]

The Sacred Inscription is completed.[38] [39]

2: The Influxes of Vigilant Discernment[40] [41]

(1) God hath heard the cry of longing, and hath opened the path of unveiling (*kashf*); the Kingdom of Holiness (*malakūt al-quds*) hath drawn nigh, and the personages of Light (*ashkhāṣ al-ḍawʾ*)[42] have spoken, saying:

(2) '*O God of every god!*[43] *Elevate the remembrance of the Light, give victory unto the* ***People of Light****, and guide the light unto the Light'!*

(3) From the Real (*al-ḥaqq*) are the beginnings of the motions initiated, and unto It are the ends of stillnesses returned. The hour hath drawn nigh, the signs are made manifest, and Mount Sinai[44] is rejoined in its convergence.

(4) And the reciteresses[45] say: '*O God of the Differentiators!*[46] *Elevate the remembrance of the Light, aid the* ***People of Light****, and guide the light unto the Light'!* The Lord alone hath shone forth by the Sinai of Glory,[47] and hath made Itself One in the Magnification of Grandeur, and hath ascended by Its Victorious Might over every soul and intellect and body.[48] And It hath Self-Disclosed Itself unto every living one by every thing in the nearness of Its Presence—[whether of] the Most Exalted Heights or of the most lowly abysses.

(5) And the Pure Ones (*al-zakkīyāt*) cried aloud, saying*:*

(6) *'O Possessor of the Supreme Similitude* (*yā ṣāḥib al-mathal al-aʿlā*)*!*[49] *Elevate the remembrance of the Light, and guide the light unto the Light!'* God hath purified those who

stand before It (*al-qāʾimīn*),[50] and hath drawn them nigh, and hath accepted the Holy Ones of the Illumination (*quddās al-ishrāq*),[51] and blessed the **Pine-Tree of the Light** (*ṣanūbara al-nūr*).[52] And It sent benediction upon the lamp of the oratory,[53] and sanctified the oblation and the praise.

(7) And appoint the Herald of Illumination, the Rider of the Orient (*rākib al-mashriq*),[54] to commune with the Holy Ones, to send down the Success, to receive the Command, and to proclaim at the orienting brilliances of Majesty (*shuraqāt al-jalāl*):

(8) '*O Originator of the All, and End of the motions of the rising and the setting Lights!*[55] *Elevate the remembrance of the Light, aid the* ***People of Light****, and guide the Light unto the Light!*' God hath made the Supreme Luminary (*nayyir al-aʿẓam*)[56] a means and a dominion, and cast upon it of Its Light, and there came unto it the angel of the vanguard of bodies,[57] and It made it lord over the necks of the embodied, and by it It confirmed the proof over the Exalted Ones. And It made it the mediator of cosmic order, the fulfiller of life, and the cause of the seasons and of night and day.

(9) The sanctified souls[58] implored of it,[59] and addressed it, saying:

(10) '*O Thou All-Luminous Person,*[60] *whose Face is ever turned unto His Father*[61]*—Ask of the Bestower of Intellect*[62] *and of Death and of Life, and say*': '*Elevate the remembrance of the Light, aid the* ***People of Light****, and guide the light unto the Light!*'

(11) Then was supplication lifted unto the Sublime Persons and the Lights, and the souls made entreaty unto the souls, and all made supplication unto the active intellects (*al-ʿuqūl al-faʿʿāla*);[63] for our Principle is unto every encompassing One, and the petition of the ranks in the prayer answered is this:

(12) '*O Effusing Dispenser of the Light and the blessings, elevate the remembrance of the Light, aid the* ***People of Light****, and guide the light unto the Light.* ***Amen!***'

3: The Influx of the Great Testament[64]

(1) I kindled the meteors and with them burned the adversaries, and I smote the hosts of the devils and struck their sight with blindness, that they should not behold me as I ascended unto the more luminous Assembly. I called upon my Father[65] and said:

(2) '*O Master of the noble Talisman,*[66] *O neighbour of the All-Bountiful God! Take me unto Thyself that I may unfold unto the Radiance of God!*'

(3) I cast off the skin of darkness and flung it away, and upon the Name of God I clung to the Throne of Glory and Majesty. And verily, was I annihilated after manifesting forth; for when the Peerless Self-Subsisting revealeth Itself unto a thing, It annihilateth it.

(4) When I emerged from the tenebrousness of gloom (*maḍīq al-ẓallām*)[67] into the expanse of the ennoblements, I beheld the marvels and their Keeper, and I took up Wisdom and Splendour and Victory and Sovereignty, and poured them forth upon the **People of Illumination**.[68] [69]

(5) The angel[70] hath written in the scroll (*al-sifr*): God hath forbidden the Spirit of Wisdom unto any soul that putteth its trust in the world and doth enamoureth itself with the carnal assets of sense perception (*al-muqtanīyāt al-ḥissīya*). For never shall God gather within a single soul the love of Wisdom and of the Dawning Light,[71] together with the love of [wordly] lusts and of riches.

(6) The Providence of God hath been sealed, that none who is fastened unto any earthly homeland (*waṭana*) shall tread the Court of Holiness (*sāḥa al-quds*), nor shall any attain unto the Supreme Station, save he that supplicateth with the full union of thought in the Presence of the Real (*al-ḥaqq*).[72]

(7) He seeketh the Light amid the darkness of nights, having forsaken ease, subtle in his contemplations. And when the servant obtaineth a gleam from the Horizon of Grandeur, and beholdeth the mine of Radiant Nobility,[73] naught distracteth him from his endeavour; for verily, the joy of contentment is a beneficence, and right discernment departeth not from him.[74]

(8) Light becometh easy unto the **theosophianic**[75] lover, that which the luxuriant deem a burden. He is the consort of care, whom no clime ensnareth save in utmost necessity.

(9) He smiteth upon hunger whilst men in fulness are yet sorrow-laden; and he journeyeth by night upon the Light, whilst men in the day lie slumbering in the darkness.[76] [77]

(10) God hath magnified the Most Exalted and Most Felicitous Day in the heavens and upon the earth, and hath lauded them[78] in the scriptures of the ancients.

(11) And It hath inscribed upon the souls of the Orientals that they be hieratic spirits (*rūḥan rūḥānīyīn*, i.e. *pneumatikoi*), loving the Lights and leaning not unto the darkness.

(12) And when one among them attaineth unto the ascent of Holiness,[79] a refuge with the Holy Ones—deputies of Illumination in the solitary temples[80]—they cast upon him the covenant and the firmest Wisdom.

(13) And when he standeth upon the Lightning Plateau, they hallow him and raise him up unto the City of God that standeth in the air,[81] that he may, with them, visit[82] its sanctuaries; and at the rising, are the manifestation of the Light and the Illumination.[83]

(14) This is the Command of God, and the Inscription of Hermes[84] is engraved thereon, and the Covenant therein bound.[85] The angels are present, and the witnesses stand firm.[86]

(15) O ye that are clothed in bodies, magnify Him that is above thee, that He which is with thee may magnify thee. And show kindness unto the lowly, that the Most High may show kindness unto thee. Guard well thine inlets and thine outlets; for unto every one that humbleth himself before God is comeliness, and unto every **theosophianic** soul is a Light that goeth with him whithersoever he turneth.

(16) And know ye that the Lights of God are the Lords of the Species (*arbāb al-anwāʾ*), having toward the sanctified a care like unto the care of fathers for their children.

(17) The virtuous soul yearneth toward its luminous origin, but the inverted soul inclineth unto that which is beneath it of murky lowness.

(18) And upon affections are recompenses decreed; for God hath ordained that He[87] should unite those that love one another. But if companionship bring bitterness and scourge, how many a soul hath slit its own throat by its own hand?

(19) The gaining hand altereth not another; and in the mournful forms of composite things are admonitions for them that see.

(20) And the sight of the holy eyes escapeth the souls by a vision; and the hearing of the heavens perceiveth their groaning. And they cry: *O God of the lords, sanctify me by Thy Light, and gather me unto Thy Light; and make me one endowed with strength, oft-returning; and make me of the chosen elect!*[88]

(21) Liar is he who claimeth that he hath known the Presence of the Real; and thereafter shall they wish that it had not been decreed. And God, the Fulfiller (*al-mawfī*),[89] rangeth round the orbits as One that circumambulately walketh.[90]

(22) Woe unto thee, O slave of belly and soil and fate! Thou hast consented that the asses be thy partners, and hast chosen their lot above the fount of radiant Nobility, and above the fellowship of the Empyrean (*jabarūt*) and the Grandeur that perisheth not.

(23) Remember, O thou deluded one, the Day when the agonies and drownings shall descend upon thee in a covering wave; when the ease shall have departed, and the beloved shall commune with her soul apart from thee, and the regrets abide; when the veil of darkness shall be let fall between thee and God, and return shall be withheld, and the abyss shall draw thee down unto the degree of ignominy.

(24) O thou poor wretch, recover what is on the brink of vanishing before it vanish; for what portion of attainment is there for thee after its passing? He that sleepeth and awaketh not save after the companions have departed and the hour hath fled shall find neither friend to sit with him in the night, nor light whereby to take comfort in the midst of darkness; and the serpent shall gape his jaws to swallow him, and wailing shall not profit him, nor shall the weeping of the mourners deliver him.

(25) O thou that showest off in worship, thou hast committed association (*shirk*), and thy deed is cast down;[91] thou layest thy foundation upon the face of the waters and expectest it to stand! Thou seekest the favour of the lesser assembly by earning the wrath of the greater. And the Eyes of God are watchful upon thee. For the station of ostentation in the souls is not as the station of sincerity.[92]

(26) O brother of procrastination, remember the day of thy death, and delay not thy fear; for to-morrow is absent, but thy day is present, if thy resolve be sound. Why hast thou not chosen for thy soul that which is manifest unto thee, above that which is hidden from thee? The sloth of thy day begetteth the habit of sloth for the morrow. Grant that to-morrow be thy day, and to-day be thy possession; then do what thou wilt do—for behind the fleeting present is a matter of dire consequence.[93]

(27) O thou scholar of wickedness, art thou not ashamed of thy deeds, seeing that after knowledge they are but filthiness? Verily, he that fashioneth a precious thing, being aware of its worth, doubtless, when he maketh himself needy, is more blameworthy in wasting it than the ignorant who knew it not. What profit hadst thou in the arena when thou didst drown thyself with him that understood it not? Dost thou claim that thou loathest the drowned, while thou art more drowned than they? Surely, this is a claim believed by every heart that is awake.[94]

(28) O thou to whom God hath granted a portion of this world, knowest thou not that he who hopeth for the permanence of this perishing thing is as one who would stitch the daylight to his garment that it depart not, or as one who would fasten the shadow with a stake? Seek not by that which vanisheth what shall write against thee its burden, nor store up the hatred of adversaries for the day of thy pricking. Let not him who is under thy power this day come to rule thee on the morrow. Wrong is a ruin to its own hour with a ruin that no sorcery of any sorcerer can avert. The return of the wronged one is a stretching forth delayed but not neglected. A king that shineth not by the Light of Wisdom and Justice is like a beast set upon a throne, or like a wolf to whom a flock hath been delivered. For every short-sighted one there is a regret, and for the short-sighted among kings there are manifold regrets.[95]

(29) O thou man of understanding, be not content to lose thine afterlife for the gain of thy worldly estate; for the worst of profits is that passing gain which draweth upon thee an abiding loss. The angels, by the command of God, have taken it upon themselves to pour forth blessings upon every one whose intention, word, and deed be sound; and they requite the treacherous by cutting off provision, and recompense the greedy with deprivation. O thou poor one, guard thy thought; take heed lest thou gather unto thyself the poverty of both abodes.[96]

(30) O thou envious one, there is no remedy for him whose sickness is the health of another. How easy is it for thine adversary to torment thee for his own delight; for

every sinner is chastised once, but the envier is chastised twice. O thou talebearer, thou bearest witness before him to whom thou slanderest of thine own treachery, and informest him that thou wilt betray him likewise.[97]

(31) For the souls have their measures, and the affairs their confusions. God hath deposited honor in truth, and abasement in falsehood, and perfection in that whose two ends are severed from the bonds of the body, in temperance such as no speaker with the tongue can fully express. And verily, he that busieth his soul with that which hindereth it not from that which behoveth, and he that neglecteth thought in his thinking, his thought shall be prolonged after both have gone far upon their consequences. And the beginnings of motions are stirrings that stay not security. Hasten, therefore, to the execution of that which righteousness requireth, and to repelling the call of corruption. For indeed, tranquillity (*sakīna*) hath been set in insight, and in the governance of apprehensions.[98]

(32) O brethren of Reality (*ikhwān al-ḥaqīqa*), let not vain hopes hold dominion over them, nor let petition seem sweet unto them when Illumination cometh unto them in the attractions of the Real, stripping them bare; and when they journey unto It, they shall have in the stations many standings. There is no one forbearing save through knowledge and witnessing, and none findeth rest save by forsaking superfluities. He that calleth unto God is the vicegerent of God (*nāʾib allāh*).[99]

(33) The worth of a man is according to his knowledge and his patience. And victory is but a holder fast to the skirt of him that is resolute and steadfast. Lamentation over what is past is a second calamity. If grief profit thee not, then waste not the virtue of patience; for that which is decreed shall not be turned back. When the Dispenser of Bounty decreeth in one's favour, It maketh him patient and thereby giveth him sight; but if It decree against him, It blindeth him. And when It sendeth abandonment, It maketh counsel hateful and sloth beloved; but when success is ordained, It sendeth wakefulness; and when It willeth, It prepareth the means. If the

time be for thee, that which was shut shall be opened unto thee; and if against thee, that which was open shall be shut. And with God for every thing that cometh to be is a measured decree and an appointed time. He that keepeth in his forbearance what he letteth forth upon others, and what others let forth upon him, escapeth the evil of the sinner, and shall not be taken to task.[100]

(34) This is that which is brought upon him by another; he escapeth the evil of the sinner, save that he be taken to account. What hath been read in the exalted Tablets, and the Words of Holiness, have their manifestations in '*and the promise of God is true*' (**Q 35:5**). And the victory of the Company of Illumination is decreed. The Eyes of God behold the offerings of nearness, and heareth them by the proclamation of the *versical-signs* (*āyāt*) of the **Influxes** (*al-wāridāt*), which are the **Mother of the Book** (*umm al-kitāb*).[101]

4: The Influxes of the Lights[102]

(1) And It is the inmost depth of Reality—and by aught resembling It, It is never beheld.[103]

(2) O tongue of holiness! Thou wast under Our watchful eyes, when the night was dark, and the gate of the Temple was shut, and the clouds poured forth, and the thunderbolts were cast about, and the city was in tumult, and the valleys were in flood, and the enemies of God were bewildered. Then the witnesses arose, and the witnesses cried unto the witnesses, saying: O ye witnesses! Take ye this bird, and restore it unto the God of all the worlds.[104]

(3) Verily, I am God, the God of gods, the Sustainer of all, the Necessary Existence, Possessor of Majesty and Splendour. Holiness is My precinct, and Sovereignty is My carpet spread [out], and Grandeur is the pavilion of My canopy. I created Pre-

Eternity, and by it I made manifest the antiquity of My beneficence; and I created Post-Eternity, and by it I established the perpetuity of My bounty. The firmness of My dominion is not confined within times possessing limit which the thoughts of the erring might encompass.[105]

(4) The worlds are illumined by My Light; the Lights of My angelic world are the fountains of life and radiance. They neither die nor do they incarnate. The light which thy indications receive is but a light amidst the seeds of darkness, imploring moisture beneath its station. Its attainment is for another, and it standeth not by itself that it might be manifest unto its own essence, even as it shineth for another that possesseth life and awareness of appearing. But the pure Light, which standeth by Itself for its own Essence, is Living, and the indications of those who point cannot overshadow It.[106] With Me there is no dead, nor friend of the dead; no darkness, nor friend of darkness. And none ascendeth unto Me save that which resembleth what is with Me in body; and I love not the lover of the body.[107]

(5) O children of dust, forget not thy celestial lineage! For We created thee from knots of darkness, that We might behold what ye would do. And if ye cease not from leaning toward the likenesses of oppression, then verily We shall return thee unto a narrower knot, and ye shall know what affliction abideth therein. O Most Luminous Daughter (*yā walīda al-anwar*), fall not in love with the darknesses. O offspring of life, let not the dead enemy ensnare thee. Let not him who liveth by thee cause thee to perish. Thy body quickeneth, yet its quickening dieth. Wilt thou prefer the pleasures of the beasts over the pleasures of the bridal chamber? Verily, that is manifest idolatry. Had that which is with thee been more perfect, I would have chosen it for Myself and for My angels. Know ye the sanctity of God whilst ye are in the heedlessness of the celestial wastes—creatures of passion whom death approacheth not.[108]

(6) And ye, O sons of the decaying husks, are of the beast that dieth. Yet if ye acquire the nearnesses, I shall make thee—after thou hast been but animal—such that the ages shall not corrupt thee. For the life of the Living, in its very Oneness, is better than the life of the animal; for it is Light in its Solitary Essence, and Light alone is the measure. And from the darknesses the Lights are beheld by the greater Watch, how that ye have been made as beasts whose living is bound unto that which slayeth. Therefore, choose ye rather It Who quickeneth in thee, for by It ye shall live; and choose not the darkness wherein ye neither die nor are raised. If [wordly] life be sweet, how is it that ye love not its mine? And how is it that ye have chosen the fountain of death over the Fountain of Life? Verily, this is a bargain that no sound-hearted one would approve.[109]

(7) The pure Lights are with Me, and all else is but sparks in darkness, that by them the phantoms of the dead may be quickened, and the embodied ones may be illumined. I created the Lights—those stripped of matter, the Governors of the heavens and the earth—from the beams of My Most Proximate Radiances, they whose absorption in My Majesty veiled them from beholding the [luminous] persons. They are the Most Bountiful, the Most Excellent, and the Primordial Noble Company. What have ye seen of the Work of It Who wrought wonders? What ye behold are but shadows of that which ye behold not. The Glorified Intelligibles are the firm stations; and were it not for the Love of the Most High, the low would have been effaced. For yearning of My Lights the heavens are moved unceasingly, and thereby endureth the outpouring of events. And were it not that *What-Is* had been, ye *had not been*; nor had the changeable ones been made to change. These are the fruits of longings. How is it, then, that ye long not, that ye might attain unto the kindling flames that stir the souls, even as transient things receive from the Ever-Circling, Everlasting Heights? Verily, for the yearning ones in the Book is a clear remembrance.[110]

(8) Magnify **Hūrakhsh** the Intense,[111] the Vanquisher of Dusk,[112] the King of the angelic world (*al-malakūt*),[113] the Chief of Heaven, the Maker of the Day by My Command; for He is the exemplar of My Majesty, and He is a ray of **Shahrīvar**-Light;[114] and **Shahrīvar**-Light with Me is honored and regarded. Honor ye the Seven Mighty Ones, the captains of the bodies, whereby one draweth nigh unto Me. Lo, here is the Leader of Felicities, and the Leader of Overmastery, and the Swift of Command. Remember them in thine psalmody, that ye may obtain the blessings. To magnify the workmanship is to magnify its Maker; whoso despiseth it hath part in the defilement of its possessor. According as ye have discerned of My working, so have ye known My perfection.[115]

(9) Woe unto the ignorant! How bold are they against the Lord of the worlds! May God abase the soul that hath entrusted its life unto mere habits, then imagined that the lofty bodies of the Noble Ones were but dead and unfeeling. I created not the vile—else had I abandoned the honor of the creation that is Mine alone—but I began with the Most Perfect, then the next in perfection. Had I inclined to the fashioning of the base while the noble were nonexistent, then were non-existence, before that which is farthest from it, better than existence. That which the Intellects have poured forth is not vain; nor have I sent whom I have sent that he might alter the reason, but that he might sustain it. Reflect, and be rational; for the best of thought is that which leadeth unto the Spirit of Certainty (*rūḥ al-yaqīn*).[116]

(10) Had it not been for the abasement of the Jews in the sight of their Maker, the Reality would not have been veiled from them beneath the parables of the tradition. They hardened themselves, wherefore hardness was laid upon them, and they were cast into the ignominy of humiliation. Have they not reflected? Those who were overthrown were not so as to save by farthest distances; for if the rational essence of things had been in their bodies, or from them, nay—even the spans of the whole could not contain it—therefore they perceived it not.[117]

(11) And lo, by the subjugation of the part over the whole, It establisheth it by circumscription and enumeration, then it is stirred to seek that which is without end beyond it. And if they were returned to the altering of the measures of their own outcry, they would know that they themselves are beneath it. And doth sensation endure concerning a thing while its parts are forgotten? It is the luminous Breath of God, subsisting without a *whence*; from God is its rising, and unto God is its setting. But the people of dullness are concerning it in a deep shadow.[118]

(12) O ye people, We have chosen thee above the mute things; therefore let the thankfulness of speech be remembrance. And We have distinguished thee with thought; therefore let the limit of thought be reflection and knowledge. And worship God abundantly, and let thy place of prayer be the Temples of Light. Cleave unto the lantern of the Pine-Cone (*qandīl al-ṣanūbara*), for She is the Daughter of Holiness and the Vicegerent of the Lights.[119]

(13) Say unto My servants: *Verily, I am the Most Perfect Light, the All-Subduing; and I have veiled Myself by the fullness of My luminosity. There is no remoteness from Me, nor any joining unto Me. And from Me there are present essences of intellect, each one set apart in ranks and deliverance, every essence by itself; while all the orders of beings are drowned beneath the ray of the glorifications* (*subuḥāt*).[120]

(14) False is he that hath claimed I desired non-existence; existence constrained Me not that I should make known My worth through annihilation. And verily, I have inspired unto the Imām of Discourses (*imām al-buḥūth*)[121] that I am God, Everlasting in Beneficence; and the people of idleness are void-makers. Naught subdueth Me, but I am the Subduer of darknesses by Light, and the Subduer of lights by My Light. I repent not of what I have wrought, nor did I awake after slumber; neither was there any act for which I would have ceased from standing in justice; and I am not of the changeable.[122]

(15) Never decreed I a matter more honored with Me than **Bahman**-Light, for He is the First I brought forth, and I cast into His Essence the Exemplar of My perfection; and by Him I originated the Exalted Ones (*al-aʿlūn*)[123] upon a firm ordinance. All the Exalted are Intellect and Light. The rays were reflected in the High Realms, and the lights were multiplied;[124] and by them I measured the numbers of humankind.[125] The affair looked unto the dominion of its Lord, and became enamored of itself in disappointment; wherefore I brought into being, from that misplaced longing, a shadow in the congealed ones. And among the witnesses of the Sovereign there is one of flashing brightness; and among the **Mēnūyīyān**,[126] there is a pebble in man, according to the risings of the **House of Bahman**. Hallow ye the **House of Bahman**-Light, and the kings of the **House of Bahman**-Light[127]—companions of the Court of Empyrean. And thy Father, the Mighty One of the angelic world, the Spirit of **Sraoša**,[128] magnify Him with long sanctification. For ye shall be fed with the wheat of Light,[129] and ye shall be raised unto the vast world.[130] [131]

(16) O beloved of the Light, persevere in the traits of the flashing ones; let not the phantoms of paradise reach unto thee, lest ye become sealed and arched over. Verily, the wretched, in the darknesses, are dwellings which they build for themselves, and shadows which their condition requireth. Hath not the sleeper seen that that whereon he lieth he beholdeth as a solid likeness, and seeth its form and its structures, though the hollows of his skull have no breadth to contain them? And the One abstracted from the Lights is an emanator unto Its manifestations, according to Its qualities, in forms of polished substance which the eye containeth not, nor doth the depth of the outward remain by their farness, nor are they ascribed unto any place. A reminder for the reflectors, and for the deniers of such a resurrection there is chastisement. Evil indeed is it for a people wandering bewildered in the wastes.[132]

5: The Influx of Sanctification for each great station:[133] the Glorification to the Intellects, the souls, and the elements[134]

(1) Welcome be to the Dawn of Illumination, and Glory be unto God, the Light of lights! Hail unto Thee, O Originator, O Beginner of all beginnings! I behold Thee loosening my fetters; show me the vanishing of my grief. Lighten Thou my burden. Ease Thou the weight upon my back. Yea, God hath there ordained the opening of the Gate; for I fear lest the fiends of Satan beguile me. I beheld the earth quaking and the heavens trembling, and without doubt the Command of God had descended upon them. And know thou that Thou bringest me nigh unto God, the Lord of lords. Verily, I ascended unto the *malakūt* (angelic world), and I beheld the marvels, the vast expanse, and the Light. I took hold of the Book and the Holy Light, and I drew down blessings upon the world, and I sent forth consecration upon water and clay.[135] [136]

(2) I hallow in the Book of my Lord—God, the Light of the Light—the Most Mighty, the Most Strong, the Most Granderous, the Most Noble: the Upholder of all egoities (*al-anīyāt*),[137] the Necessary Being (*wājib al-wujūd*), the Orderer of the worlds, the Possessor of the *khurrah* (Light of Glory)[138] expansively outpoured, the Most Victorious Light, the Most Elevated Splendor, the Most Intense Radiance without bound; the Originator of aeonic time (*dahr*), sempiternity (*sarmad*), and everlastingness (*daymūm*); the Sustainer of Pre-Eternity (*azal*) by Post-Eternity (*abad*); the Ariser established in Sovereign Power, subduing over the totality of quiddities; *Ohrmazd*, the Creator of the Cosmos (*dātār kayhān*).[139] God, the One Unique (*al-waḥīd*), to whom belongs the Absolute Unity from every aspect:[140] Doer of Wonders, Bestower of Intellect and Life, Manifester of identities, the One Who is beyond virtue, nobility, description, utterance, comprehension, and indication; the

God of gods,[141] the Light of lights—to It belong sanctification, praise, glorification, and exaltation by which the High Ones are blessed.

(3) Sanctification of **Bahman**, the Light, **the First Intellect**:[142] I hallow the Servant of God, the Most Mighty Veil of God, the Greatest Light of God, the Supreme Craft of God, the First Archetype, the Most Proximate Holy One, the Angel of angels,[143] the Chief of the Victorial Lights, *kadkhudā* (chieftan) of the *malakūt* (angelic world)[144] in the Presence of Holiness—**Bahman**, the Light.

(4) The Sphere of Atlas,[145] **the Second Intellect**: [146] And I hallow its exalted shadow, free from all afflictions—the Utmost body, the Limit of signs and motions; and its sanctified soul,[147] enkindled with the ray of **Bahman**, the Light; the Possessor of Outpouring and *khurrah*,[148] and the lightning that pierceth through the Loftiest of the Lofty.

(5) The Intellects: I hallow the Victorial Lights Most High[149]—Fountains of grandeur, of splendor, of beauty, of perfection, and of nobility; the Lords of the talismans of all the heavens and the earth;[150] the Chiefs of the *malakūt* and the *jabarūt* (Empyrean); the pure and most honored Servants of God; the bearers of the beaming suzerainty and the flashing rays; the holy glorifications and the ranks exalted; the possessors of the souls of those who descend by the Command of God, the Granderous.

(6) The Angels: I hallow the rational souls,[151] governors of the body; lovers of the Victorial Lights and of the rays of the Mighty Ones of Holiness; movers of the celestial spheres in obedience to God; the overpowering lights, the *Esphahbad*s[152] [153] of the heavens and the earth, of the Pure Ones.[154]

(7) The Sphere of the Fixed Stars: I hallow the Companions of the Fixed Stars—the Victorious Lights, perfected, pure, and proximate; and I hallow the Fixed Stars themselves and their lofty and noble abode.

(8) The Sphere of Saturn, **the Third Intellect**: I hallow, for the exaltation of God, the Intense Victorious Light[155]—the Resplendent and the Great—the Possessor of Grandeur and of Subjugation, the Lord of the talisman of **Kaywān** (Saturn).[156] And I hallow the obedient Servant of God, **Kaywān**[157]— the Exalted Father,[158] the Luminous Liege, Lofty yet humble, of Great estate, of Mighty command, profound in thought, far in vision, emanating cold and dryness; the Master of glorification, of singularity, and of instruction; of trials, concern, dignity, strength, subjugation, and steadfastness.[159] And I extol His radiant person and His Noble soul, and I hallow His lofty, sanctified, and noble Abode.[160]

(9) The Sphere of Jupiter, **the Fourth Intellect**: I hallow, for the exaltation of God, the Intense Victorious Light, orienting Light with Divine visions, Perfect in supreme love, the Father of blessings, the Fountain of goodness, justice, love, and concord, the Lord of Jupiter who is its talisman. And I hallow the obedient Servant of God, Jupiter—the decisive Father, Prevailing, Manifest, Luminous, the Greater Benefic,[161] the Clement, Possessor of Knowledge, Justice, and Truth, of *khurrah*, of Beauty, Victory, Noble virtues, asceticism, and fidelity; of great resolve and Succor. And I extol His Radiant Person and His Noble Soul, and I hallow His Lofty, Sanctified, and noble Abode.

(10) The Sphere of Mars, **the Fifth Intellect**: I hallow, for the exaltation of God, the Intense Victorious Light—Possessed of Grandeur, of powers, of Mighty predominance, and of piercing Brilliance—the Lord of Mars, which is His shadow.[162] And I hallow the obedient Servant of God, Mars: the Excellent, the Courageous, the Prevailing, the Victorious; Master of subjugation, of Might, of Stern power, of the Enkindled Fire and the Awe-Striking Radiance; Possessor of heat and dryness, of Strength and severity. And I extol His Radiant Person and His Noble soul, and I hallow His Lofty, sanctified, and noble Abode.

(11) The Sphere of the Sun, **the Sixth Intellect**: I hallow, for the exaltation of God, the Intense Victorious Light—Sagacious and Strong; Possessor of the Mighteous Awe and the Greatest Tremendousness; Radiant, Luminous, the Sun of the *malakūt*,[163] the Adornment of the Noetic world, *Shahrīvar*, the Light,[164] the Lord of the talisman of **Hūrakhsh** the Intense, which is His shadow. And I hallow the obedient Servant of God, the Father, the Lord, **Hūrakhsh**, the Intense—Sagacious and Wise, the Lamp of the world, the King of the planets, the Mediator of order, the Chief of heaven, the Most Luminous Person and the brightest Star, the Subjugator of dusk, the Maker of day, Perfect in powers, the Treasurer of wonders, Awe-inspiring in majesty, Self-Sufficient in His light from all the stars, Who gives them Light but takes none from them, who clothes them with triumph, splendor, radiance, and illumination. And I extol His Radiant Person and His Noble soul, and I hallow His lofty, sanctified, and noble Abode.

(12) The Sphere of Venus, **the Seventh Intellect**: I hallow, for the exaltation of God, the Intense Victorious Light—the Splendid, the Beautiful, and the Radiant; Possessor of love and comeliness, perfect in passion, sanctified and luminous; the Lord of Venus, which is Her shadow. And I hallow the obedient Servant of God, Venus the Resplendent—the bright and shining Morning Star, of Charm and Grace, of Harmony, Generosity, and Perfection; of Fragrance and Temperance; of Affection, Noble character, and song; of instruments of delight and of joy. And I extol Her Radiant Person and Her Noble soul, and I hallow Her lofty, sanctified, and noble Abode.[165]

(13) The Sphere of Mercury, **the Eighth Intellect**: I hallow, for the exaltation of God, the Intense Victorious Light— Sagacious, Radiant, and Shining; the Emanator of the Light of truths and of mysteries; the Lord of Mercury, which is His shadow. And I hallow the obedient Servant of God, Mercury—the Luminary, the Learned, the Noble, the Rational, the Perfect, the Articulate, the Truthful; Possessor of proof, of vision,

of acumen, of disputation, of the Book, and of the secrets of sciences and reckonings; the Scribe of heaven, the helper of the planets in transit. And I extol His Radiant Person and His Noble soul, and I hallow His Lofty, sanctified, and noble Abode.

(14) The Sphere of the Moon, **the Ninth Intellect**: I hallow, for the exaltation of God, the Intense Victorious Light—the Luminous, the Radiant, the Shining, the Impregnable, and the Splendid, endowed with Beauty and virtues; the Lord of the Moon, which is its shadow. And I hallow the obedient Servant of God, the Moon—the vigilant, the Noble liege, the Lamp of the stars, the Knight of the sphere, the vizier and vicegerent of **Hūrakhsh**;[166] Possessor of moistures, Supplier of waters, Bestower of colors, Master of the heavens, swift in command. And I extol His radiant Person and His Noble soul, and I hallow His Lofty, sanctified, and noble Abode.

(15) The Master Intellects of the Elements: I hallow the Master of the talisman of Fire, that by Him Fire may be sanctified; and I hallow the Master of the talisman of Air, that by Him Air may be sanctified; and the Master of the talisman of Water, that by Him Water may be sanctified; and the Master of the talisman of Earth, that by Her Earth may be sanctified; and the Lords of the talismans of minerals, that by them minerals may be sanctified; and the Lords of the talismans of plants, that by them plants may be sanctified; and I hallow the Lords of the talismans of animals, that by them animals may be sanctified.

(16) The Active Intellect: I hallow the Intense Victorious Light, the Lord of the Talisman of humanity, the Holy Spirit,[167] the Giver of Life and grace by the command of God Most High;[168] the Governor of the elemental world, the Active Intellect, the Emanator of the talisman of rational souls; the Master of triumph and overcoming, **Sraoša**, the Light,[169] that by Him the noble species of humankind may be sanctified.

(17) The Souls of the Prophets:[170] I hallow the rational souls of the bearers of the divine missions, those established in Transcendent Wisdom, the treasurers of the

mysteries of the *malakūt*, the bearers of the holy *khurrah*,[171] those resembling the Principles, whose prayers God heard in the depths, and whom It commanded the angels to exalt above all.

(18) The Souls of the abstracted from among the wayfarers:[172] I hallow the souls of the *abdāl*[173] who face the Orient, and the seekers of goodness; and in all sanctifications I seek, first and last, the good-pleasure of God Most High—the end of all desires, the Ordainer of existence.

(19) Sanctified by the hallowing remembrance of God are water and salt, pine and fire, and rivers, and winds, and clouds, and mists, and rains, and the sea, and the mountains, and the wildernesses, and the fields, and the villages, and the cities, and the caves, and the houses, and myrrh, and storax, and cedar, and frankincense, the noble parts of dust, and the delight of the two heights, and all that is completed, and that which is drunk, and that which is eaten, and that which is worn, and the vessel; and the trees standing, and the vine and its produce, and the vigil; and the substance folded for the souls powerless of laws; and the men devout, and the women devout; and the steeds of the fields, and the camels bearing burdens, and the oxen tamed, and the sheep reared; and the goodly beasts and the birds that soar; and the milks and the fruits; and the seas of temples, and the land of prayer, and the lamp of the *miḥrāb* (prayer niche). God hath enjoined sanctification upon the noble nations, and placed it upon the tongues of the Fathers sent forth, in the dominion of the First and the Last. And the angels bear witness to this, and the Lord is fully aware thereof. And for every holy one is a blessing: so draw ye the blessing, and remember the Name of God in Its sanctification, that virtues and gleamings may be perfected within thee, and that ye may attain felicities on the **Day of Emergence** (*yawm al-khurūj*).[174]

And praise be unto the Bestower of Intellect and perfection, the Emanator of Being and Beauty![175]

6: The Influx of Recollection[176]

(1) Sanctify thy Lord, O thou one absent from her world, that perchance the Gate of Holiness may be opened unto thee. Servants of the soul:[177] leave them, O servant of God—the self vitiliginous (*al-dhāt al-barṣāʾ*)[178] with misdeeds; it shall not enter the world of Purity. Cut through the obstacles, that thou mayest reach Me.[179]

(2) Thy Lord—the Ariser (*al-qāʾim*) on behalf of His Lord, the Peerless Self-Subsisting (*al-qayyūm*)—hath revealed: No soul hath truly believed that chooseth the good-pleasure of the people over the good-pleasure of its Creator when the blame of the blamers hath turned it from the Path of God.[180]

(3) Lo, when the *Sakīna*[181] doth descend, doubt vanisheth away. The proof of the [Divine] Magnificence (*al-kibrīʾā*) is a Scintillant Light, which a man findeth drawing him nigh unto the very gate of [Divine] Magnificence. And when he encountereth it, it clotheth him in a garment of certainty (*al-yaqīn*).

(4) God hath not taken as Its interlocutor a coward, nor a liar; neither hath It inspired Wisdom into a soul that is foul. He that deviseth mischief is a rebellious satan. God shall array the greedy, in the realm of the Unseen, with the likeness of the swine; and the dogs of the realm of Retribution: a soul that wrangleth without right—and her wolves are they that feign friendship in falsehood. The unjust one is accursed ere he oppress; whoso findeth not mercy within his own soul shall not find it bestowed upon him.[182]

(5) O soul, leave the vile thought at the initiation of its coming; for it is a worm, and if thou grant it respite it will become a serpent. By such a thought have perished those who have perished; it is she who decketh for man the foulest of things, till she draw him on by degrees and drive him therewith to the watering-places of the losers.[183]

(6) Be ashamed, O human, of the boon wherewith thou didst disobey It; for the extremity of wretchedness is that a man should seek the unlawful whilst its like in

the lawful—or better than it—lieth to his hand. The wretch is not sated by the lawful, though it abound. Blessed is the righteous poor: God hath aided his purity by poverty. Men attained not by the multitude of works, but by the purity of the soul. God loveth not vaunting in the perishables, and it wardeth not corruption in the earth. Of the most excellent acts of drawing nigh [unto God] [is] an earning with reliance upon God. Yet an earning without trust is accursed gain.[184]

(7) May God bless the bearer of knowledge—who gathereth the Truth and wardeth its precinct; who upholdeth the good whensoever he beholdeth oppression. And he that is of benefit to the people—by charity, or by tillage, or by his craft, or by merchandise—while the rest are banished from the City of God. If 'success' be their repentance—the reclaiming of the treacherous—then it shall be undone; for he that betrayeth for thee will betray against thee. To cloak falsehood in speech sufficeth as the mark of him who disobeyeth his Lord; let him not look for fidelity.[185]

(8) The Intellect is the Light of God. Whoso hath perfected his keeping thereof, with him concord is at one, and he attaineth more than he would. The mark of the Intellect is reverencing Wisdom and eschewing traffic in that which abideth not. The Bird whose nest is by the portico of the *jabarūt* (Empyrean) is ringed with Might: he entereth not beneath the shadow of the heavens, nor doth the dust of the earths cleave unto his wing. What the eye sought at first, the sincere one findeth. Moreover, virtue is as musk: its trace is not concealed by hiding its very substance. The soul beareth testimonies lodged in the inmost folds of the breasts. The Truth is succoured—though after a while.[186]

(9) O ye people of aggressive enmity (*ahl al-ʿudwān*), who have banded together in guile to drive away the **Guardian of Utterance** (*walī al-nuṭq*):[187] God shall make thee a vexation, and shall chill thee as It chilleth the tempests; for verily the earth of God is inherited by the righteously good (*al-akhyār*).[188] Ye desire the doom of the Ambassador (*safīr*),[189] yet it shall harm thee; for when he ascendeth unto the Real and cleaveth unto the Holy, he judgeth the world by the Light of God, the All-

Subduing (*al-qahhār*). Deem not thy selves secure, lest It crush ye as glass is crushed by mighty rocks, and thine houses be swallowed up, and the planting of Order be planted in the earth. O wonder! How hath that which deserveth not been adorned with the predicate of existence? He is one cursing by the Most Mighty Cause (*al-amr al-aʿẓīm*).[190] Were the Light of God to be brought forth upon the bodies, the pillars would surely be overthrown.[191]

(10) Exalted be the First Servant[192] who bore Its sacred ray. The generations of ignorance worshipped their Lord with attributes that befit not save the least of Its sanctified saintly servants (*al-qiddīsīn*). God hath confirmed the Word of him that saith: *O our Master, the Holy Spirit* (*rūḥ al-qudus*),[193] *Possessor of Humanity! Hadst Thou self-disclosed unto the eyes of the wayfaring, they would have known that no attribute escapeth Thee; for they ascribed unto their idol what in truth belongeth unto Thee. Yet thou overwhelmest by a Light from thy sublimity upon the servants of God drowned in the Light of the Lord of the worlds.*[194] By oath, had they drawn nigh unto the radiance of **Hūrakhsh**[195] the Intense, no glittering gleam[196] would have enslaved them.[197]

(11) And though they boast among themselves of unity (*tawḥīd*), yet did the Speaker on behalf of God[198] proclaim: *O ye servants of thy Lord, remember Me and worship Me, and flee unto Me; for verily, I am the Possessor of the Supreme Bounty, the Overwhelming Terror, the All-Subduing, with a dreaded Watch. O My servants, had ye but known what delights of the marvels of My sanctity have escaped thee, thy very persons would be rent asunder and thy bodies would waste away in pangs of regret*.[199]

(12) Woe unto the worms of the army of darkness, from the vaults of torment in the dreaded *barzakh*![200] They are deaf and blind, for the instruments of the bodies have fallen away, a veiling *barzakh* that seeth not the Light at all. Upon them is measured out fear, and gloom, and sorrow, and a slaying regret, and serpents of darkness, even as their own vanity. No companion have they save these; the sanctified visit them not, neither doth the Spirit of the *malakūt* (angelic world) overtake them.[201]

(13) Know, O human, thyself and thy Father; and thou art unto thy Lord as a child unto his sire. Magnify Him, until He bring thee unto the God of Existence (*ilāha al-wujūd*).[202] Even as our holy Father[203] said*: Have ye no shame, O my children? We bestowed Our bounty upon thee, yet ye turn away from Us. And were We to withhold from thee Our mercy, thy bodies would utterly perish. We nourished thee, and yet ye diminished Us*.[204]

(14) O thou stranger,[205] thine is a lineage exalted, for thou art a daughter of holiness.[206] How shalt thou return unto thy Father? And how shall thy Father behold thee, when thou hast cast off the robe of thine innocence? Lament thyself in the court of abasement. Thou hast poured out the water of thy face before thy Lord; thou wast fair, but thou art marred. Thou wouldst fain behold the Father, yet He disdaineth the one defiled with shame; and perchance He shall say with the sternness of covenant: Turn thee back, for We love not the disobedient. O thou sinner, thou camest not unto Us save after despairing of the lords of uncleanness. Thou hast stained thyself with the filth of the side; how then shall I give unto thee the gift of Light? Thou wast near, but thou art become a stranger. Holiness is a dwelling no strangers may enter thereunto. Thou didst worship thine own servant[207] and forgot thy Lord; depart thou unto the abode of deprivation.[208]

(15) God hath purified a soul that renewed her covenant with the merciful Father and hath noeticized her noble element therein.[209] How merciful art Thou, O our gracious Father! Guide us unto the God of all Being. For without Thy guidance we had not known It; and hadst Thou not given us leave by Its command to worship It, not even the coursers of the Pleiades could have remembered the God of heaven, nor clothed themselves in servitude. Where are the weaklings of this abyss, when compared unto the God of gods, the Lord of lords? And were it not for the intensity of the Light, the illumined would have been made manifest;[210] and were it not for the weakness of the strong, the trace of the Truth would have surely been revealed.[211]

(16) O our Father, we have wronged our own souls; Thou art not miserly in Thy emanative effusion (*al-fayḍ*). Prisoners of darkness stand, awaiting mercy and

weeping over themselves. Goodness is Thy wont; Thy Outspreading Light consumeth sins, though they be great. How heavy is this calamity, that its smoke should be multiplied? Thou, in Thy Lofty Glory, requirest virtues, and the sons of the base are not of those upon whom Thou bringest vengeance. What aileth the caravans, that they have fallen into the wilderness of darkness? Are their paths grown long, or have their beasts of burden failed? They are confounded and quenched; the guide hath cried aloud, yet they perceive it not.[212]

(17) O Herald of Holiness, speak Thou unto the sleeper: Behold, the hour of arising is come, that she be lifted up; for a near kindred none may drive from her Father, though her own sighs of pride estrange her. Peradventure thou shalt stir her that she may live. Say unto her: Thy brethren in the highest assembly await thy return;[213] for shall he whose dwelling is like unto holiness be content with a desolate ruin? O Dove of the Unseen, sing thou praises! O thou beloved among thy kin, seek not abasement nor shame. Though thou take refuge in a ruin smitten by the scourges of time, or oppressed by the basest of men, yet lift up thy voice in glory.[214]

(18) Say unto her: O neighbor of the Holy Ones, thy Father saluteth thee and calleth unto thee, that He may commune with thee and enlarge thy breast with gladness. And if thou ask the way, then say: When the shadow of night is stretched forth, withdraw thyself into a house of dusk;[215] there shalt thou cry with a hidden cry, and be filled with awe.[216]

(19) O our Father Most High, *Ispahsālār* of the Kingdom, *Sarhang* of the Unseen,[217] Spirit of Holiness! I have wronged mine own soul: succor me, and teach it gentleness upon the way, and the guarding of the wing from dread. For it shall not tarry, ere her Father sendeth unto her the lightnings of Radiance, and she be filled with His beams, and return in honor, her speech made hearkened thereunto. Bind her with words of softness, a melody to her homeland. Say unto her: When thou hearest a cry, then rejoice in the dwelling of thy kindred, and in the dawn that draweth nigh.[218]

7: The Influxes of Confession for Each Day

Say: Let God gather my worship and my thought; and hearken, God, unto my remembrance and my praise. O Eyes of God, piercing by Thy reach! I sanctify my Lord with a hallowing by which the generations shall bear witness for me on the Day of Verdicts (*yawm al-qāḍīyāt*)!

O Heaven, give ear! O Stars, behold! O Earth, preserve! O Water, by thy purity! O Fire of God, shining with Thy Light! O Keeper of deeds, mightily I say: I glorify God, the Lord of the Most Resplendent [angelic-]Kings, the Victorious Ones, the Generous, the Lords of the lofty stations—It Who ordained the holy forerunners above the believing women, the anointers (*al-māsiḥāt*), the bearers of Its Light and the firmness of Its Mercy, unto the governing forerunners, the distributors, the binders, the openers, and the Most Radiant Light, and the daughters of the High, and the foundation of the workmanship beneath the containers and the expanse between them, and the reviving of the dead darkness with the lamps of the fashioning of God whose praise is never spent.

And I confess the Lordship of Holiness, and I behold the Dominicality (*rabbāniyya*) of the *malakūt* (angelic realm). For the Light of God hath oriented me, and guidance is my quest, my paths; and the Most Mighty Luminary (*nayyir al-aʿẓam*) is my track—and the way of yearnings before me, and the confirming of intent, of word, and of deed.

I worship God, the Peerless Self-Subsisting, the Lord of lords, Who encompasseth all things, yet whom neither my prostration nor my recitation nor my remembrances encompass; before whom what my right hand possesseth and my soul, and whatsoever my power hath attempted, are abased. And I magnify the Lights, and the mistresses of the cycles (*rabbāt al-adwār*), and the Luminous Pine-Tree (*ṣanūbura al-ḍawʾ*),[219] offspring of Holiness, and the Pure Soul, the Victorious Hand of God; and Its Radiance is a repeller of the demons, by the Light likened unto It of the Exalted Estate.

And my laudation be upon these Purified Ones and those Sanctified Ones, and my disavowal from the darknesses and their sisters and their daughters, deformed and rebellious against the order of God entire, as a nearness from me. For to It belongs the praise without end, and praise belongeth to God alone.[220]

8: Influx of the Supreme Sanctification for Each Day[221]

Elevated art Thou, our Master! From Thee proceeds the Peace, and to Thee returns the Peace, O Necessary Existence in Whom all faces are oriented and by Whom all directions subsist. There is no Necessary Being in existence but Thee; Thou art the God of gods, and there is no divinity unto the worlds besides Thee. Thou art unified in the Most Elevated Glory and the Greatest Theophanic Splendor. O Progenitor of the Supreme *lāhūt* (divine realm), the Most Victorious Light, the Most Exalted Majesty, the Most Perfect Completion, the Most Pervasive Theophany, the Most Boundless Simplicity of Freedom, the Most Noble Effulgence, the Most Complete Might, the Most Manifest Radiance, the Most Potent Greatness, the Most Excellent Bounty, the Most Expansive Dominion, the Most Purified Beauty, the Most Noble Encounter, the Empyrean of Holiness and the Purified *malakūt* (angelic realm)!

Glorified art Thou, O Originator of all, the First of firsts, the Principle of principles, the Source of all quiddities and the Manifester of all ipseities, the Cause of causes, the Lord of lords, the Doer of marvels and of that which transcends all marvels, the Weaver of subtleties and of that which transcends all subtleties. O God of the active intelligences, those essence-beings (*dhawāt*) abstracted from matter, from locus and from dimension, who are victorial lights (*anwār al-qāhira*) separate from all aspects—the perfect ones, the most proximate. O God of the rational souls, free from incarnation (*ḥulūl*) of spatial delimitation or the imprint of governing bodies and corporeal masses conjoined and in contact, receiving effusion from the

intelligible world. From Thee is their origination and to Thee is their ultimate return. Thou art the God of the Supreme Glory, the Heaven of heavens, the limit of corporeal signs, and of all noble, divine, celestial bodies—impervious to breach or corruption, radiant with elevated theophanic luminosities; and the God of the emanated particularities (*al-mutadharrīyāt*) in their plane of diffusion and their composited vehicles.

Blessed art Thou, O God! O Living! O Peerless Self-Subsistent! O Glorified! O Holy! O Lord of the Most Luminous Supreme Pleroma! O Light of the Light, Fashioner of sempiternal duration (*sarmad*) and the endless aeons (*duhūr*). From Thee is Pre-Eternity (*azal*) and from Thee is Post-Eternity (*abad*). Thou art the Existentiator of all that is qualified by accident or substance, multiplicity or unity, causality or effect—and to Thee is the ultimate end of all desires. The essence-beings of the sanctified are drowned in the oceans of Thy Light, and the eyes of holiness are suffused with the ray of Thy Essence—blinding in its dazzling, scattering in its effusion—as they discern Thee through an all-encompassing embrace. And Thou art exalted beyond in every mode of affirmation; Thy Light is without limit or cessation, nor can aught among things subdue Thee, nor is there any separation from Thee in anything. Thou art veiled only by the intensity of Thy Manifestation (*ẓuhūr*) and the perfection of Thy luminosity.

Not even the balanced, victorial lights of the divine realm, abstracted from progenitors and from matter—nor with any contrary, hindrance, or extinction—can diminish Thee. The human tongue cannot praise nor extol even the least of Thy stations in proportion to its perfection. How then could they enumerate the praise of It in Whose Victorious Light all majesty is effaced and in Whose Splendor all glory is obliterated? The describers fail at the description of the lowest degree. Infidel is the one who ascribes to Thee quality or quantity, whereness or position, measure or

accident, attribute or determination—save in the necessity of expression or for the purposes of comprehension.

Thou art beyond every excellence, every dignity, every perfection. Thou art God, there is no *Hūwa* save It, the Light of lights, praised by way of *apophasis* (*al-salb*). Here am I (*labbayka*), O God, here am I (*labbayk*)! Towards Thee yearn the pure essences; before Thee bow the necks of existents between Thy hands; upon Thee rely the purified souls. Thou art without end. Thou speakest to me with the gnosis of Thy august Mysteries, fortifiest me with Light, quickenest me with Light, gatherest me in Light. I beseech Thee for the longing of Thy Encounter and the immersion in contemplative annihilation (*taʾammul*) within Thy Greatness.

Make victorious, O God, the **People of Light** and Illumination; bless them, sanctify them and us also, forever and unto the eternity of eternities. Amen!

9: Influxes of Sanctification of the Sun for Sunday[222]

Hail to Thee, O Living Word Resplendent, O Personage Most Pure—Star Most Radiant! Peace be upon Thee, and the salutations and benedictions of God, O Most Mighty Luminary (*nayyir al-aʿẓam*), O Most Noble Liege: obedient to the One who originated Him, moved by the ardor of Love for the Majesty of His Originator, coursing in the orbit of His Sphere, purged of the swelter of combustion, of generation and corruption, of the linear motion of the mundane!

Thou art **Hūrakhsh**,[223] the Intense;[224] the Vanquisher of gloom; the Chief of the world; the King of the stars; the Sovereign of the celestial persons; the Author of the day by the Command of God Most High; the Possessor of the necks of embodied lights, by the power of the Obeyed God. The Luminous Orb, the Dazzling, the Radiant, the Knower, the Wise, the Sagacious, the Most Great. The offsprings of holiness are from the veiled lights; and thou art the Vicegerent of the Light of the Light in the

world of bodies. Thy Light is from a Light that culminateth in Its Light, and Thy Victory is a Victory that culminateth in Its Victory. Thou art a similitude of Its Greatness, an exemplar from among the exemplars of Its Splendor, and a Proof over Its servants. To whomsoever thou bestoweth Thy Light upon their bodily forms, they shine; and whomsoever thou makest fortunate by the Potency of God, they become blessed. Thou conferreth Thy Light upon the stars, yet takest not from them; Thou clotheth them with brightness and illumination.

Glory be to the One Who fashioned Thee and illumined Thee, Who moved Thee in yearning for Its Majesty, Who enshrined Thee in the **Fourth Heaven**, Who fixed Thee in the midst of the cosmic order. I beseech Thee, O Father Resplendent with Suzerainty and Awe, Principle of the succession of days and the passage of seasons, to supplicate in turn to the One Who unfolds the brilliance of Thy Rational Soul that *orients*—Thy Father, Thy Cause, Thy Beloved, the Originator of Thy movement, of whom Thou art the shadow and talismanic theurgy (*ṭilism*); and all the Victorial Lights (*al-anwār al-qāhira*), the Intelligences divested of matter—that they may pose the entreaty befitting the realm of sempiternity (*sarmad*), unadulterated from change and renewal: namely, Their Father and Their Cause, the Most Proximate Light, the Most August Originator, the Universal Intellect, the First and Most Mighty Cause.[225] May He, too, supplicate His own God, the God of gods, the Light of lights, the Ultimate of causes, the First of the firsts, the Architect of the worlds, the Originator of all, the Peerless Self-Subsisting (*al-qayyūm*), the God of every intellect and every soul, of every body whether ethereal or elemental, whether simple or composite—all established upon the most perfect and consummate order.

God, the Unique, the Necessary Being by Its Suzerainty—may It irradiate my soul with the sanctified flashes, the divine sciences, and the celestial virtues. May It number me among those who belong to It, preserve me from the afflictions of soul and body, and grant victory to the **People of Light** and Illumination, bless them and us together, sanctify them and us, unto post-eternity!

10: Influx of Sanctification of Monday for the Moon

Love is Thine, and upon Thee be the Peace of God, O Great Liege, Gracious **Sikandar** of the exalted Sphere![226] The Knower, the Sagacious, and the Beautiful! Vizier of **Hūrakhsh** and His caliph, Bestower of colors, Rider of the firmament, Master of celestial sovereignty, Key of the heavens, Swift in command, Supplier of the watery substances and moist essences, Governor of generation and corruption. Obedient unto His Creator, the One moving by the motion of His Sphere, safeguarded from the assaults of defect and burning, enflamed with longing for His Intelligible Beloved.

Glory be unto It that originated Thee, that illumined Thee, that fashioned Thee, that emanateth upon Thee the Light ordaining perpetual motion, and enthroned Thee in the **First Heaven**! I beseech Thee for the facilitation of good, and to intercede with Thy Father, Thine Intelligible Cause and Thy Beloved; and with all the active intelligences (*al-ʿuqūl al-faʿʿāla*), the Victorial Lights abstracted from matter. Let them beseech with the entreaty that befitteth the transcendental world, free from the contingent occurrences and the distillative spheres (*al-muʿṣirāt*)[227] Their Principle, the First Cause, the Most Proximate Light, the Universal Intellect, that He beseech His God—the God of gods and the Lord of the worlds; the Orderer of the grades of existence; the Doer of all important matters in totality; Possessor of Strength and Splendour; the Necessary Being; that It may aid me with Its Light, sanctify me in Its Presence, avert from me the maladies of soul and body; and grant triumph unto the **People of Light** and Illumination, bless them and us also, sanctify them and us forevermore. Amen![228]

11: The Influx of Sanctification of Tuesday for Mars

Peace be upon Thee, and the sanctifications and blessings of God, O Sagacious Prince: the Prevailing, the Triumphant, the Victorious, O radiant father, **Bahrām** of the celestial Sphere![229] Obedient unto His Creator, moving in yearning for His noetic

Beloved by the motion of His orbit. Removed from generation, from rending, from corruption, and from the linear course. Thou art the Valiant, the Intense, the Lofty, the Smiter and the Severer, the Potent One, imbued with Dominion and tumult, of fierce battle, of the kindled fire, of the blood outpoured, and of the unsheathed sword.

Majestic be the One that Originated Thee, and illumined Thee, that clothed Thee in Might and Wrath, arrayed Thee with Puissance and Subjugation, and emanated upon Thy soul the Light from which burst forth Thy perpetual motions of ardent desire, and established thee firm in the **Fifth Heaven.** I beseech Thee: subdue the enemies of the Truth, and intercede with Thy Father, and with Thy Cause, and with Thy Beloved, the Victorious Light (*al-nūr al-qāhir*), and all the Victorial Lights Most Proximate, the intelligences abstracted from matter—that they may supplicate Their Father and Their Cause, the First Cause, the Universal Intellect, with a query befitting the Holy Intelligences sanctified from change. Let Him entreat His God and the God of every god, the God of the worlds, the Possessor of the Most Mighty Puissance and the Most Scintillant Light, the First Principle, the One in every aspect, the Necessary Being, the Upholder of all—that I be numbered among Its intimates, the bearer of Its [Divine] Lights and the Mysteries of Reality. And make triumphant the **People of Light** and Illumination, bless them and us also, sanctify them and us, forever and ever. Amen![230]

12: The Influxes of Sanctification of Wednesday for Mercury

Honor and laudation be Thine, and upon Thee be the peace of God, O Great Sagacious Liege, Gracious Father **Farzān** of the celestial Sphere![231] The Learned and the Doer, the Excellent, the Speaking and the Truthful; the Scribe of the heavens; the Knower of the states of the world; the Master of marvels; the Keeper of secrets and wonders; the Treasurer of the subtle sciences; the Recipient of remembrance (*dhikr*) imparted

from afar unto the lords of the stars according to their natures; the Emanator of intelligence, of cunning, and of discernment; the obedient to His Originator, the One moved by the motion of His Sphere, purged of receptivity to rupture, corruption, and linear motion, enflamed in longing for His holy Beloved.

Exalted be Thy Originator, Thy Illuminator, Thy Governer and Thy Inspirer Who emanateth upon thee the Light that ordaineth perpetual motion, and set thee firm in the **Second Heaven**. I beseech Thee: ease the way of luminous rectitude, and intercede with Thy Cause and Thy Beloved, the Victorious Noetic Light, and with the separate intelligences, the exalted lights abstracted from *materia*—that they may entreat the noetic realm transcending change their Father and Their Principle, the First Most Noble Cause, the Universal Intellect. Let Him likewise entreat the Originator of All, the Upholder of every quiddity, the Light of the Light, the Necessary Being, the God of the worlds, the Cause of causes—that It may illumine my soul, draw me nigh unto It, converse with me, turn away from me the evils of this world and the hereafter, give victory unto the **People of Light** and Illumination, bless them and us also, sanctify them and us, forever. Amen![232]

13: The Influx of Sanctification of Thursday for Jupiter

Sanctity and peace be Thine, and from Thee upon the pure souls, O Noble Liege, August **Hurmuz** of the celestial Sphere![233] Mighty in station; Progenitor of blessings; Mediator of beneficence; Magnified of soul; Merciful Father; Great and Generous; Triumphant and Blessed; the Great Benefic;[234] Resplendent and Scintillant; Master of knowledge and wisdom, justice and virtues, of beautiful morals and lofty qualities; Mighty in resolve and gracious admonition. Obedient to His Originator, moving in the yearning of His Noetic Beloved by the motion of His Sphere, safeguarded against rupture, generation, corruption, and the linear course.

Glory be to Thy Originator and the Originator of all, the Illuminator of all, the One Who makes Thee auspicious and moves Thee with supreme yearning and ardent love. From Thy ardour arises Thy perpetual motions, steadfast, beneficent, profitable, and enduring, established in goodness, grace, and felicity, and which has fixed thy dwelling in the lofty station of the **Sixth Heaven**. I beseech Thee for happiness in both abodes, and I entreat Thee, O Blessed Father, Emanator of justice, that Thou beseech Thy Father, Thy Cause and Thy Beloved—the Victorious Noetic Light, the Separate, imbued with yearning and abundance—and the totality of the Separate, Most Proximate Intelligences, abstracted from the stain of universal matter (*hayūlā*) and its attachments—that they may beseech with an entreaty befitting the holy sempiternal (*sarmad*) realm free of change, Their Father and Their Cause, the First Cause, the Most Proximate Light, the Universal Intellect, that in the same fashion He entreat His God and the God of gods, the Lord of the worlds, the Light of lights, the Governor of all that revolves, imbued with the Brightest Splendour, the Most Victorious Light, the Loftiest Nobility, the Originator of all, the Giver of life, the Necessary Being, Mighty in Its affair: that It may number me among Its proximate ones, among the bearers of Its [Divine] Lights, among the knowers of Its Mysteries; that It may turn aside from me the maladies of soul and body; that It may grant triumph to the **People of Light** and Illumination, bless them and us also, sanctify them and us unto the eternity of all aeons. Amen![235]

14: The Influx of Sanctification of Friday for Venus

Unto Thee belongeth hallowing and the laudation, and upon Thee be peace, O Lady of the Pleiades (*al-thurayā*), Wise and Active, **Awrmān** of the celestial Sphere:[236] Glowing, Auspicious, Noble, Fair of Countenance—Possessor of Light adored and of brilliance beloved, of Gentleness, of Adornment, of Gladness, of Beauty, of Fragrance,

of Harmony, of Love, and of Blessing! Obedient unto Her Originator, moving in the yearning for Her Holy Beloved; parting forth by the orbit of Her own Sphere, innocent of rent, of blemish, of corruption, or movement; and Thy Enlightener, Thy Governor, and Thy Mover Most High in longing and in love, from whose yearning were stirred Thy harmonious and beneficent motions—and who appointed for Thee thy dwelling in the **Third Heaven**.

I beseech Thee for the felicity of both abodes, and that Thou entreat Thy Father and Thy Simple Noetic Cause, that He entreat His Father and His Cause; that They entreat Their Father and Their Cause: the First Most Exceptional Cause, the Universal Intellect—an entreaty befitting the transcendental realm of sempiternity, which is exalted above occurrences and alteration—that He entreat the First Principle, the Necessary Being, the God of gods, the Upholder of the whole, the Essence of essences, that It may illumine my soul, make smooth my affair, bring me nigh unto It, and aid the **People of Light** and Illumination, and bless them and us also, and sanctify them and us, unto the aeon of aeons. Amen![237]

15: The Influx of Sanctification of Saturday for Saturn

Hail and sanctification be Thine, and upon Thee be the peace of God, O Wise Liege, Sagacious and Prevailing! Obedient unto His Originator, moving in yearning for His Holy Beloved by the motion of His Sphere. Exalted above the acceptance of rupture, of becoming and corruption, and of the linear course of motion. Thou art **Kaywān**[238] of the celestial Sphere; High in locus and state; Mighty in place and measure; Deep in thought; Far in the ascents; Majestic in aspiration; Possessor of firmness and unity; of subtle doubts and profound thoughts; of Immense, Mighty, and Towering matters—and Thine is Mastery and Wrath. The One Who Originated Thee originated the whole, Who illumined Thee and illumined the whole, and cast upon Thee of the

divine yearnings, whence proceed Thy perpetual motions, and Thy stations in the Supreme Panorama (*al-manẓar al-aʿlā*), the **Seventh Sphere**.

I beseech thee, O Gracious Father, that Thou entreat by the radiance of Thine essence-soul, and by Thy Cause and by Thy Beloved, the Intellect that established Thee in Light; and all the Separate Radiant Noetic Lights, that They entreat Their Father, the Universal Intellect, the First and Most Noble Cause, with a petition worthy of the transcendental intelligible world, sanctified from change and renewal: That He, likewise, may entreat His God, the God of gods, the God of the worlds, Lord of lords, Mover of all, the Sustainer of existence, the Bestower of intellect and of life, the Necessary Being—that It may number me amongst those longing for It, and bestow upon me the [Divine] Lights, the grace and the divine sciences, and turn from me the calamities of soul and body, and aid the **People of Light**, and bless them and sanctify them, and us along with them, unto eternity and post-eternity. Amen![239]

16: Section

If you wish to address Saturn, set its places in order: that it be in the degree of its exaltation (*sharaf*) in Libra; after that in Aquarius, for it rejoices there; then in Capricorn. If it is not in one of these places, let it be in its dignities—such as its bound, its triplicity, or its face [i.e. decan] (*ṣūratihi*). Or let it be in its exaltation; or during the time of thy question, and in what follows it of the natural qualities of the moment (*ṭabāʾiʿ al-waqt*); or direct in motion in a masculine quadrant. Beware its afflictions, the strongest being its square with Mars, its opposition, or its decline (*hubūṭ*). The rule in this is that the planet be strong in effect, free of malefic influences; for then it is as a man of sound temperament, not asked for a need without granting it. But if it be afflicted, combusted, or retrograde, it is like a man weary and distressed, occupied with himself apart from others. Know, then, the malefics (*manāḥis*) of the planets and their benefics (*saʿādāt*), that you may act by them, if God All-High so wills.[240]

17: Saturn

If it is in one of these positions and thou wish to address it, wear garments of black and blue; and if it is in dryness (*juffan*),[241] let them be black. Approach the place where thou intend to speak with it in humility and reverence, as one sorrowful and grief-stricken, with head bowed, walking slowly in gentleness and composure. Let thy appearance resemble the elect of the Jews, for it is their patron, wearing a ring of iron (*khātam ḥadīd*). Carry with thee a censer of iron (*majmara ḥadīd*), and burn incense in that place, the place of the forms (*mawdiʿ al-ṣuwar*). Take opium (*afyūn*) with storax (*usturk*), saffron (*zaʿfarān*), and "lamb's tongue" (*lisān al-ḥamal*), along with cardamom (*qardamānā, Elettaria cardamomum*), powdered olibanum (*fushshār al-kundur*), wool-scrap (*wasakh al-ṣūf*), colocynth fat (*shaḥm al-ḥanẓal*), and the skull of a cat (*qiḥf sinnūr*). From each take equal portions, pound them together, and mix with goat's urine (*bawl al-maʿizz*). Shape this into wicks (*fatāʾil*), and burn one as needed for fumigation. When this is done correctly, the best time is in Saturn's own hour and on its day, for then it is most effective in granting requests and most successful in fulfilling petitions—so that thou obtain what thou seek.[242]

18: Jupiter

If thou desirest to speak with Jupiter, let thy garments be of white and yellow, and let thyself be adorned. Upon thy finger place a ring of carnelian and silver, and wear a hooded cloak (*burnuṣ*). Let thy appearance be in the guise of the Christian monks (*rāhibān al-naṣārā*), for he is their patron. Do as the Christians do, for they attire themselves in his fashion, with the honey-colored robe (*kisāʾ ʿasalī*), the cincture (*minṭaqa*), the scapular or shoulder-garment (*mishʾad*), and the mantle (*muṭlaba*). And let there be with thee a censer (*majmara*) containing incense composed of bdellium (*mīʿa yābisa*), sandalwood (*sandarūs*), "dove's foot" herb (*rijl al-ḥamāma*), peony wood (*ʿūd al-fāwāniyā*), which, when broken, is found hard within however it is split,

calamus-root (*qaṣab al-dharīra*), pine resin (*ṣamgh al-ṣanūbara*), and juniper berries (*ḥabb al-ʿarar*). Take equal parts of each, grind them finely, knead them with wine (*khamr*), form them into wicks (*fatāʾil*), and fumigate with one thereof as needed.[243]

19: Mars

If thou desirest to speak with Mars, wear red garments, with cloaks (*aqbīya*) and boots (*khifāf*). Place upon thy finger a ring, and don weapons as much as thou art able. Array thyself in the attire of soldiers, evildoers (*ahl al-sharr*), and warriors (*muḥāribīn*), with an iron hooded cloak (*burnuṣ ḥadīd*) and the garb of idolaters (*ʿabdat al-aṣnām*), for he (i.e. Mars) is their patron. Approach him with seriousness (*jidd*) and boldness (*jurʾa*). Burn this incense in a copper censer (*mabkhara nuḥās*), compounded from male frankincense (*kundur dhakar*), myrrh (*ṣabr*), the seed of *dahmast* (*ḥabb al-dahmast*),[244] flowers of *al-adhkhar* (*fuqqāḥ al-adhkhar*, *Lippia nodiflora*),[245] euphorbium (*al-afrabiyūn*, *Euphorbia resinifera* resin), and long pepper (*al-dār filfil*). Take equal portions of each, grind them finely, and knead them together with the blood of a cock (*dam dīk*). Form them into wicks (*fatāʾil*) and fumigate with one thereof when needed.[246]

20: The Sun

If thou desirest to speak with the Sun, appear in the attire of kings and great men. Let thy clothing be of yellow silk brocade (*dībāj aṣfar*). Upon thy head place a crown of gold (*tāj dhahab*), and upon thy finger a ring of gold (*khātam dhahab*). Array thyself in the garb of the Khosrowids (*al-kāsira*), the Persians, and the Magians (*al-majūs*), for he is their patron. Carry with thee a censer of gold (*majmara dhahab*), and the incense (*bakhūr*) shall be composed of saffron (*zaʿfarān*), bdellium (*mīʿa*), male frankincense (*lubbān dhakar*), nutmeg (*jawz-būwā*), pomegranate blossom (*julannār*),

aloeswood (*ʿūdnī*), mastic resin (*mīwzaj*), and talc (*ṭalq*). Take equal portions of each, and knead them with cow's milk (*laban baqar*).[247]

21: Venus

If thou desirest to speak with Venus, appear in the guise of women. Wear splendid garments, and place upon thy head a wreath (*iklīl*) of love-flowers and strung pearls (*al-luʾluʾ al-munaẓẓam*). Put upon thy finger a ring set with *darābar*,[248] and perfume thyself with women's fragrances. Carry with thee a censer of silver or gold, or any other vessel of fine quality (*sī ḥasan*). The incense (*bakhūr*) shall be composed of raw aloeswood (*ʿūd nayyiʾ*), storax resin (*sukk*), costus root (*quṣṭ*), saffron (*zaʿfarān*), ladanum (*ladhan*), mastic resin (*muṣṭakā*), poppy husks (*qushūr al-khashkhāsh*), willow leaves (*waraq al-ṣafṣāf*), and licorice root (*aṣl al-sūs*). Take equal portions of each (*ajzāʾ mutasāwiya*), knead them with rosewater (*māʾ ward*), and fumigate therewith as needed.[249]

22: Mercury

If thou desirest to speak with Mercury, then attire thyself in the garb of the scribes at all times, and wear a ring of lead upon thy hand. Approach him with swiftness, with cheerfulness, and with eloquence. Let there be with thee a censer of lead, and let the incense be lichen (*ushna*), Carmanian cumin (*kammūn karmānī*), dried mountain basil (*ḥabaq jabalī*), basil pods (*jamājim al-rayḥān*), costus (*bādhāward*), bitter almond peels (*qushūr al-lawz al-murr*), tamarisk seed (*ḥabb al-ṭarfaʾ*), and vine sulphate (*zarjūn al-karm*)—in equal parts. Grind them, knead them, fashion them into wicks, and use them as needed.[250]

23: Moon

If thou desirest to speak with the Moon, then attire thyself in the raiment of youths (*bi-zī al-aḥdāth*), in whiteness, with thy fragrance sweet. Wear a ring of silver upon thy hand, and let thy movement be swift, and thy speech like unto its nature, whilst thy inquiry be pure and white. Let there be with thee a censer of silver (*mijmara fiḍḍa*), and the incense shall be frankincense (*ḥabb al-bān*, *Olibanum*), palm spathe-peel (*qushūr al-ṭalʿ*), chrysanthemum blossoms (*zahru al-qaḥwān*, *Chrysanthemum coronarium*), and costus-root (*azfār al-ṭīb*, *Saussurea costus*)—all in equal parts. Grind them, knead them with the milk of a nursing woman, fashion them into wicks, and use them as need requireth.

It is completed, and God is the Giver of success![251]

24: And this is the form of the seven:

Saturn[252]

Jupiter[253]

Mars[254]

Sun[255]

Venus[256]

Mercury[257]

Moon[258]

25: From his Influxes, sanctified be his spirit[259]

In the Name of God the Compassionate the Merciful!

Knower of the unseen, God of the lords![260] To Its Name belongeth the sanctification of those who stand at the Gate, seeking forgiveness after confession of the magnified burdens of sins and transgressions. And though they be many, the cravings are theirs, yet Thy hallowed Mercy is such that no end can circumscribe it. Nullify the finite by It Who is Infinite! If but a glance of Thy Bounty appear, desires are fulfilled; and if a blast of the tempests of Thy Wrath arise, all traces are effaced. We hope for none beside Thee, nor fear aught save our own transgressions. Thou didst bestow goodness upon us in the **Primal origination** (*nashʾat'ul-ūlā*) with that which we knew not, and without the mediation of our doings. So deal with us likewise in the **Final origination** (*nashʾat'ul-ūkhrā*). For the Path is thorn-strewn, and the wayfarers are barefoot. The passage is crooked and far, the eyes are bleared, calamities press from behind, and the forces that drive confront from before. If lapses occur, we are indeed prone thereto; yet Thou, by Thy Universal Bounty, art the Gracious unto the worlds.

Exalted art Thou, our Lord! From Thee is the Peace, and unto Thee returneth the Peace. Thou art the Necessary Being, the One in all aspects; there is no necessity in existence beside Thee. Thou art the God of gods, O God of the worlds! Thou hast been made One with the Most Lofty Glory, and the Most Mighty Eminence, and the Most Great Divinity, and the Most Victorious Light, and the Supreme Majesty, and the Most Complete Perfection, and the Most Universal Bounty, and the Most

Expansive Goodness, and the Most Noble Splendor, and the Most Complete Grandeur, and the Most Manifest Radiance, and the Strongest Magnificence, and the Most Sagacious Capacity, and the Most Widespread Sovereignty, and the Most Splendorous Beauty, and the Most Honored Encounter.

Glory be unto Thee, O Originator of the whole, the First of the first, the Source of all sources, the Existentiator of every quiddity, the Manifestor of every identity, the Causer of causes, the Lord of lords, the Doer of wonders— yea, of that which is more wondrous than wonders—the Perfecter of subtleties, and of that which is more subtle than subtleties. O God of the active intellects, those essences stripped of matter, of *situs*, and of direction—they are the Victorial Lights, separated from all aspects; they are the perfect ones and their peers. O God of the Rational Souls, pure of spatial inhabitation and of impression in bodies, governing the spheres—yet not by contact nor by conjunction, but by that intellection derived from the intelligible world. From Thee is their beginning, and unto Thee is their end. O God of the Supreme Sphere, the Heaven of heavens, the utmost limit of bodily indications, and of all the noble, exalted, divine, celestial bodies, inviolable against rending and corruption. O God of their radiant and lofty lights, and God of all the elemental beings, both in their simplicities and in their compounds.

Blessed art Thou, O God, O Living, O Peerless Self-Subsisting, O Glorified, O Holy, O Lord of the Supreme Concourse, O Light of the Light, Fashioner of sempiternity (*sarmad*) and of aeonic time (*dahr*). From Thee is the Pre-Eternal, and by Thee is the Post-Eternal. Thou art the Maker of all that is described by accidentality or substantiality, by unity or multiplicity, by causality or effect; and unto Thee is the end of all desires. The essences of the sanctified are drowned in the oceans of Thy Lights. The eyes of holiness have beheld Thee by the ray of Thine overwhelming, engulfing Essence—yet they beheld Thee not in circumscription. Verily, Thou art the All-High. Thou art the Subduer of all egoities (*al-anīyāt*) by Thy Light which is without end. Naught among things subdueth Thee; naught is joined

unto Thee, nor is aught severed from Thee. Thou hast veiled Thyself by the intensity of Thy Manifestation, and everything is Thy Luminosity.

Thy righteous servants, the victorious, the near, the divines stripped of form and of matter—to them belongeth neither adversary nor opposer, neither decline nor annihilation. Nor is it within the power of humanity to praise and to glorify the least among them according to the majesty that is their due. How then shall praise be rendered, and how shall the laud be reckoned, of one who is drowned in the Light of Its Victory and effaced in the Radiance of Its Glory—whose greatest imprint the describers could not describe, nor even reckon with the least of Its stations.

And I have disbelieved in whosoever hath supposed Thee possessed of quantity or quality, or of position or of *where-ness*, or of magnitude or of accident among accidents, or of attribute among attributes—save only for the necessity of expression and understanding. Thou art exalted above virtue, above nobility, above perfection. Thou art God—there is no other god but It—the Light of lights. Here am I, O God, here am I (*labbayka allāhumma labbayk*)! The pure essences have yearned for Thee; the necks of all existents are bowed before Thee; the sanctified souls have placed their trust in Thee. Thou art beyond the infinite by that which is without end.

I ask Thee to emanate upon me Thy radiant Lights, and to speak to me with the knowledge of Thy noble Mysteries; that Thou mayest strengthen me with Light, quicken me with Light, preserve me with Light, and gather me unto Light. And I ask Thee for the yearning unto Thy Encounter, and for the immersive annihilation into the contemplation of Thy Majesty. Aid, O God, the **People of Light** and Illumination; bless them, sanctify them, and sanctify us along with them unto post-eternity. Amen, O Lord of the worlds![261]

26: This prayer belongeth to the Shaykh, the Verifier, the Gnostic, the Meteor of the Community and the Religion, the martyred Suhrawardī (may God, All-High, sanctify his precious spirit)[262]

In the Name of God the Compassionate the Merciful!

My God, and God of all existents, of the intelligibles (*maʿqūlāt*) and the sensibles (*maḥsūsāt*)! O Bestower of souls (*nufūs*) and intellects (*ʿuqūl*), O Inventor of quiddities (*māhiyyāt*), the cornerstones (*arkān*)[263] and the principles (*uṣūl*). O Necessary Being, O Emanator of existence, O Fashioner of hearts and spirits, O Activator of forms and apparitions, O Light of lights, O Governor of every revolving sphere. Thou art the First, before Whom there is no first; and Thou art the Last, after Whom there is no last. The angels are powerless to apprehend Thy Majesty, and humankind faileth to attain unto the knowledge of Thy Perfection. The Intellect (*ʿaql*) is but a drop from the drops of the oceans of Thy *malakūt* (dominion), and the soul is a spark from the sparks of the Beauty (*jamāl*) of Thy *jabarūt* (Empyrean realm). Thy Essence is an Essence overflowing with effulgence (*fayyāḍa*), from which issue forth theurgic-spiritual substances (*jawāhir rūḥānīya*), neither localized nor confined, neither conjoined nor sundered, purified from place (*aḥyāz*) and *where-ness* (*ayn*), stripped from joining (*waṣl*) and parting (*bayn*). O God, deliver us from the vile corporeal attachments, and avert us from the base and dark impediments. Send forth upon our spirits the dawnings (*shawāriq*) of Thy Lights, and pour upon our souls the flashes (*bawāriq*) of Thy Traces. Verily, Thou art God, *Whom the eyes perceive not* (**Qurʾān 6:103**), nor do thoughts (*afkār*) conceive Thee. Unto Thee belongeth praise and laudation, from Thee are the withholding and the bestowal, and unto Thee are bounty and subsistence. *So glory be to It in Whose hand is the* ***malakūt*** *of all things, and unto It ye shall return!* (**Qurʾān 36:83**)[264]

27: And among his supplications

My God, and God of all existents, O Thou Necessary Existence and Emanator of Being, O Fashioner of spirits and Activator of shadows! From Thee is the Dread-domain (*al-rahabūt*) and unto Thee is the Longing-domain (*al-raghabūt*). Deliver us from the bodily entanglements, and save us from the murky impediments, and purify us from the defilement of the *prima materia* unto the witnessing of Thy Lights, and from the dusk of nature unto the beholding of Thy radiances. Pour forth upon our spirits the flashes of Thy traces, and send upon our souls the dawnings of Thy luminaries. Verily, the Intellect is but a drop from the oceans of Thy Dominion, and the Soul is but a spark from the blazes of the fire of Thy Empyrean. Thy Essence is an Essence overflowing with effulgence, from which emanate jewels (*jawāhir*) of spiritual-theurgies unconfined, purified from the *where*, stripped of union and separative betweenness (*bayn*). So glory be unto It before whose floods of fragrance minds are bewildered, and before whose Majesty and Beauty souls are confounded: *So glory be unto It in whose Hand is the dominion of all things, and unto It shall ye be returned!* (**Qurʾān 36:83**)[265]

28: The Hymn to the Perfect Nature[266]

O Foremost Liege, Holy [Guardian-]Angel, and precious theurgic-spirit! Thou art the divine father and the spiritual offspring, the one wholly devoted by God's permission to the governance of my person. The one whose fervour beseeches before God—Granderous and Majestic—the God of gods, in the rectification of my deficiencies. The one bedecked in the Lights of the Divine realm in its scintillance, and the One standing in the degrees of perfection in its supremity.

I implore Thee by the One Who hath granted Thee this sublime honor and given Thee this immense outpouring of grace: that Thou self-disclose Thyself to me in the most beautiful of manifestations. And show me the Light of Thy dazzling Face.

And intercede for me before the God of gods in the Effusion of the Light of the Mysteries. And lift from my heart the veils of darkness—by Its right over Thee and Its rank above Thee!

> And whensoever thou should desirest that it [i.e. thy Perfect Nature] should be made manifest to thee, then avoid eating the flesh of animals, strip away worldly attachments, hold fast to ritual prayer and fasting, and purify thy garment; for **It is the One Who grants success and the One Who gives aid!** [267]

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Glosses

On the Spiritual Influxes and Sanctifications

(*al-wāridāt wa'l-taqdīsāt*)

يانور العطوف

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لِلْحُكَمَاءِ نَصِيبًا مِنْ سُبُحَاتِ جَلَالِهِ، وَفَتَحَ لِلْعَارِفِينَ أَبْوَابَ مَلَكُوتِ بِجَذَبَاتِهِ، وَأَظْهَرَ لِلْمُتَأَلِّهِينَ أَشْعَّةَ أَنْوَارِ أَحَدِيَّتِهِ، وَأَحْضَرَ ٱلْعُقُولَ لِتُكَلِّمَ أَحِبَّاءَ عُلُومِهِ بِوَارِدَاتِهِ وَتَقْدِيسَاتِهِ، وَإِنَّمَا الْبَهَاءُ مِنَ اللَّهِ عَلَى أَصْفِيَائِهِ أَجْمَعِينَ، وَٱلْحَمْدُ لِلَّهِ وَحَقَائِقِهِ.

Note: In this section, our own glosses and Henry Corbin's notes from his *Le livre d'Heures* will form a contiguous whole. Whenever Corbin's notes are reproduced in translation, they will be given in bold, first, as '**Corbin**' with the number of the original note in question placed inside parentheses **(1)** (likewise **boldfaced**) followed by colon (**:**) and then the original French note in English translation. If any augmentations or amendments are given to the translated note, these will be indicated—**WA.**

[1] *Raqīm al-qudsī* is the title that Shahrazurī gives this item per *nuhzat al-arwāh*. **AyaSofya 2144** does not label it at all. It is the other **MSS** instead which entitle it as *raqīm al-muqaddas*, which appears to us as occurring due to the final line in **AyaSofya 2144 7b**. The question is whether this was an insertion made by the copyist of **AyaSofya 2144** or one originally made by Suhrawardī himself. At this time, we are leaning on the former rather than the latter. So assuming that the **MSS** used in *Three Treatises on Mysticism* (101-102) are more faithful and complete texts of *nuhzat al-arwāh* than the other modern Arabic editions at our disposal (which do not reproduce the section listing Suhrawardī's works at all whereas the Persian translation does), in our Arabic text we have restored this piece's original title given to it by Shahrazurī. Our glosses on each stanza of this piece will follow now in the notes below.

[2] We note that in the Bayān this is an explicit epithet that the Primal Point, the Bāb, labels its messianic figure by—**He whom God shall make Manifest** (*man yuẓhiruhu'Llāh*)—with solar symbolism replete characterizing Him. Other epithets include "the Sun of Reality" *(shams al-ḥaqīqa*) which directly ties it to this one. The reasoning is that just as the physical Sun (*shams*) acts as focal point to the observable physical heavens in the macrocosm, the human Manifestation (*maẓhar*) and Complete Human (*al-insān al-kāmil*) acts as that focal point and Sun of the celestial heavens to the collective human microcosm.

[3] Suhrawardī's opening address—*"iqraʾ raqīmaka ayyuhā al-ṭilism al-basharī*—reads as a deliberate expansion of the first Qur'ānic revelation, *sūrah al-ʿalaq* (**Q 96**). The echo is direct: *Iqraʾ* ("Recite/Read") mirrors *iqraʾ bismi rabbika alladhī khalaq* (**Q 96:1**). Yet Suhrawardī interiorizes the command: not "read the writ coming down," but "read thy inscription," aligning the gnostic Self with the *lawḥ al-maḥfūẓ* (**Q 85:22**; cf. **Q 98:2–3** *ṣuḥufan muṭahharah*), so that the human soul becomes a micro-tablet reflecting the macro-Tablet. The phrase *al-ṭilism al-basharī* ("talisman of humanity") identifies the human composite as a hieratic seal that can only be unlocked by its species-Lord. In Illuminationist terms, that Lord is the archangel of human form—*Jibrīl* (Gabriel)—the *rabb al-nawʿ* (Lord of the species), the *rūḥ al-qudus* who mediates forms in its capacity as the Active Intellect (*al-ʿaql al-faʿʿāl*). Hence the opening *iqraʾ* is not merely formal parallelism but, as it were, a *Gabrielic imperative* within the soul: the same angel who first delivered **Q 96** now through the pen of its Illuminationist ambassador (*safīr*) commands the human talisman to read its own pre-inscription in the light of the Preserved Tablet. This reading is situated "upon one of the twin horizons" (*ʿalā aḥadi al-ufuqayn*), which telescopes multiple revelatory vistas: the *ufuq al-aʿlā* (**Q 53:7**) and the "clear horizon" (**Q 81:23**) where Muḥammad beholds the angel; as well as the polarity of "two easts and two wests" (**Q 55:17**), all implying that remembrance (*dhikr*) is an event

on the boundary between sensible and intelligible worlds. The claim that "the stations of *dhikr* are witnessed by the cohorts of aid" aligns with the angelic assistance in prayer and blessing (**Q 33:43**), while the warning that "no prayer has weight for one who turns not to the Countenance" re-threads the *wajh allāh* motif (**Q 2:115; Q 28:88; Q 55:27**): orientation is the essence of acceptance (*tawajjuh* as *ikhlāṣ*), and any deed "wherein another shares" rebukes pure God-wardness (**Q 39:3, 11**).

Thus, Suhrawardī's *miḥrāb* is not "founded by masonry"—it is the heart-sanctuary, resonant with the Qur'ānic *masājid* "belonging to God" (**Q 72:18**), the inviolate locus of offering that the "King" approaches (cf. **Q 3:37–39** where *miḥrāb* marks the precinct of theophany for Mary and Zakarīyā). The "sanctuaries sublime, purified, singular" recall both "purified scriptures" (**Q 98:2–3**) and "none touch it save the purified" (**Q 56:79**), transposed from codex to consciousness: hands cannot profane what is inwardly set apart. "Render praise within thy meditation" threads **Q 3:191** (*yadhkurūna allāh qiyāman wa quʿūdan wa ʿalā junūbihim*), while "in every pair of opposites It endowed thee with the nobler of the twain" alludes to guidance across bifurcations (**Q 90:10**; cf. **Q 2:201**) and to the Illuminationist ascent through contraries toward the "more noble" (*al-ashraf*). Finally, "praise through the Supreme Watch" (*al-raṣd al-aʿlā*) gathers the divine *raqība* (**Q 4:1**; cf. **Q 89:14** *inna rabbaka la-bil-mirṣād*), and "the Light Outspread upon the footing of beneficence" fuses the *Light Verse* (**Q 24:35**) with the Gabrielic definition of *iḥsān* (*ḥadith Jibrīl*): to worship God *as if* seeing It—precisely the visionary comportment of the Prophet beholding Gabriel on the horizon. *Al-ṭilism al-basharī* here is as such Gabriel's human charge, the species-*form* (theurgy) he governs and perfects as the *Theurge*. Because **Q 96** is the first descent via Gabriel, Suhrawardī's opening reframes that primal command as an inner annunciation: the same Gabriel who said *iqraʾ* now unveils the soul's pre-inscription and re-orients worship to the Face, consecrating the heart-*miḥrāb* as the site of *touched-by-none* purity. Thus, the passage functions as an augmented pericope of **Q 96:1–5** (*iqraʾ bismi rabbika... alladhī ʿallama bi-l-qalam... ʿallama al-insān mā lam yaʿlam*), spliced with **Q 85:22** (*lawḥ maḥfūẓ*), **Q 53:7–9** (*ufuq al-aʿlā*, "two bows' length or nearer"), **Q 81:23** (*al-ufuq al-mubīn*), **Q 55:17** (twin horizons), **Q 2:115**; **28:88**; **55:27** (*wajh allāh*), **Q 72:18** (*al-masājid li-llāh*), **Q 98:2–3; 56:79** (purified scripture/touch), **Q 3:37–39** (*miḥrāb* theophanies), **Q 3:191** (meditative praise), and **Q 24:35** (Light)—all under the aegis of the Gabrielic pedagogy inaugurated in *sūrah al-ʿalaq* and perpetuated as Illuminationist praxis in this text.

To press the point further: Suhrawardī's opening gesture is not a neutral homily but a prophetic claim in gnostic key. By echoing the very first Qur'ānic descent (*iqraʾ* in **Q 96**)

and relocating its horizon into the soul's own "inscription" (*raqīmaka*), Suhrawardī implicitly assumes the mantle of a renewed annunciation. Just as Muḥammad is summoned by Gabriel to read what he did not know, here the adept is summoned by Gabriel-*as-species-lord* (*al-ṭilism al-basharī*) to read the primordial script engraved within the Self. The rhetorical structure places Suhrawardī (and by extension, his Illuminationist heirs) in continuity with the prophetic vocation, but refracted through a gnostic register where prophecy is interiorized and the locus of revelation is the heart-*miḥrāb* rather than the external recitation of scripture. Moreover, this gnostic recasting underscores the Illuminationist claim that prophecy is not merely historical but ontological: the *rabb al-nawʿ* (lord of the human species) continuously reveals on behalf of the Godhead, and every soul inscribed with the Preserved Tablet is capable of hearing anew the Gabrielic *iqraʾ* on Its behalf. In this sense, Suhrawardī's opening lines function as a mirror-annunciation: they recall Muḥammad's first encounter at Mount Ḥirāʾ, but insist that such encounters are perpetually possible wherever the heart is purified as a sanctuary "not founded by stone." It is a prophetic gesture without abrogation, a proclamation of inner apostolicity—prophecy transfigured into a philosophy of Light.

Furthermore, Suhrawardī's reworking of *iqraʾ* resonates strongly with gnostic Christian pericopes that likewise interiorize revelation. Most striking is the Johannine prologue: *"In the beginning was the Logos, and the Logos was with God, and the Logos was God"* (**John 1:1**). The *Logos* as divine inscription parallels Suhrawardī's *raqīmaka* ("thy Inscription"), both casting the soul as a living scroll where divine speech is inscribed. Similarly, **John 1:9**—*"the true Light, which gives light to every human coming into the world"*—finds its Illuminationist analogue in the *nayyir al-aʿẓam* (the Supreme Luminary) that sanctifies remembrance on the horizon. Suhrawardī's language of the Light Outspread upon the footing of beneficence (*bāsiṭ al-nūr ʿalā qadam al-iḥsān*) recalls this Logos as a universal, pre-existent radiance. Even closer is the apocryphal **Gospel of Thomas**, which Suhrawardī probably never knew but whose inner-gospel tone is uncannily parallel: *"The Kingdom is inside of you and it is outside of you. When you come to know yourselves, then you will be known, and you will realize that it is you who are the children of the living Father"* (**Thomas 3**). Suhrawardī's "read thy inscription" carries the same demand to turn inward, to discover the divine writing already within. Just as Thomas' Jesus insists the Kingdom is not to be awaited but unveiled through gnosis, Suhrawardī's Gabrielic *iqraʾ* insists that the Tablet is not external but the very talisman of humanity itself. In both cases, prophecy is reframed

as an interior event, a perennial gnosis where angel, Logos, and Light converge in the purified heart.

[4] This second paragraph takes up the Illuminationist motif of *hijra* (abandonment) but recasts it in paradoxical form: *"Forsake that which draws thee ere it drag thee, and cleave unto that which bindeth thee ere it bind thee."* The command echoes **Qur'ān 29:69** (*wa-lladhīna jāhadū fīnā lanahdiyannahum subulanā*), where voluntary striving precedes enforced compulsion, and **39:55** (*ittabiʿū aḥsana mā unzila ilaykum min rabbikum min qabli an yaʾtiyakum al-ʿadhāb baghtatan*) warning to take hold before being overtaken. Here Suhrawardī insists on pro-active renunciation: true liberty lies in relinquishing bonds before bonds enslave, for by "compelling the forsaking through its forsaking" one gains freedom. The imagery of Light and darkness sharpens the dichotomy: in *fushḥat al-nūr* (the expanse of Light) sufficiency is found, contrasted with the *maḍīq al-ẓulumāt* (constriction of the darknesses), recalling **Q 2:257** (*God is the Protector of those who believe; It brings them out of darknesses into Light*). This polarity situates Suhrawardī's ethic of renunciation in a cosmic drama of orientations: Light as open spaciousness, darkness as constriction and burden.

The reference to *fityа al-mustashriqīn* ("the fellowship of the Orient of Light") deliberately recalls the Qur'ānic *aṣḥāb al-kahf* (**Q 18:10–13**), the young companions who sought refuge from tyranny and were rewarded with a miraculous sleep-death that became life. Suhrawardī transforms this into a gnostic axiom: "a death that bringeth forth Life" is more exalted than what those companions acclaimed. This ties to **Qur'ān 67:2** (*He who created death and life to test you as to which is best in deed*), where death is not negation but a necessary prelude to theophanic life. The paradox is sharpened in the phrase *"a demise unto the one endowed with vision is gravid with his hopes"*: death for the gnostic seer (*mubṣir*) is not annihilation but a pregnant womb, carrying the very fulfillment of eschatological desire (cf. **John 12:24**, *unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it bears much fruit*). This "death" is thus initiatic, the *mortificatio* of alchemy and the mystical *fanaʾ*, pregnant with *baqaʾ*. Then, the doxology—*"Of the Primordial Magnanimity there is praise for a death that redeemeth, even as unto It belongeth praise for the effusion of Life"*—brings the polarity to its resolution: both death and life are gifts of the *qadīm al-luṭf* ("Primordial Magnanimity"). The phrase evokes **Q 2:156** (*inna lillāh wa-inna ilayhi rājiʿūn*) and **36:12** (*We give life to the dead and record what they send ahead and their traces*), reframing death as divine redemption rather than catastrophe. The "redeeming death" prefigures both the Sufi *shahāda* of mystical union and Christian kenotic imagery, where death is salvific precisely because it is God's own gentle action. Thus, Suhrawardī positions voluntary death-to-self

as the doorway into the Orient of Light, and casts the fellowship of mystics (*fityа al-mustashriqīn*) as heirs to both the Qur'ānic Companions of the Cave and the gnostic apostolic circle.

This Suhrawardian celebration of "a death that bringeth forth Life" is deeply resonant with Christian Gnostic and apostolic testimony. Paul's declaration, *"I die daily"* (**1 Cor 15:31**), renders death not a terminal event but a repeated mystical act, precisely the sort of voluntary *forsaking before being dragged* that Suhrawardī prescribes. Likewise, **Romans 6:4** (*we were buried therefore with him by baptism into death, in order that... we too might walk in newness of life*) treats death as a sacramental passage into true life, aligning with the claim that a demise for the visionary is "pregnant with his hopes." The gnostic **Gospel of Thomas** reinforces the point: *"Blessed is the one who has come to know himself, and the one who has found the world and become dead, of him the world is not worthy"* (**Thomas 58**). Here "becoming dead" is the very mark of gnosis, just as Suhrawardī frames forsaking the world's entanglements as entry into the spacious sufficiency of Light. In both traditions, then, "redeeming death" is not annihilation but initiation: a death that unveils the eternal life latent within. Suhrawardī's *qadīm al-luṭf*—the Primordial Magnanimity who is praised for both death and life—corresponds to the Johannine Logos, in whom life is Light (**John 1:4**) and whose kenosis through death becomes illumination. By weaving together Qur'ānic polarities of *light* and *darkness* with the gnostic trope of *death-as-birth*, Suhrawardī implicitly joins the prophetic current that unites **Qurʾān**, apostolic testimony, and esoteric Christianity: the fellowship of the "Orient of Light" is nothing less than a trans-historical community of initiates for whom death is the threshold of gnosis.

[5] The curse upon *thanawīya* ("dualism") is most accurately aimed not at Zoroastrian cosmology in its classical form but at Manichaeanism, which proposed two coeval, irreconcilable substances—Light and Darkness—locked in perpetual combat. By invoking "two suns" and the impossibility of a cosmos with doubled centers, Suhrawardī undermines precisely this Manichaean schema: if there were truly two primordial suns, the cosmic order (*niẓām*) would collapse, the *arkān* (pillars) would be effaced. This is less a critique of Zoroastrian *ahrimanology* (which still assumes a single transcendent principle, Ahura Mazda) than of the radical dualism of Mani's system, where darkness is as eternal and uncreated as light. For Suhrawardī, Illumination itself testifies against such a claim, since every ray, shadow, and polarity resolves upward into a single source of luminosity. By anchoring his argument in Qur'ānic motifs—the singular heart (**Q 33:4**), the impossibility of two gods (**Q 21:22; 23:91**), the sole sun governing the heavens (**Q 36:40**)—Suhrawardī recasts

anti-Manichaean polemic into an Ishrāqī cosmological proof. His imagery of "two suns" as impossible resonates with the Qur'ānic insistence that dual sovereignty dissolves order: *"If there had been in them (the heavens and earth) gods besides God, they would have been ruined"* (**Q 21:22**). The logical thrust is: dual principles produce chaos, while witnessed reality demonstrates order; therefore, only unity is possible. In this way, Suhrawardī extends the **Qur'ān**'s polemics against *shirk* to the specific gnostic rival tradition of Mani, transforming theological dispute into an ontological demonstration of Light's indivisibility.

From a Christian-gnostic perspective, this denunciation of dualism parallels the Johannine insistence on a single Logos: *"Through Him all things were made; without Him nothing was made that has been made"* (**John 1:3**). Multiplicity at the source is denied; creation proceeds from a single Light. Similarly, the **Gospel of Philip** opposes those who divide light and darkness as coeval realities, stressing instead the integration of opposites in the bridal chamber of unity. Suhrawardī's rejection of Manichaean *two-principle* cosmology therefore mirrors both Qur'ānic and esoteric Christian affirmations: that all opposites subsist in, and are reconciled by, the One. Yet Suhrawardī's rejection of Manichaean dualism is not merely polemical—it is constructive, preparing the ground for his own metaphysics of graded/modulated lights (*anwār mushakkaka*). Where Mani posited two co-eternal and antagonistic substances—Light and Darkness—Suhrawardī insists on a single *nūr al-anwār* ("Light of lights") from which all luminous realities emanate in degrees. Darkness, in this system, is not a principle but an accident: the attenuation of light, the privation of luminosity. Thus, what Manichaeanism absolutizes as a second god is demoted in Illuminationism to a relative deficiency within the scale of being. This is why he can say that "the ones bear witness to the One at the farthest verge of direct sight": every multiplicity of lights points back to the single Sun, and shadows exist only as gradations relative to that source.

This gradation schema is Suhrawardī's way of subverting Manichaean cosmology from within its own symbolic terrain. Mani had envisioned a cosmic struggle of light-particles trapped in darkness, needing liberation; Suhrawardī reframes this imagery as the metaphysical structure of emanation and return (*ṣudūr* and *rujūʿ*). The "two suns" are impossible, for only one absolute Source radiates, while everything else is its reflected intensity. This is consistent with **Qur'ān 24:35**, the *Light Verse*, where God is *nūr al-samāwāt wa-l-arḍ*, the Light of the heavens and the earth, and all niches, lamps, and flames are metaphors for descending intensities. Thus, the Illuminationist doctrine of Light both rebuts the radical dualism of Manichaeanism and offers a richer ontological vision where

multiplicity and opposition are reconciled as degrees of a single luminous Reality. In comparative perspective, this transition from dualism to gradation parallels Plotinus, where the One overflows into Intellect and Soul, and evil is understood as privation rather than a co-eternal substance. It also resonates with Dionysian Christian mysticism, where the "ray of divine darkness" is simply the blinding excess of the One Light, not an independent principle. Suhrawardī therefore positions his *ishrāq* as both a Qur'ānic extension of *tawḥīd* and a philosophical transmutation of gnostic myth: what Manichaeanism fragmented into two absolute powers, Illuminationism reintegrates into a single hierarchy of lights descending from the Light of lights.

[6] This stanza turns from anti-dualistic polemic to positive liturgical vision: *"waḥḥid allāh—unify God—become brimmed with the Light of exaltation."* The imperative is a direct echo of the **Qur'ān**'s call to *tawḥīd*, especially **Q 112:1–4** (*qul huwa allāhu aḥad*), but Suhrawardī amplifies it in experiential registers: unity is not mere doctrinal assent but becoming "filled" (*malʾān*) with the radiance of exaltation (*nūr al-taʿẓīm*). This recalls **Q 57:1** (*Whatever is in the heavens and the earth glorifies God*), in which glorification (*tasbīḥ*) is cosmic, here interiorized as the lightning-flash (*bāriqa*) of one's own luminary striking the talismanic body (*haykal*). The imagery is deliberately Pentecostal: a "tongue of fire" (cf. **Acts 2:3**, where the Spirit descends as tongues of fire) or "the play of a coursing wind" (cf. **Acts 2:2**, the rushing mighty wind). Suhrawardī thereby places the gnostic in the stream of cosmic glorification, where fire and wind become elemental metaphors of divine presence. The command to "lift thy head: it cries from the constellated sultanate of lights" (*manjūm salāṭat al-anwār*) situates the worshipper in a celestial polity, where invocation resonates like the blast of the Trumpet (*nāqūr*)—an allusion to **Q 74:8** (*fa-idhā nuqira fī-l-nāqūr*, "when the Trumpet is sounded")—and simultaneously like the cry of a waterwheel (*nāʿūr*), a more earthly simile. The juxtaposition of apocalyptic trumpet and mundane waterwheel fuses eschatology with ordinary cosmic cycles: every invocation becomes both the herald of resurrection and the rhythmic turning of the world's wheel. Finally, the instruction *"Remember God, while stripped naked of the garment of the cosmos"* recalls **Q 6:94** (*Now you have come to Us alone as We created you the first time, and you have left behind whatever We bestowed upon you*), and **19:80** (*He will come to Us alone*). The gnostic must shed the vesture of the created order—an *undressing* akin to Sufi *tajrīd* (divestment)—in order to invoke God in pure immediacy.

From a Christian-gnostic angle, the parallels are striking. As indicated, the "tongue of fire" and "wind" resonate directly with the Pentecostal descent of the Spirit (**Acts 2:1–4**), where disciples are filled with divine speech. The "blast of the Trumpet" recalls **1**

Thessalonians 4:16 (*with the trumpet of God, the dead in Christ will rise*), while the image of stripping off the "garment of the cosmos" finds analogue in Pauline mysticism: *"Put off the old man with his deeds and put on the new"* (Colossians 3:9–10). In the *Gospel of Thomas* (saying 37), Jesus says: *"When you strip naked without being ashamed and take your garments and place them under your feet like little children, then you will see the Son of the Living One."* Suhrawardī's injunction *"udhkur allāh wa-anta min libās al-kawn ʿuryān"* is precisely this: gnostic invocation requires undressing from the garment of the world, becoming transparent to the Light.

This whole paragraph crystallizes Suhrawardī's fusion of liturgy and cosmology: glorification (*tasbīḥ*) is never merely private piety but a reenactment of the structure of the universe. The lightning of one's inner luminary striking the *haykal* is not only a metaphor for ecstasy but a cosmological event—the microcosmic temple receiving a macrocosmic flash. In Illuminationist metaphysics, the human being is a *ṭilism*, a talisman reflecting the entire cosmos; thus the descent of fire and wind in glorification mirrors the angelic choir that continuously sanctifies God (Q 39:75, *and you will see the angels surrounding the Throne, glorifying the praise of their Lord*). By yoking together the apocalyptic *nāqūr* (Trumpet) and the quotidian *nāʿūr* (waterwheel), Suhrawardī collapses the scale of sacred history: the invocation of the gnostic is both the final blast of Resurrection and the turning of the world's ordinary cycles. Every remembrance becomes eschatological, making the *dhikr* itself a trumpet that awakens the deadened self. The instruction to *"remember God naked of the vesture of the cosmos"* carries this collapse to its end: worshippers must strip themselves of cosmic clothing to reveal the primordial Adamic core. This gesture enacts both the *mīthāq* (Q 7:172, the primordial covenant of "*Am I not your Lord?*") and the final return (Q 6:94), joining first beginning and last ending in a single act of invocation. Thus, here liturgy is not ancillary to the philosophy of Light; it is theophany in action. Suhrawardī's Illuminationist praxis unites angelic glorification, cosmic balance, and eschatological consummation in the body of the gnostic. In this sense, the passage redefines worship as the place where heaven and earth collapse into one gesture: to glorify God is to take part in the Eternal Dawn where the Light of lights shines both at the beginning and at the end.

The last four passages also resonate deeply with the Corpus Hermeticum, especially in the intertwining of cosmology, worship, and inner illumination. In *Poimandres* (CH I), the primordial vision is of a boundless Light confronting primordial darkness, and from the mingling arises a cosmic structure. Suhrawardī's anti-dualistic polemic against *thanawīya* speaks directly against any doctrine of co-eternal Light and Darkness, but he repurposes the same symbolic field. Where *Poimandres* describes Darkness as "a watery nature, agitated

and smoking, giving forth a wailing sound," Suhrawardī reframes darkness as constriction (*maḍīq al-ẓulumāt*) and light as spacious sufficiency (*fushḥat al-nūr*). Both systems share the insight that light is the true principle, but Suhrawardī strips away any dualistic residue by affirming a single, hierarchically graded/modulated radiance (*anwār mushakkaka*). The imagery of tongues of fire and coursing wind in glorification has equally strong Hermetic resonances. In **CH XIII** (*The Secret Sermon on the Mountain*), Tat experiences spiritual rebirth as a fiery rush through his limbs, accompanied by cosmic voices praising the One. Likewise, **CH I** speaks of a "holy light" pouring down through the powers of the cosmos, so that worship becomes not an act of humans alone but of the entire living cosmos. Suhrawardī's "lightning of thy luminary upon thy temple" (*bāriqat nayyirika ʿalā haykalika*) echoes this Hermetic conviction that the human body is itself a temple (*naos*) where divine fire descends. The comparison to the waterwheel (*nāʿūr*) reinforces the Hermetic motif that even the most mundane rhythms of nature are hymns of the All—"For all things sing praise, heaven, earth, sea, and the unwearied sun" **(CH I, 31)**. The instruction to "invoke God naked of the vesture of the cosmos" is perhaps the most direct Hermetic parallel. In **CH XIII**, Hermes commands Tat: "Cast off the garment you wear, the garment of ignorance... divest yourself of the body's cloak." The gnostic stripping is identical: the soul must shed the cosmic vesture to behold the One. In both traditions, nakedness before the divine is not shame but illumination, the return to primordial transparency. For Suhrawardī, this *tajrīd* is required to hear the cry of the celestial sultanate; for Hermes, it is the prerequisite for receiving the *nous*. Both articulate the same gesture of cosmic undressing, a passage from clothed multiplicity into naked unity. Taken together, these parallels suggest that Suhrawardī's Illuminationism, while Qur'ānically anchored, moves in a symbolic register almost identical to Hermetic gnosis: cosmology as liturgy, worship as cosmic participation, Light as the single principle, and divestment from the world's garment as the gateway to theophany. The Prophet of Islam hears Gabriel's *iqraʾ*; the Hermetic disciple hears the *nous* speaking; Suhrawardī's gnostic hears the lightning of his own luminary. In each case, revelation is not external inscription alone but an inner annunciation that transfigures the soul into the mirror of the All.

But that aside, in these first four passages of **The Sacred Inscription**, we see what the jurists of Aleppo may have possibly discerned wherein Suhrawardī was repurposing all the prophetic registers of **Q 96** in a higher octave and thoroughly augmenting them in a gnostic scale, since apparently this very text was what sealed his fate during his trial.

[7] This passage satirizes the *shāṭiḥ*—the one uttering ecstatic boasts (*shaṭḥ*)—by exposing his fragility: trembling at flies, yet daring to disparage the heavens. The imagery of "the sacred wine" (*mudāma qudsīya*) belongs less to Qur'ānic idiom than to the lexicon of Sufi poetry, where wine symbolizes unveiled joy. But here, the "brother of ecstasy" tastes only its vapor, collapsing while the true drinkers remain sober. The contrast reflects the Sufi dialectic of *sukr* (drunkenness) and *ṣaḥw* (sobriety): empty rapture versus enduring insight. Thus, the admonition closes with a maxim—where meaning is abundant, recklessness wanes. It is a rebuke not drawn from scripture but from the wider mystical heritage, placing this passage within a critical current that distinguishes authentic illumination from theatrical excess. For the genre as a whole, see Rūzbihān Baqlī's very relevant *sharḥ-i-shāṭḥīyāt* (ed.) Henry Corbin (l'institut français de recherche en iran: Tehran, 1966).

[8] The prohibition in *ḥarrama allāh rūḥ al-raqīm al-awwal ʿawd al-fājirīn ilā l-awṭān* unmistakably echoes **Qurʾān 21:95**, *waḥarāmun ʿalā qaryatin ahlaknāhā annahum lā yarjiʿūn*. Yet it transposes the locus from collective "towns" to the archetypal register of *al-raqīm al-awwal*, the First Inscription, itself reminiscent of **Qurʾān 85:22** (*lawḥ maḥfūẓ*). The Spirit of this Primordial Inscription functions as guardian of *tawḥīd*, denying the transgressors any possibility of return to their *awṭān*—a homeland here symbolizing the lost paradise of origin in the Orient of Light. This is not only a polemical echo but an eschatological decree: vice itself is a contagion (*juthām al-radhīla*), and the Holy Daughter—the soul—must return to Her realm undefiled.

This passage is suffused with Zoroastrian eschatological resonances, and the figure of the Holy Daughter (*walīdat al-quds*) is unmistakably parallel to *Daēnā*, the feminine embodiment of conscience and religion who appears to the soul after death in Zoroastrian eschatology. In the Avesta and Pahlavi texts, *Daēnā* comes in two forms: radiant and beautiful to the righteous, hideous and diseased to the wicked. Here, in this passage, *walīdat al-quds* is envisioned as the holy daughter who returns to her realm "untainted by the leprosy of vice" (*ghayr dhāt juthām al-radhīla*), which directly recalls the Zoroastrian description of impurity (*nasu*) as contagious leprosy defiling both body and earth. The injunction against the return of the *fājirīn* to their homelands (*ḥarrama allāh rūḥ al-raqīm al-awwal ʿawd al-fājirīn ilā l-awṭān*) mirrors the Zoroastrian *frashokerti* (world-renewal/Resurrection), where the wicked are excluded from the renewed creation, barred from entering the perfected homeland of *Vahištō Ahūm* (the Best Existence). The "Spirit of the First Inscription" thus functions like the Zoroastrian *Asha* (Truth/Order) itself, inscribed from the beginning as cosmic law, which prohibits the wicked from reintegration.

The ethical imperative is also clear: to praise the Holy Daughter is to realign oneself with Truth, thereby ensuring return to the luminous homeland of the Spirit. The refusal of return for the wicked resonates with **Qurʾān 21:95**, but its imagery of corruption as leprosy, the Daughter as psychopomp, and the exile of the *fājirīn* from the homeland are unmistakably Zoroastrian in tone, filtered through an Illuminationist-Islamic diction. What emerges is a syncretic eschatology where *Daēnā*—here called the Daughter of Holiness—embodies the archetypal Sophia of conscience and theophany, barring the corrupt from return while guiding the pure back to the eternal realm.

[9] This stanza moves in the register of reproach and inevitability familiar from Qur'ānic eschatological rhetoric and biblical–sapiential admonition. The opening inversion—*seeking the beautiful sinner yet fleeing, and seeking the ugly who flees in turn*—mirrors a common mystical trope in which attraction and repulsion reveal the soul's own disfigurement rather than the quality of the sought. It echoes **Qurʾān 76:27** ("they love the fleeting and leave behind a grave Day") and **Romans 7:19** ("the evil which I would not, that I do"), where pursuit and avoidance are reversed through inner contradiction. The seizure by *"the strong hand of God, the Subduer"* invokes divine agency in the mode of *al-Qahhār*, reminiscent of **Qurʾān 39:37** and **6:61**, where divine grasp interrupts deluded striving. Likewise, the confiscation of the *instrument of striving* reflects the Qur'ānic motif that what the human being thinks he owns or wields is only ever on loan (cf. **10:24; 57:10**). There is also a Job-like undertone: that one is dispossessed precisely at the moment of presumption. The notion that one shall "fall when strength fails, even in what was once desired with power" resonates with **Ecclesiastes'** *vanitas* language and the Qur'ānic pairing of *qudra* (strength, capacity) with *ʿajz* (inability). The compulsion toward *"a turning"* (*taḥawwul*) subtly evokes *tawba*, not as voluntary repentance but as forced reorientation when cunning collapses. The idea of committing one's own stratagem so that it might dispossess the schemer echoes **Proverbs 26:27** and **Qurʾān 35:43** ("their plotting besets none but its authors"). The paradox of *"the death of that which dieth not"* recalls **Q 28:88** ("Everything perishes save Its Face") and the **Book of Revelation**'s language of the deathless brought into judgment. The cutting off of hope seals the *eschatic* tone: once the moment passes, hope itself becomes null, akin to **Q 23:99–100** or **63:10–11** where return is denied. The final rhetorical question—*how can one perfected in craft hope for the undoing of what perfection has ratified?*—evokes both the Qur'ānic argument against altering the divine pattern (**33:62; 35:43**) and the **Book of Job's** challenge to human self-assurance. The use of *itqān* underscores that what is perfected (divinely or fatefully) cannot be overturned by human contrivance.

Stylistically, the passage blends the homiletic gravity of early ascetic sayings with the terse apocalyptic certainty of biblical prophets. It scolds without naming, judges without theatricality, and frames the sinner not merely as errant but as trapped in a cosmic reciprocity—fleeing and fled from, seeking and denied—all under the incursion of a Divine Will that undoes illusion at its root. Much of the themes of this passage also resonate strongly with those covered by the famous *Pentad* poem authored by the 19th century Iranian Sufi master, Ḥājj Mīrzā Ḥasan Ṣafī-ʿAlī Shāh Isfahānī (d. 1897): *mukhammas*, online https://ganjoor.net/safi/divan/mosammat/sh4 (30 September 2025); see also our translation, online, https://www.academia.edu/144214974/The_Pentad_mukhammas_of_%E1%B9%A2af%C4%AB_%CA%BFAl%C4%AB_Sh%C4%81h_d_1898_ (30 September 2025).

[10] This passage draws deeply on classical Qur'ānic rhetoric, early ascetic admonition, and apocalyptic imagery, combining rebuke, metaphysical contrast, and eschatological assurance. The opening address "The Light hath appeared, O brother of perversity"—recalls Qur'ānic invocations such as ("O People of the Book") or ("O those who have disbelieved"), where the vocative particle signals moral exposure. The addressee is "brother of deviation," a trope akin to **Qur'ān 61:5**, where waywardness is traced to wilful resistance after guidance has come. The opposition between *nūr* (light) and *ẓulumāt* (darknesses) echoes one of the **Qur'ān**'s most insistent dualities (e.g. **2:257, 5:16, 14:1, 24:40**), where light is singular and darkness plural, signifying unity versus fragmentation. The description of one "bewildered in the darkness" evokes the motif of existential *ḥayra*—a state found in both negative and mystical registers—seen in **Q 6:71** and reinterpreted by Sufis as a station between awareness and annihilation. The rhetorical question, "Have you banished the righteous good by affecting deafness?" recalls Qur'ānic condemnations of those who "have ears but do not hear" (**Q 7:179**) and the charge of *taṣāmuʿ*—deliberate deafness—as in **Q 2:171**. The phrase "Insight sought thee, yet thou buyest blindness with thy lifetime" invokes the Qur'ānic economy of guidance and loss, especially **Q 2:16** ("They purchased error at the price of guidance") and **Q 12:21** ("God is predominant in Its affair"), where time and destiny are literal currencies. The lament—*"How dear is blindness that is bought with life, and how precious the death by which life is sold!"*—blends **Qur'ān 18:103–104** (those who waste their deeds while thinking they are upright) with the Gospel maxim of losing one's life to gain it (**Matthew 16:25**), a theme later absorbed by Sufi metaphysics of dying before dying. The call to glorify "the Lord who outstretched the soul in radiance, then withdrew from it what was worthier" invokes **Qur'ān 91:7–8** and **32:9**, where the soul's infusion and moral trial occur

through divine apportioning. The subsequent mention of *ghasaq* (dusk), *ṣubḥ* (dawn), and the cosmic choreography of emergence and withdrawal **evokes Q 81:17–18, 91:1–4**, and **113:1–2**, where night and day form theological signs. Dawn "rent asunder" recall from *al-falaq*, and light "when it is arrayed" evokes the cosmic ordering of **Q 79:29** or **84:16**.

The identification of this moment as (the "true dawn") invokes both juridical and eschatological vocabulary—*ṣubḥ ṣādiq* marking the end of night and, by Sufi exegesis, the unveiling of certainty. Its spread over the horizon parallels **Q 81:1** ("when the sun is folded up") and **74:34** ("by the morning as it breathes"), suggesting both cosmological renewal and spiritual resurrection. Finally, the benediction—*"The peace of God be upon the soul that hath believed in the Return"*—echoes **Qur'ān 89:27–30**, tying eschatological faith to divine greeting. The *maʿād* (return) here is a cornerstone of Shiʿi theology and Sufi cosmology both, wherein annihilation and re-emergence are bound to cycles of light, concealment, and unveiling. Taken as a whole, the passage weaves admonition and annunciation: it indicts wilful spiritual estrangement while proclaiming the irreversible arrival of dawn. Classical exegetical tropes—from moral deafness and purchased blindness to cosmic polarity and salvific morning—are deployed with rhetorical compression and theological density, speaking equally in the cadences of *tafsīr*, mystical *khabar*, and eschatological declamation.

[11] If water symbolism here be connected to the agent of formal and outward ablution (*wuḍū*), then perhaps Suhrawardī is using it here as a trope intending *exotericism* and the people of the externals (*ahl al-ẓāhir*) whereas 'fire' and 'light' connotes the inward realities (*al-bāṭin*) and its people.

[12] This stanza moves in a composite register that interweaves Qur'ānic idioms, Illuminationist (Ishrāqī) metaphysics, Neoplatonic hierarchies, and Sufi interior psychology. It stages *fire*, *light*, *longing*, and *asbāb* (causes) as ontological forces rather than merely ethical or devotional ones. The contrast between *māʾ* (water) and *nār wa-nūr* ("fire and light") evokes Qur'ānic and extra-Qur'ānic hierarchies. While water is an origin of life in **Q 21:30**—*"wa-jaʿalnā mina'l-māʾi kulla shayʾin ḥayy"*—here perfection is denied to the one who "worketh by water," and reserved instead for the one who worketh "by fire and light." This indicates a transmutation from elemental to supra-elemental ontology: a move from *takwīn* to *tajallī*. The Fire of God that "consumeth the defilements" recalls **Q 7:179** on the fire that devours, and parallels the gnostic motif of *nār al-tazhīb*—the fire of refinement—found also in Suhrawardī's *hayākil al-nūr*. Light that "shineth unto souls" echoes **Q 24:35**, the Verse of Light, especially the phrase *"nūrun ʿalā nūr."* The statement *"jaʿala'llāhu'sh-shawqa sullaman ilā 'n-nūr"* ("God hath appointed longing as a ladder unto the Light") invokes earlier

Sufi conceptions of *shawq* as an ontic propulsion, especially in al-Qushayrī. But its form here—ladder (*sullam*) and ascension (*miʿrāj*)—is more than devotional: it recalls the Neoplatonic doctrine of the *anabasis*, the soul's reversion (ἐπιστροφή) through eros, as found in Plotinus' **Enneads** (esp. **I.6** and **VI.9**). In Arabic philosophical reception, think of the *maḥabba* and *shawq* sections in the *Theology of Aristotle* (the Arabic Plotinus), where desire is the soul's recollection of its luminous origin. The image *"wa'n-nūra miʿrājan ilā 'l-quds"* ("and the Light as an ascension unto Holiness") echoes both the *miʿrāj* of the Prophet and Suhrawardī's use of *miʿrāj* as a metaphysical climb, not merely a miraculous transport. The line *"mā khāfa mani'ttakhadha'sh-shawqa'l-ʿulwīya maṭiyya"* ("he feareth not who maketh the supernal longing his mount") blends Qur'ānic zoological metaphors—*"maṭīyah"* as steed—with Neoplatonic ascent: longing becomes not emotion but vehicle. Similarly, "the ladders of the Lights" (*maʿārij al-anwār*) evokes **Q 70:3–4**, *"dhī'l-maʿārij"* ("Lord of the ascents"), and the Ishrāqī doctrine of luminous gradation and ascent. The phrase *"law kānati'dh-dhātu'd-dārika jismānīyatan..."* ("Had the perceiving essence been corporeal...") signals an epistemological and ontological claim: perception belongs to an immaterial substratum. This mirrors Avicennian psychology (the *nafs al-nāṭiqa* as non-corporeal) and Neoplatonic *nous* as immaterial intellect. Yet the mention of "disdaining the world of bodies" signals a tension familiar from Suhrawardī: the soul is "imprisoned" in the body but remembers its origin in the world of Light. The final antithesis—*"laysa dhu'l-kamāli man jahila'l-asbāba, innamā 'l-kamālu liman yusayyiru'l-asbāba fī qahri munsīhā"*—invokes both Qur'ānic and philosophical registers. The **Qur'ān** repeatedly condemns *jahl al-asbāb* (ignorance of causes/signs), while the control of causes (*tasyr al-asbāb*) recalls the Neoplatonic and Ismāʿīlī notion of the Complete Human or cosmic regent who commands nature rather than submitting to it. *"Fī qahr munsīhā"* ("by subduing that which maketh them forgotten") suggests forgetfulness (*nisyān*) as a metaphysical veil—the same veil that Suhrawardī treats as the soul's fall into corporeality and distraction that is central to the first half of the *Tale of the Occidental Exile*.

The entire passage reads like a fragment of Suhrawardī that we read amplified elsewhere by him as rewritten through a gnostic-Sufi lens:

- Light as origin and *telos*;
- Fire as purifier;
- Longing as ascent;
- Causes as instruments of gnosis rather than chains of fate;

All being consistent with the doctrine of the *ḥikmat al-ishrāq* itself. The passage stands at the confluence of Qur'ānic imagery, Sufi interiority and Neoplatonic ascent theology as woven into the Illuminationist metaphysics. Its language of *nūr*, *nār*, *shawq*, *asbāb*, and the immaterial essence moves fluidly across scriptural and philosophical registers, echoing both the **Qur'ān** and Plotinus.

[13] This passage speaks in a layered metaphysical idiom where Qur'ānic language and the Neoplatonic Illuminationist cosmology intersect. The mention of *al-arbāb* ("the lords"), here understood as the *lords of the species* (*arbāb al-anwaʿ*), immediately signals a cosmology beyond merely juridical monotheism. In the Suhrawardian doctrine, these are the ontic governors—intellective hypostases corresponding to the Platonic Forms and the celestial hierarchy of Intellects and Souls. Their being "engulfed in the Majesty of the Light of the Lord of lords" (*wa-staghraqa al-arbābu fī ʿizzati nūri rabbi al-arbāb*) recalls the Light of lights (*nūr al-anwār*) and the Neoplatonic model of reversion (*epistrophē*), where secondary lights turn back toward the First. The line about the greatness of the king not entailing contempt for those near him signals a rebuttal of false transcendence. The idea that nearness to a great king is not despised mirrors Qur'ānic notions of exaltation without ontological dilution and the Neoplatonic teaching that emanation does not compromise the transcendent source. Likewise, the warning that one who belittles what God has exalted shall be seized in ingratitude (*man azrā bimā ʿaẓẓamahu 'llāhu mina 'l-ʿālamīn akhadahu 'llāhu bi-kufrihi*) reflects both Qur'ānic reproofs of those who make light of the divine order and the Illuminationist insistence that degrading higher ontic degrees is itself a kind of metaphysical disbelief (*kufr*). The passage affirms that God "standeth watch over souls" and "exacteth the due rights of the servants," an eschatological and ontological claim that corresponds to the First Intellect or Lord of lords sustaining and rectifying the cosmic order. In Neoplatonic terms, this evokes the *nous* restoring balance in the emanational hierarchy. The contrast between swerving from the Truth and inclining within it—*man ḥāda ʿani 'l-ḥaqq ḍalla, wa-man ḥāda fī 'l-ḥaqq hudiy*—distinguishes two forms of displacement: a departure from Truth that results in perdition, and a movement within Truth that can paradoxically be a form of guidance. The aphorism that "for every cup there are drunkards, and for every sea the drowned" situates the metaphysics within the Sufi lexicon of intoxication and annihilation, recalling Ḥallāj and Abū Yazīd's imagery of the sea as either multiplicity or the divine abyss. The mention of two kinds of bewildered souls—one "in the darknesses, thrust away from the light of the sun," and another "who disdaineth the causes"—draws a sharp contrast. The first suffers privation, estranged from luminous

origin; the second falls into arrogance by rejecting the ontic chain of causes (*al-asbāb*), which in Neoplatonic and Illuminationist doctrine are not obstacles but necessary mediators of ascent. In sum, the passage embraces a fully tiered cosmos: lords of species immersed in the radiance of the Supreme Lord, graded nearness without sacrilege, and a strong rebuke of metaphysical leveling. It weaves Qur'ānic cadence with the Neoplatonic Illuminationist ontology and its causality, insisting that to honor the hierarchy of lights is itself fidelity to the divine.

[14] This stanza frames affliction (*al-balāʾ*) as the very "path of God," *lā tajzaʿ mina 'l-balāʾ fa-innahu ṣirāṭu'llāh*, aligning the ordeal with the straight path motif (*ṣirāṭ al-mustaqīm*, **Q 1:6**) and the wider Qur'ānic idiom of walking God's way (e.g., *sabīl allāh*, *passim*). The image of "caravans of men" crossing before thee and the seeker finding "their traces" resonates with the Qur'ānic notion that God records what people send ahead and their traces (*āthārahum*, **Q 36:12**). The agrarian trope—"every land upon which no downpour of tribulation (*ṣayyib*) hath fallen refuseth to bring forth the growth of success"—echoes both the storm-parable of *ṣayyib* (**Q 2:19**) and the cycle where rain revives the earth and brings forth vegetation (**Q 50:9–11; Q 22:5**). Hunger and night-vigil are enthroned as the "two companions": *al-jūʿ* and *al-sahar*. Qur'ānically, hunger appears as a deliberate trial (**Q 2:155**), while the discipline of the night (*qiyām al-layl*) and the sanctity of the predawn vigil are praised (**Q 73:2–6; Q 51:17–18**). Philosophically, this ascetic pair weakens the lower faculties, mapping onto Neoplatonic catharsis (Plotinus, **Enn. I.2; I.6**) and the Hermetic purgations of **CH I** *(Poimandres)*, where the soul sheds the passions before ascent. The clause *yuḍʿifān aʿdāʾ allāh mina'l-quwā bi-ʿaqd maṭāyāhā* personifies the appetites as mounted adversaries—dismounted by austerity—recalling both the Sufi *mujāhada* and Zoroastrian combat with the *daēvas* riding the soul's appetitive powers. The line *wa-yuʿiddāni'l-mustashriq li-sanāʾ al-ishrāq* is a deliberate Ishrāqī signal: to "turn eastward" (*istishrāq*) is to orient toward the Orient of Lights (*mashriq al-anwār*); the "radiance of the dawning" (*sanāʾ al-ishrāq*) names illumination as event, not metaphor. Hermetically this is the *anabasis* toward the "rising place" of *nous*; Neoplatonically it is reversion (*epistrophē*) to the intelligible. "Poverty is the scourge of God" (*al-faqr sawṭu'llāh*) harnesses the Sufi maxim *al-faqr fakhrī* to a Qur'ānic anthropology: humanity as essentially dependent (*fuqarāʾ*) upon God (**Q 35:15; cf. Q 47:38**). Driven by this "scourge," the *ṣiddīqūn* rise to "exalted degrees," which aligns with the ranks promised to the truthful (**Q 4:69**). The closing vocative, *yā man kullifa bi'n-nuṭq al-mubīn... ṣabran ʿalā mā umirta bihi, aqim adh-dhikr*, fuses prophetic injunctions to steadfastness (*fa-ṣbir li-ḥukmi rabbika*, Q 52:48; *fa-staqim kamā umirta*, **Q 42:15**) with the command to establish

remembrance through prayer (*aqimī/aqimū ṣ-ṣalāt(a) li-dhikrī*, **Q 20:14**) and a warning that hostile forces seek to turn one away from remembrance (*yasuddakum ʿan dhikr allāh*, **Q 5:91**).

Across these layers, the passage synthesizes Qur'ānic ordeal and remembrance with Neoplatonic purification and reversion, Hermetic unbinding of passions before ascent, and Zoroastrian trial as the soul's bridge. Tribulation becomes *ṣirāṭ*, hunger and vigil the purgative reins, *faqr* the divine goad, and *dhikr* the unbarred axis back to Light.

[15] This passage is densely Qur'ānic in register: it employs the rhetorical opening *"alam tara...?"* ("Hast thou not seen...?"), a structure that appears repeatedly in the **Qur'ān** (e.g., **Q 105:1; 89:6**). It refers to the *jāhilīya* and to those who turn away from the *āyāt mubayyina* (manifest signs), echoing criticism of pre-Islamic ignorance—suggesting thereby a parallel between his own critics and those of Muḥammad. It invokes eschatological language through the *barzakh*s (intermediary realms) (*"ʿalayhā ʿadhābun mina l-barāzikh"*), recalls the maxim *lā ḍarar wa-lā ḍirār* by expanding it into a cosmic prohibition, and uses the classic maledictory formula *laʿana'llāh* to curse perpetrators of cruelty (which is what we ourself did in the introduction). Even the references to *alwāḥ* and *zubur* (heavenly tablets and scriptures) reflect Qur'ānic metaphors of recorded decree. All of this places the passage within a scriptural idiom, but with an intensity and thematic clustering not found in the Qur'ān itself—suggesting a homiletic and visionary register, even a direct canonical Revelation. At the same time, the text goes beyond standard Qur'ānic discourse into an extra-scriptural or eso-legal mode. It applies the prohibition of harm to animals in vivid, specific ways, cursing those who over-burden, wound, or ride beasts with deliberate intent. It praises *the murwī ḥayyan yuʾminu nashrahū* ("the one who waters the living, believing in its/their resurrection"), which expands a *ḥadīth*-based ethic of kindness to animals into an eschatological principle. Likewise, social purification is described in Imaginal language: God uproots *"the barren thorn full of hurt"* to plant *"the good seed."* The phrase *"shubuhāti kibāshi l-kufr"* ("the false similitudes of the rams of unbelief") is a polemical metaphor foreign to the **Qur'ān** yet aligned with prophetic-style moral critique. The condemnation of *"dhātu ḍ-ḍarar"* ("the very embodiment of harm") as accursed in the heavenly tablets, bearing torment from the *barzakh*s, illustrates an imaginal *fiqh* in which ethical failure is personified and assigned cosmic consequence.

However, what makes this passage especially resonant is how closely its moral and rhetorical architecture parallels the Bayānic ordinances of the Bāb. The Bāb's *Arabic* and *Persian Bayāns* repeatedly insist on the abolition of harm, the protection of bodily dignity, the restraint of punishment, and tender treatment even of animals, with penalties

calibrated by *mithqāl*-based measures and numerological systems (often keyed to nineteen). The Bayān prohibits unnecessary striking, overburdening beasts, humiliating others, or altering the form God has perfected. It threatens legal and eschatological consequences for those who imprison, exile, or mistreat the innocent (see, for example, the *Arabic Bayān* **11** (gate)**:6** (unity)**; 17:6; 18:7; 16:9; 15:10; 18:10; 16:11; 17:11**, online https://bayanic.com/lib/fwd/ABayan/ABayan-FWD.html [retrieved 5 September 2025]).

Our passage does the same work, but with a different rhetorical toolkit: instead of specifying *nineteen mithqāls*, *nineteen* days, months or years, it invokes curses and *barzakhic* chastisement to uphold a cosmic ethic of non-harm. Instead of enumerating civil penalties for oppressive acts, it depicts God as uprooting destructive agents and transforming their illusions into the realities of faith. The conceptual overlap is unmistakable: both traditions embed their legal-ethical vision in eschatological accountability, elevate gentleness toward animals into a sign of belief, outlaw harm as antithetical to divine religion, and articulate a program of spiritual-social renewal. Even without the numerological features of the Bayān, the tone, priorities, and structure of obligation by Suhrawardī here are extremely Bayānic in character. In short, the passage inhabits a scriptural idiom suffused with Qur'ānic phrasing and theological motifs, but deploys them in an expansive, Imaginal legal mode that strongly recalls the Bayān's ordinances. Its ethical imperatives—the negation of harm, the condemnation of cruelty, the protection of dignity, the purification of society through divine intervention, and the eschatological framing of legal responsibility—align closely with the Bayānic program, even as it preserves a different stylistic and formal economy.

[16] This is usually one of the names given to the gates of Paradise in *ḥadīth* literature and is derived from the root meaning of *to be well-watered* or *quenched*, and is reserved exclusively as that gate of Paradise belonging to those who keep the fast (see **Ṣaḥīh Bukhārī,** no.1152). But here we have made it into a Divine Name as "the Satisfier." Piątak (97)—as encouraged by the other **MSS**—has read *al-rabb* (the Lord) here. But **AyaSofya 2144 4a** appears to have it as we have it. In keeping with Suhrawardī's quite creative and elliptic usage of scriptural terms and usage throughout this piece, we believe our reading to be justified.

[17] The statement establishes a metaphysical guarantee that no harm, deception, wrongful gain, or misplaced consequence remains unresolved in the order of God. By declaring that "*al-rayyān*" ensures every *gharar*—whether risk, loss, usurpation, or liability—returns to its rightful bearer, the text morally prohibits exploitation and presumption. It implies that anyone who causes damage, manipulates others, or benefits from deceit does so only temporarily and at their own cost, for the divine economy will reassign the burden or loss

back upon them. Conversely, the wronged, the deprived, or the misled are assured eventual restoration, not merely by social justice but by ontological decree. The passage therefore discourages oppression, inequity, false attribution, and moral overreach by affirming that reality itself is structured to reverse such violations and clothe the transgressor in abasement. Obviously, to us, these are clear scriptural pronouncements in a Illuminationist register.

[18] This stanza unmistakably stands in dialogical continuity with the last one. Both articulate what might be called an *eso-legal theology of non-harm*, rooted in cosmology rather than merely jurisprudence. The repeated emphasis on the foundational negation of *ḍarar* (harm), the sacralization of justice, and the insistence that such norms are primordial and covenantal indicates not a new doctrine but a reaffirmation of an ancient trust. Where the earlier text framed the abolition of harm in apocalyptic, imaginal, and punitive dimensions—through curses, *barzakhic* torment, the uprooting of the "barren thorn," and the condemnation of those who afflict living creatures—this passage distils the same principle into a constitutional statement: *"The religion of God was founded upon insight, the outpouring of just benefit, and the negation of harm and injury."* The tone shifts from visionary enforcement to primordial first principles. Both affirm that the ethic was not newly introduced but always incumbent. The earlier passage invoked figures of *jāhilīya*—those who turned from manifest signs—and spoke of the divine refusal to be supplicated by the ignorant. This second passage confirms that God's covenant was laid "upon those of old," marking continuity from the exalted (*al-ʿālī*) to the lowly (*al-sāfil*). In both, there is a movement from pre-temporal ordinance to present accountability. The echo intensifies in the mention of divine inscription. Previously, harm-doers were said to be "accursed in the Tablets of the Scriptures" with torment written upon them in the *barzakh*. Here, *the King inscribes in the Tablet* that the Satisfier guarantees the restoration of every peril to its owner. This is a direct parallel to the idea that wrongful action carries eschatological consequence and restitution, not merely moral wrongdoing. In both texts, the celestial register (*al-lawḥ, alwāḥ az-zubur*) functions as an eternal codex of liability and recompense. The final clause—warning that any soul pretending to the attributes of what is above it shall be clothed in abasement—also mirrors the earlier condemnation of arrogance, presumption, and the overstepping of rightful bounds. If the previous passage condemned those who commit harm through power, cruelty, or rebellion, this one reveals the metaphysical principle behind such condemnation: *to exceed the station appointed by God is to invite enforced humiliation.* The cosmology here is hierarchical; *transgression is not only outward injustice but*

ontological disorder. Thus, this passage operates as a juridical précis of the first: what was there proclaimed through curse, eschatology, and Imaginal severity is here universalized as covenantal architecture. The same theology of harm, dignity, divine oversight, and restitution reappears, not as episodic admonition, but as the skeleton of the *dīn* itself. The earlier one dramatized the consequences of violating this ethos; the present one states its metaphysical charter. In both, harm is not simply disliked—it is ontologically voided, *"negated in the religion of God so long as the heavens endure."* And just as the first text promised uprooting and replacement ("that It may sow the good seed"), so this one promises the best recompense to those who honor the covenant and refuse the attributes that do not belong to their station. Taken together, the two passages demonstrate a cycle: (**1**) primordial establishment; (**2**) wilful deviation; (**3**) imaginal enforcement; (**4**) metaphysical restitution**.** The same Law—grounded in insight, benefit, non-harm, dignity, and cosmic order—is being reasserted from two angles: the eschatological and the constitutional.

[19] This passage develops a compact but layered ethic of self-regulation, spiritual posture, and interior vigilance. It begins with a principle of reciprocity: one is to treat those beneath oneself according to the very standard one wishes from those above. This establishes humility not as self-abasement but as an applied golden rule of aspiration. That counsel is immediately paired with a prohibition on hypocrisy—one must not dispute with others regarding matters one readily pardons in oneself. Together, these maxims underscore ethical consistency and relational equity. The next movement locates modesty (*ḥayāʾ*) as the threshold of authentic humanity; to lose it is to forfeit the condition of being truly human. This is followed by a decisive assertion of devotional hierarchy: worship grounded in love is nobler than worship rooted in fear. Fear-based religiosity is relegated to the "way of the ignoble," insinuating that intimidation may prompt compliance but cannot generate spiritual dignity. In that same key, the passage rejects reliance on intermediaries, portraying the one who needs intercession as already socially or spiritually lowered. The implied ethic is one of direct accountability and inward responsibility. A strong Imaginal metaphor then takes shape through the injunction to "engrave one's dwelling with the best possible and purge it of the base," coupled with the maxim that substances derive their worth from their forms. The "dwelling" here functions as both literal habitus and inner constitution; its cultivation becomes an index of one's orientation and refinement. The discussion then narrows further inward: corrupt thoughts are likened to poison that must be expelled in infancy lest their strength grow to mastery. The admonition to intercept "small matters before great ones overtake" reaffirms both vigilance and proportional

foresight, presenting moral failure as the cumulative result of neglected beginnings. The closing lines address the condition of the reflective self. The thinker is told to "walk" and to "turn wakefully," emphasizing motion and awareness rather than static contemplation. Reverence is framed not as dramatic prostration but as standing rightly in presence. The final assertion—that one who stands in this posture, being "of the Light," becomes replete therein—establishes a metaphysics of correspondence: dignity and illumination do not descend arbitrarily but arise through cultivated comportment. In sum, the text offers a coherent ethic of interior governance, non-hypocrisy, modest embodiment, love-based devotion, intellectual alertness, and ontological reciprocity, uniting moral psychology with spiritual anthropology.

[20] This stanza blends Qur'ānic diction with Illuminationist cosmology in a manner that echoes the earlier admonitory passages while moving into a distinctly Suhrawardian register. The opening injunction, *"Keep, O ye people, the trusts of thine secrets,"* resonates with Qur'ānic themes of *amāna* (trust) as in **Q 33:72**, where the divine trust is offered to creation. Yet here it is explicitly the *amānāt al-asrār*—the "trusts of secrets"—that must be preserved, signifying the inner gnosis entrusted to the seeker. The salutation to the *ābāʾ al-ʿālin* ("exalted fathers") and greeting with the salutations of the *arbāb* ("lords") extends this beyond Qur'ānic idiom into the domain of Illuminationist angelology. In Suhrawardī's metaphysics, the longitudinal lights (*al-ābāʾ*) are the vertical series of intelligences descending from the Light of lights, while the latitudinal lights (*al-ummuhāt*, the mothers) represent the horizontal emanations that give form to the sublunary world. To honor the *ābāʾ* with the salutations of the *arbāb* is to recognize their lordship as cosmic overseers of order, a vision drawn from the *ḥikmat al-ishrāq* itself rather than the **Qur'ān**.

The following counsel, *"O sons of the Mothers, cleave unto the Sun so long as the heavens are illumined, when it showeth thee the Lady of the Constellations—the Temples of Light,"* is equally cosmological. Here, the *ummuhāt* are not human mothers but the Suhrawardian archetypes of latitudinal lights—the horizontal rays of the maternal intellects that govern the celestial spheres and elements. The sun, as chief of these horizontal mediators, is portrayed as unveiling the *dhāt al-abraj* ("Lady of the Constellations"), a feminine personification of the zodiacal heavens, whose forms are "temples of light." This imagery resonates with scriptural cosmology (e.g., **Q 67:5**, *"We adorned the heaven with lamps"*) but surpasses it with an esoteric Platonism that reads the stars as living, hierophanic bodies. The exhortation to meditate and ask how many tyrants the heavens have seen before directly recalls Qur'ānic

admonitions to travel and see the fate of the arrogant (**Q 30:9, 40:21**), yet the linkage to zodiacal contemplation is extra-scriptural, a Suhrawardian grafting of Hermetic astronomy onto Qur'ānic moral tropes. The warning that *"the death of the neighbor is a messenger to the neighbor, and the parting of the fathers a forewarning to the sons"* resonates with prophetic maxims about mortality as admonition. Yet the terms *jār* (neighbor) and *ābāʾ* (fathers) here carry a double valence: literal social roles and metaphysical archetypes. In Suhrawardī's scheme, the "fathers" are the intelligible Lights above, whose withdrawal is a sign to the lower strata. The rhetorical device is Qur'ānic in cadence, but its cosmological density is Illuminationist. The vision of the *sāḥira* ("sorceress") whose light is either palatial or serpentine further blends scriptural and extra-scriptural motifs. Light as palace also echoes both Zoroastrian and Qur'ānic imagery of heavenly abodes, while serpents recall Mosaic miracles (**Q 7:107**). Yet here the "sorceress" personifies the astral world itself, dazzling yet deceptive, consuming the days and stripping away what appeared stable. This doubleness—palaces of light or serpents devouring—underscores the Illuminationist ambivalence toward the Imaginal cosmos: both radiant and dangerous.

The closing aphorisms—*"Seize thy fleeting portion. The eye of the wise is above his head, and the eye of the ignorant beneath his feet. The blindness of the wretch showeth him not the miracles; but if thou knowest thyself, thou shalt behold the mighty signs of God"*—weave together scriptural echoes and Platonic maxims. The insistence that self-knowledge yields the greatest miracles recalls the *ḥadīth "He who knoweth himself knoweth his Lord,"* and the Qur'ānic assertion that divine signs are shown "in the horizons and in themselves" (**Q 41:53**). Yet the metaphor of the "eye above the head" and "eye beneath the feet" is Illuminationist *pneumatology* (esoteric psychology), contrasting the ascent of the contemplative intellect with the descent of the heedless soul. The blend of Qur'ānic admonition and Platonic imagery with Suhrawardī's angelology reveals the passage as a scriptural echo refracted through the extra-scriptural lens of Ishrāqī cosmology and metaphysics while simultaneously being made to be, we would argue, an element of Illuminationist *scripture* that is this entire piece.

[21] This passage opens with a paradox: *"O thou who hast led astray even that which was nearest unto thee—how far art thou from the farthest!"* The moral thrust is unmistakable: one who neglects what lies most immediately at hand—his own soul, his primordial covenant, his entrusted secret—has disqualified himself from attaining that which is remote and lofty.

The line echoes Qur'ānic inversions where those who "lose themselves" cannot guide others (cf. **Q 7:9, 45:15**). It also recalls the Sufi principle that *the nearer signs of the souls* (*āyāt al-anfus*) are prerequisites to recognizing the *farther signs of the horizons* (*āyāt al-āfāq*, cf. **Q 41:53**). The exhortation *"Seek thou the Fashioner of all in the nearness of the nearest, though It be in the Highest Height"* enshrines the classical tension between divine transcendence and immanence. The *bārīʾ al-kull* (Fashioner of all) is simultaneously the most transcendent (*al-ʿuluww al-aʿlā*) and the most intimate/proximate (*al-qurb al-aqrab*). The seeker must not be deceived by distance, for nearness is the door to height, and proximity the veil of majesty. This dialectic mirrors Qur'ānic proclamations such as *"We are nearer to him than his jugular vein"* (**Q 50:16**) set alongside *"It is the Most High, the Most Great"* (**Q. 42:4**). The warning *"The Command of God is never hindered by thine own delay"* reminds the reader that divine decree operates irrespective of human procrastination. Here, however, the emphasis is not fatalism but moral consequence: the *mutakhallif* ("one who lags behind") remains *ʿuryān* ("naked") of virtues. Delay does not paralyze divine command, but it deprives the soul of adornment. Virtue in Illuminationist cosmology is figured as light-garment, so to be unclothed is to be exiled from radiance. The imagery then shifts: *"Stretch forth thine eyes, and spread thy carpet, and abandon the distractions that are daughters of darkness."* The counsel is ascetic yet esoteric. To "spread the carpet" (*ibsuṭ bisāṭan*) is to prepare the soul's dwelling for reception, as in the Persian Sufi topos of the "carpet of vision." The "daughters of darkness" (*banāt al-ẓulma*) personify distractions and passions that scatter concentration, echoing Suhrawardī's cosmology where the soul is distracted by latitudinal shadows. Their abandonment is necessary to perceive *al-qayyūm* ("the Peerless Self-Subsisting"), the Qur'ānic epithet for God (**Q 2:255**).

The phrase *"qāʾiman ʿalā raʾsi-l-ʿabāʾa, kulluhu bil-mirṣād"* is particularly dense. The "vesture" (*ʿabāʾa*) symbolizes the cosmic mantle covering creation, while "standing upon its head" indicates lordship over its entirety. The phrase *kulluhu bil-mirṣād* ("all of it on watch") echoes **Q 89:14**, *"Verily, thy Lord is ever watchful."* The passage thus portrays the Peerless Self-Subsisting not as absent but as vigilant, presiding visibly over the fabric of existence. The closing couplet pivots into ecstatic mode: *"Lo, the Beloved hath sung—where then are the finders?"* This recalls the Sufi tradition of *samāʿ* (audition), where divine song awakens the lovers. The rhetorical question indicts spiritual deafness: the Beloved's melody resounds, yet few are present to "find" (*wajada/wujūd*) through it. The scene then expands into the eschatological: *"This is the meadow of Light, and the people are at play in the playgrounds of love."* Here Suhrawardī fuses Qur'ānic imagery of Paradise as garden (**Q 55:46-76**) with

Platonic eros. The "playgrounds of love" (*malāʿib al-ʿishq*) are the Imaginal arenas where lovers test their fidelity to Light. Thus, the passage as a whole stages the drama of nearness and distance, vigilance and neglect, preparation and distraction, culminating in the luminous meadow where love is the final criterion. Its diction reverberates with Qur'ānic cadences, but its metaphysics and imagery are irreducibly Ishrāqī—Suhrawardī's fusion of scriptural tropes with Neoplatonic cosmology and Persian mystical poetics.

[22] This passage counsels patience in the face of opposition, drawing on the image of a garden pregnant with sudden increase: what appears barren or threatened by the hostility of the rabble (*hamaj*) conceals hidden fertility. The "knot" that tightens is an image for affliction or difficulty; its very tension heralds release, recalling Qur'ānic motifs of relief following hardship (**Q 94:5–6**). The exhortation to guard "the majesty of silence" rather than squander it in common speech emphasizes restraint and inward strength—an Ishrāqī valorization of silence as the vessel of Light. The closing doxology lifts this ethic into metaphysical praise. The one who exchanges permanence for transience is censured, but God's word is figured as an inexhaustible blessing. Praise of God is doubled, for when uttered in truth it becomes itself the object of divine approval. Thus, the final cadence—*"praise without end"*—binds the ethical to the cosmic: patience, silence, and discernment are crowned by a doxology that is itself infinite.

[23] The opening phrase—*ḥubbira al-wāqid al-multahib bi'l-nūr* ("It was inscribed, the kindling inflamed with Light")—resonates with Qur'ānic language of *kataba/ḥubbira* as inscription (cf. **Q 7:145**, "And We inscribed for him upon the Tablets"), but here re-figured as Suhrawardian lettrist fire, the flame of the Logos. The imagery of the *bāb* opening recalls **Q 38:50**, "opened gates," which in the Ishrāqī vision signify both cosmic portals and the unveiling of metaphysical thresholds. The scattering of the *aḥzāb al-muʾtafika* deliberately recalls **Q 33** (al-Aḥzāb), where "the confederates" (parties allied against the Prophet) are dispersed by divine intervention. The use of *muʾtafika* ("overturned ones" or even "deceivers") ties this scattering to **Q 53:53** and **Q 69:9–10**, where the overturned cities of Lot's people are invoked. Thus, Suhrawardī's litany overlays the historical discomfiture of hostile tribes with the archetypal ruin of perverse polities. *"The Fire of God touched the heavens"* evokes **Q 104:6–7**: *nār allāh al-muqada*, "the Fire of God kindled, that mounteth above the hearts." The moon's concord (*al-qamar yattaṣiq*) as "sign of night" alongside the "sign of day" echoes **Q 17:12** and **Q 36:37–40**, where the alternation of sun and moon mark cosmic governance; here the conjunction presages apocalypse, where day and night collapse into simultaneity. The "hidden Reality" (*al-ḥaqīqa al-ghāʾiba*) bearing glad tidings

upward channels Akbarian terminology from the future era after Suhrawardī: the *ḥaqīqa ghaybīya* is the inner essence unveiled only in ascent (*ṣuʿūd*). The refusal that the *ḥāmil al-sayf al-jāhilī* (bearer of the sword of ignorance) be left to sow ruin conjures Qur'ānic invective against the *jāhilīya* (**Q 48:26**). The "woman beguiled" whose body was cloven recalls both Eve in *midrashic* exegesis and **Q 20:121**, where "Satan caused them to slip," as well as gnostic motifs of the sundered Sophia seeking reunion. The "companies of fire whose light was diminished and smoke increased" recalls **Q 78:30–31**, "for them is burning and scalding," but also Platonic allegory: fire reduced to smoke is the eclipse of noetic clarity by material opacity. The tempestuous wind (*rīḥ zaʿzaʿ*) is Qur'ānic, though: **Q 69:6** and **Q 46:24**, i.e. the winds that destroy ʿĀd. *"The Tranquility of God appeared, making void their witness"* invokes *sakīna allāh* of **Q 9:26** and **Q 48:4**, where divine serenity descends to strengthen believers, here nullifying the testimony of adversaries. The "lions of the foes bewildered" echoes Biblical and Qur'ānic leonine foes overcome (cf. **Daniel 6:22; Q 3:173** where enemies strike fear but believers see Light). The Witness of the Sign (*shāhid al-āya*) speaking to the phantom with cunning (*al-shabḥ dhī'l-ulūb*) recalls **Q 2:259**, where the Sign is shown to one who doubted, but here reconfigured as Illuminationist angelology and pneumatology, where a *shabḥ* (phantom/form) is the intermediary apparition of the Imaginal world (*ʿālam al-mithāl*). The declaration that *"the Emanator of All was not pleased that the wanderers should dwell upon Its earth"* is pure Neoplatonism clothed in Qur'ānic cadence: the *fayḍ al-kull* is the overflow of the One, yet it rejects deviation (*zaygh*, cf. **Q 3:7**). The wrath of the "great ones of the *malakūt*" aligns with gnostic angelology, where aeonic beings revolt against injustice. The curse upon the *ʿabidat al-baṭn* (worshippers of the belly) resonates with **Philippians 3:19** ("whose god is their belly") and Qur'ānic condemnation of those who "make desire their god" (**Q 25:43**).

Finally, the cutting off of their "hind parts" (*yaqṭaʿ adbārahum*) and their being cast into the evil *barzakh* recalls **Q 3:127**, where enemies are "cut off utterly," and Suhrawardī's own notion of *barzakh mashḥūn bi'l-ʿadhāb*, the interworld laden with chastisement—a fusion of Qur'ānic *barzakh* (**Q 23:100**) with Zoroastrian *hamēstagān*, the liminal realm of punishment. Thus, the entire passage interweaves Qur'ānic tropes with Illuminationist cosmology and Hermetic–Zoroastrian motifs: fire as both intellect and torment; winds as apocalyptic judgment; *sakīna* as theophanic stillness; and *barzakh* as liminal purgatory. The registers converge to form a doxological denunciation of tyranny and blind ignorance, affirming that the descent of Light shatters all ephemeral powers.

[24] Or *atoms*. This last passage begins with the motif of the *shuhūd* (witnesses) interrogating the *shakhṣ al-mutaʾalliq sanāʾ al-malakūt* ("the person resplendent with the radiance of the angelic world"). This *shakhṣ* functions in Suhrawardī's Illuminationist cosmology as a luminary of the Imaginal *barzakh* (*ʿālam al-mithāl*), akin to Ibn ʿArabī's *insān al-kāmil*, a personification of divine light manifest in the realm of similitudes. We infer that here he is most likely speaking about himself. The demand, *"O Warner, utter forth the marvels, and cast down the firm ordinances"* (*yulqī al-muḥkamāt*), echoes Qur'ānic terminology of *muḥkamāt* and *mutashābihāt* (**Q 3:7**), where verses of unshakable clarity are distinguished from allegories. In the Ishrāqī register, this becomes the differentiation of *nūr al-anwār* (Light of lights) from its descending shadows. The central query—*"Who is he whom God willeth as an inhabitant of Its earth, a visitor to Its holy House which no hands may touch?"*—interlaces Qur'ānic and biblical motifs. The idea of God's chosen dwelling on earth recalls *istikhlāf* (vicegerency, cf. **Q 24:55**), while the "House untouched by hands" resonates with the Kaʿba purified (*ṭahhir baytīya*, **Q 22:26**) and with Platonic/gnostic notions of a sanctuary in the heavens (*oikos ouk heiropoiētos*, "a house not made with hands," **2 Corinthians 5:1**). Thus, here the earthly *khalīfa* is also a heavenly pilgrim. The description of the Elect—those who *"render unto every soul its due, as a means unto the Kingdom"*—mirrors Qur'ānic injunctions of justice (*ātī kulli dhī ḥaqqin ḥaqqahu*, cf. **Q 16:90**), while their refusal to be puffed up (*lā yastakbirūna ʿan al-ḥaqq*) recalls angelic humility before Adam in **Q 2:34**, contrasted against Iblīs's arrogance. Their indifference to death and zeal to free captives resonates with **Q 90:13**, *"the freeing of a slave"*, one of the "steep ascents" to righteousness. Their disdain for illicit gain (*lā yajmaʿūna al-suḥt*) recalls **Q 5:42**, condemning *ākilūn lil-suḥt* (devourers of unlawful wealth). The exaltation that they *"love the assemblies of thought"* (*majāmiʿ al-afkār*) invokes Illuminationist epistemology, where philosophical and visionary gatherings are luminous assemblies reflecting the eternal Intelligences. Their *victory with victory* (*al-naṣr bi'l-naṣr*) and *triumph with Light* (*al-ẓafar bi'l-nūr*) establish a dialectic of illumination: they conquer not by the sword but by cascading radiance, fulfilling Suhrawardī's theurgy of stellar intelligences. The imagery of *"open heavenly gates"* (*abwāb samāwiyya muftaḥa*) unseen by the deluded recalls **Q 38:50**, *"Gardens of perpetual abode, with doors flung open"*.

The ascent and descent motif (*idhā ṣaʿidū'stafādū, wa idhā nazalū afādū*) is profoundly Akbarian, aligning with the two-way traffic of *fayḍ* (emanation) and *suʿūd* (return): when they rise, they are enriched by divine influx; when they descend, they pour forth effusion to creation. Their *naẓar* directed "above them" (*naẓaruhum ilā mā fawqahum*) affirms Platonic ascent of the intellect towards the Good, while the *maʿnā* derived from its *maẓhar* reiterates

Suhrawardī's principle that meaning is embodied only in luminous manifestation. The *nadhra jarrāra* ("compelling gaze") that draws from high to low and low to high is both Hermetic and Zoroastrian: a reflection of the **cosmic ladder** where forces descend and ascend, binding heaven and earth. To say that this gaze is *"fulfilled by the likeness of God in the order"* (*yunfidhuhu mushabbah allāh fī al-niẓām*) resonates with the later Akbarian anthropology as well as the Bayān: the human as *mithāl allāh*, the mirror of the divine order. Should such a gaze be suffused with mercy, it would "equalize and gladden" (*lasawwat wa sarrat*), echoing **Q 83:3–4** (balance in the scales) and the eschatological joy of salvation. The doxology concludes: *"subḥāna rabb al-ʿajāʾib wa mubdiʿ al-dharrāt"*—a formula uniting Qur'ānic glorification with both Imāmī Shiʿite and atomistic cosmology. Here *mubdiʿ al-dharrāt* ("Originator of the existential particles/atoms") bridges Suhrawardī's metaphysical light-atoms with the *kalām* atomism of the *mutakallimūn* as well as the Imāmī Shiʿites who used the same term with different meanings, while simultaneously gesturing towards Hermetic-Zoroastrian microcosmism: the One who fashions infinitesimal sparks is also the Weaver of infinite marvels. In sum, the passage gathers Qur'ānic pericopes and Platonic ascent into an Illuminationist ontology (whilst echoing the future Akbarian anthropology) into a single litany. It portrays the Elect as luminous vicegerents who mediate between heaven and earth, embodying the cosmic order through gaze and mercy, and thus standing as true pilgrims of the "House not touched by hands."

[25] Piątak (102) seems to have completely misread this key part of the passage, especially where **AyaSofya 2144 5b** is quite clear in its transcription (see the note below).

[26] The passage begins: *"The days of God are seven, and each of the seven is as a thousand days"* (*ayyām allāh sabʿa...k-alfi yawmin*). This clearly recalls **Q 22:47** and **Q 32:5**—*"a day with thy Lord is as a thousand years of what ye reckon."* The notion of *ayyām allāh* itself is Qur'ānic, appearing in **Q 14:5**, where Moses is commanded to remind his people of "the days of God," meaning epochs of deliverance and chastisement. Suhrawardī transfigures this into a cosmological scheme of seven archetypal days, each multiplied as "a thousand days" that face the six prepared ones (*al-sitta al-muʿadda*), a possible allusion to the six days of creation (*sittat ayyām*, cf. **Q 7:54**), balanced against a seventh that consummates and transcends them. Thus, the cosmology here fuses Qur'ānic temporality with Neoplatonic and Hermetic week-symbolism that also seems to be not so subtly invoking *bāṭinī* hierohistory and cycles of time. The *"Countenance of the Throne established, full of signs"* (*wajh al-ʿarsh al-muqīm dhī'l-āyāt*) invokes the Qur'ānic Throne (*ʿarsh*), seat of divine sovereignty (**Q 23:116; Q 25:59**). In Illuminationist cosmology, the Throne is both celestial axis and imaginal epiphany. To face

its countenance is to confront theophany itself. The one who "yields his body in the path of God" (*bādhal jismahu fī sabīl allāh*) recalls Qur'ānic martyrdom language (**Q 2:207**, *"of men there are some who sell themselves seeking God's pleasure"*). The rewarder "in the balanced vision" (*al-manzar al-mustawī*) suggests the archetypal *mīzān* (balance/scale) of **Q 55:7–9**, where justice and proportion are the criteria of recompense. Thus, the martyr's striving (*saʿy*) is accepted, his plight (*waqʿa*) is pitied, and he is compensated "with the noblest of rewards"—a condensation of eschatological promises across **Qur'ān** and *ḥadīth*.

The imagery then ascends into a metaphysics of Light: *"In the heavens are lights that are seen…in the upper kingdom are lights unseen and unfelt."* This distinction mirrors Suhrawardī's doctrine of *ḥissī* (sensible) lights versus *qāhirī* (dominating) lights—the latter being intelligible, imperceptible to bodily sense, yet real in the *malakūt*. The phrase *"shadow of lights imperceptible"* (*min al-anwār ẓill limā lā yuḥass*) recalls Platonic participation: visible lights are but shadows of invisible Forms. The seeker upon the "Path of Truth" (*sabil al-ḥaqq*) who encounters *"at every flashing…the Light of Holiness"* (*nūr al-quds*) is in fact the Illuminationist philosopher ascending via Imaginal epiphanies (*barq*, flashes) toward the supernal world. Yet Suhrawardī introduces a warning: *"talismans that steal away the dominion of powers"* (*ṭalāsim sālibāt li-sulṭān al-quwā*) (the very key part of the passage Piątak has misread, see note above). Here Hermetic and Zoroastrian registers intrude: false magical seals (*ṭilasm*) that divert the natural and psychic faculties, preventing true ascent. This resonates with both Platonic critique of sophistry (false shadows) and Islamic suspicion of black sorcery or *goetia* (*siḥr*) as diversion from real Light. The climax comes in the aphorism: *"The head of reason is the Light of God; and naught draweth nigh unto the Light, save Light itself."* This reflects Suhrawardī's reworking of Aristotelian *nous* and the Neoplatonic Intellect: the summit of *ʿaql* is not mere discursive reasoning but Illumination by Divine Light. The axiom that "only light approaches Light" encapsulates his entire Ishrāqī ontology: like is known by like, and the soul can only ascend to divine radiance by already bearing radiance within it. Thus, the passage unites Qurʾānic temporality (*ayyām allāh*, *alf sana*), eschatological reward (*riḍwān*, *mīzān*), Illuminationist epistemology (visible and invisible lights), and Hermetic critique (certain talismans as false intermediaries). It culminates in the affirmation of Divine Light as both the Source and *telos* of reason itself—*Lux est caput intellectus*!

[27] The declaration that *"the Essence of the First is the Light of every light"* (*dhāt al-awwal nūr kull nūr*) unmistakably echoes Suhrawardī's doctrine of the *nūr al-anwār* (Light of lights), the unconditioned source of all luminosity. This also recalls Qur'ānic language: *"allāhu nūru al-*

samāwāti wa'l-arḍ" (**Q 24:35**), where God Itself is the Light of the heavens and the earth. Yet, in a sort of apophatic thrust, Suhrawardī presses beyond: this is not a sensible light (*nūr yuḥass*), but a Light ungraspable by sense and unbounded by intellect—a direct alignment with Neoplatonic *apophasis*, where the One is ineffable, transcending every mode of intellection (cf. Plotinus, **Enneads VI.9**). The insistence that this Light *"is not judged by end, nor joined, nor severed"* deploys negative theology (*via negativa*). Nothing connects to it, nothing departs from it: its transcendence abolishes categories of relation. This refusal of both connection and separation resonates with Ibn ʿArabī's dictum that the Real (*al-ḥaqq*) is neither identical with nor *other* than the cosmos, neither transcendent nor immanent—paradoxical simultaneity beyond Aristotelian categories. *"Its veil is the perfection of Its luminosity"* (*ḥijābuhu kamāl nūriyyatihi*) recalls the famous *ḥadīth*: *"Its veil is Light—were it removed, the splendors of Its Face would consume all that Its sight encompasseth"* (Muslim, *Kitāb al-īmān*). Yet Suhrawardī transforms the veil into the very plenitude of Light: not a concealment, but an excess so radiant it blinds. The denial of *ḥajm* (bulk), *buʿd* (distance), and *misāḥa* (measure) situates this Being outside spatiality, akin to the Aristotelian *actus purus* and the Neoplatonic "beyond quantity."

The passage then turns to a metaphysical paradox: *"What is nigh unto It is living unto its intellect, yet not living to live; the living that is not living."* Here we find echoes of Qur'ānic appellations of God as *al-ḥayy* (the Living, **Q 2:255**) and *al-ḥamīd* (the Praised, **Q 14:1, Q 22:64**). In Suhrawardī's register, intelligible entities possess "life" in their noetic act, but not "life" in the biological sense. True life (*ḥayāt*) belongs solely to *al-ḥayy al-maḥmūd*, the Praised Living One, beyond both the contingent life of creatures and the abstracted life of intellects. Thus, the play of *ḥayy ghayr al-ḥayy* ("the living that is not living") distinguishes the derivative vivacity of intellect from the absolute Life of the Real. The conclusion—*"unto It is the return of the souls made pure"* (*ilayhi rajʿā al-ṭuhrāt min al-nufūs*)—joins Qur'ānic eschatology (*innā li'Llāhi wa innā ilayhi rājiʿūn*, **Q 2:156**) with Illuminationist soteriology. Only purified souls (*ṭuhrāt*) can return unto that Light which no sense perceives. This links to Zoroastrian undertones: the ascent of purified souls through stations of Light, passing beyond the corporeal world into the eternal realm of the *Amәša Spәnta* (the Holy Immortals). Thus, the entire passage crystallizes a metaphysical vision: the First as pure Light beyond sense and thought; its veil the excess of luminosity; its life the only true Life; and its eschaton the return of purified souls. Qur'ānic pericopes, Neoplatonic apophasis, Illuminationist cosmology, and even Zoroastrian angelology converge in a hymn of transcendence.

[28] The affirmation *"al-nafs nūr allāh al-ḥayy al-qāʾim lā yatajazzaʾ"* ("the soul is the Light of God, the Living, the Self-Subsisting, indivisible") situates the human soul within Suhrawardī's Ishrāqī ontology, where the *nafs* is a ray (*shuʿaʿ*) from the *nūr al-anwār*. The title *al-ḥayy al-qāʾim* recalls the Qurʾānic names *al-ḥayy al-qayyūm* (**Q 2:255**, the Throne Verse; also **Q 3:2, Q 20:111**), wherein God is "the Living, the Peerless Self-Subsisting." Suhrawardī applies this register analogically to the soul: the soul subsists through God's Light and cannot be divided like material composites. This reflects both Neoplatonic immateriality (Plotinus' indivisible *nous*) and *kalām* debates about whether the soul is a *jawhar basīṭ* (simple substance). The rhetorical question, *"How then shall that be divided which breatheth by what is divided, or understandeth what cannot be parted?"* marks a paradox: while the body breathes by divisible means, the soul perceives indivisibles. Thus, the faculty of apprehending the undivided (unity, universals, intelligibles) proves the soul's own simplicity. This is a deeply Aristotelian proof taken up in both Avicennan and Illuminationist pneumatological registers. The statement *"No form of singleness appeareth save in a mirror of singleness"* (*lā taẓhar ṣūrat fardānīya illā fī mirʾāt fardānīya*) employs Suhrawardī's mirror-imagery. The *nafs* is a mirror of divine unity (*nafs mirʾāt allāh*). Unlike bodily mirrors which reproduce multiplicity and distortion, this Imaginal mirror uniquely reflects the divine without likeness (*tashbīh*). This imagery recalls Ibn ʿArabī's later elaborations: the heart as a polished mirror wherein the Real manifests, echoing the *ḥadīth: "The believer is the mirror of the believer."* The dissolution of composition (*inḥall al-tarkīb*) leading to *rajʿa al-waḥīd ilā al-waḥīd* ("the one returneth unto the One") is both eschatological and metaphysical. It invokes **Q 29:57**, *"unto Us is thy return"*, and also the Hermetic-Neoplatonic teaching of the return of the individual intellect to the One when bodily composites are dissolved. The parallelism of *waḥīd ilā al-waḥīd* is almost a liturgical formula, reminiscent of Plotinus' "flight of the alone to the Alone." The next assertion, *"the verity of the soul is that it is the Living, the Subsisting; and the verity of the Absolute Living is that It is the Living, the Peerless Self-Subsisting"* distinguishes between derived and absolute life. The soul's life is contingent, its subsistence dependent; only God is *al-ḥayy al-qayyūm* in absolute Reality. To go beyond this is either *tashbīh* (anthropomorphic assimilation) or *ilhād* (heretical deviation). This line carefully marks the limit between analogical predication and theological error, harmonizing with both Qur'ānic warnings against likening God to creation (**Q 42:11**) and Neoplatonic *via negativa*. Finally, the exhortation *"turn thy thought unto the upper traces"* (*aṣrif al-fikra ilā al-āthār al-ʿulwiyya*) enjoins contemplative ascent through divine signs. This parallels Qur'ānic injunctions: *"Travel in the earth and behold the*

traces of those before you" (**Q 30:9**), here transposed to the celestial *āthār*. To *"know God by the marvels of Its signs and the witnesses of the dread of Presence"* joins cosmological contemplation with mystical awe. The closing maxim—*"for thought hath no mastery over the God of gods"*—reiterates apophatic theology: reason (*fikra*) can ascend through signs, but the Divine Essence itself transcends all intellection. This is in harmony with both Qur'ānic declarations (*lā tudrikuhu al-abṣār, wa huwa yudriku al-abṣār*, **Q 6:103**) and the Neoplatonic insistence that the One is beyond intellect. In sum, this passage blends Qur'ānic theonyms (*al-ḥayy al-qayyūm*), Platonic indivisibility, Illuminationist mirror symbolism, and Hermetic/Neoplatonic return doctrine into a unified exhortation: the soul is a divine light indivisible, reflecting the One, destined to return to the One, but ever unable to compass the Essence of the *ilāh al-arbāb*, the God of the lords.

[29] The passage begins with remembrance of *ṣaffārāt wa'l-awtār wa'l-naghamāt dhāt al-tashwīq* ("the pipes, the strings, and the melodies of longing"). This evokes not mere earthly music but the *harmonia mundi*: the archetypal sounds that belong to the realm of *quds* (sanctity). In Illuminationist cosmology, such harmonies are reflections of the angelic world, where each celestial intellect manifests as vibration and tone. This alludes obliquely to Pythagorean and Platonic doctrines of the *music of the spheres*, later integrated into Islamic philosophy by al-Fārābī and the Ikhwān al-Ṣafāʾ. Suhrawardī transforms this into a mystical register: melody as the "offspring of holiness" (*walīda al-quds*) whose world (*ʿālamuhā*) is supra-sensory. The clause *"had not the Exalted likened them, the shining majesty had not overshadowed them, to cast its shade upon the dimensions"* (*lawlā shabbahā al-rafīʿ mā ghashāhā al-ʿizz al-mustanīr li-iẓlāl al-abʿād*) reflects Suhrawardī's doctrine of descent: the exalted (*al-rafīʿ*) permits forms to take similitude (*tashbīh*), whereby divine majesty (*ʿizz mustanīr*) overshadows the dimensions of corporeal existence. In this way, the luminous archetypes manifest in the shadow-world of material multiplicity. This echoes Qur'ānic imagery of divine overshadowing (*ẓill*), especially **Q 4:57**, where the righteous are promised "shade extended." Here, shade is not absence but radiation of transcendent Majesty into dimensionality. The exhortation *"Sanctify God in the midnights and at the dawnings, and glorify It at daybreak"* (*qaddis allāh fī anṣāf al-layālī wa'l-asḥār, wa sabbiḥhu fajran*) resonates directly with Qur'ānic injunctions: *"They were wont but little to sleep by night, and at the dawns they sought forgiveness"* (**Q 51:17–18**), and *"Celebrate the praise of thy Lord before the rising of the sun and before its setting"* (**Q 20:130**). The *asḥār* (pre-dawn hours) in Sufi practice are the locus of supplication, tied to the descent of divine mercy (*ḥadīth qudsī*: "In the last third of the night, the Lord descends unto the lowest heaven"). Thus, dawn is the threshold where the soul's

prayer intersects divine effusion. The phrase *"the rosary of the dawn is the pathway of souls"* (*subḥat al-fajr nahj al-arwāḥ*) adds a devotional and cosmological dimension: the prayer-beads of the morning embody the rhythm of the cosmos, guiding souls upward on their path of return. The following epithets—*"the Lord of the sphere, the Master of balance"* (*sayyid al-sayyāra, muʿallim al-istiwāʾ*)—conjures Hermetic cosmology into its specific Illuminationist register: the *sayyāra* are the wandering stars (planets), governed by a Lord of orbits, while *istiwāʾ* refers to equilibrium, balance, and rectitude. The "Master of balance" is both cosmic regulator and spiritual pedagogue. The conclusion—*"who hath granted thee the occasion of praise and supplication"*—turns the cosmological into the personal: all cosmic harmonies, all celestial litanies, descend finally as gift, opening for the seeker the two highest acts of devotion: praise (*ḥamd*) and supplication (*duʿāʾ*). Thus, the passage fuses Qur'ānic worship at dawn with Platonic-Pythagorean musical cosmology, Suhrawardī's doctrine of luminous overshadowing, and Sufi emphasis on nocturnal remembrance. It portrays dawn as a moment when cosmic harmony and human devotion converge: melody becomes prayer, the heavens intone *tasbīḥ*, and the soul ascends through the music of Light toward the Lord of the spheres.

[30] This is our reading per **AyaSofya 2144** (*f.*6b). Piątak (104) has read *khabīthāt* (خَبيثات) (wicked or impure things), which is a valid reading per the other **MSS**. However, given that *al-ṭāghūt* (idol of tyranny) preceded it—and the pair symbolically usually go hand in hand—*al-jibt* in the plural as *jibtīyāt qua* vanities also makes sense, given the overall point Suhrawardī is making—never mind that the copyist of **AyaSofya 2144** has it closer to our reading than Piątak's. In the writings of the Bāb, this term of *jibtīyāt* does in fact occur, and with virtually the identical connotation as it is being used here by Suhrawardī.

[31] The exhortation *"Glorify ye God with the trumpets that jar in might, glorify ye God with the voices of delight"* (*sabbaḥū'Llāh bi'l-nawāqīr al-muzʿija bi-quwwa, sabbaḥū'Llāh bi'l-aṣwāt al-multadhdha*) recalls Psalmic cadences: *"Praise Him with the sound of the trumpet, praise Him with stringed instruments and organs"* (**Psalm 150:3–4**). This biblical register finds Qur'ānic parallel in the cosmic *ṣūr* (trumpet) of Isrāfīl, the eschatological blast that heralds resurrection (**Q 39:68**). Here, sound itself is sanctified as both act of worship and apocalyptic weapon. The address to the *madīna fāḍila* ("virtuous city") invokes al-Fārābī's political philosophy, where the perfect city is ruled in accordance with the divine order. In Suhrawardī's Ishrāqī idiom, this city becomes not only political but cosmological: a locus where the earthly polis mirrors the celestial polis of lights. The city resounding with *dhikr allāh* "in markets, watering-places, thoroughfares, houses, and rooftops" democratizes the sacred: remembrance

pervades all civic and quotidian spaces—which is why we have rendered *al-jumhūrīya* here as (small 'r') *republican*. This universalization of *tasbīḥ* collapses the distinction between profane and sacred, in line with **Qur'ān 24:36–37**, which praises "houses God hath permitted to be exalted, wherein Its Name is remembered." The militant register—*takbīr jahīr* (a loud magnifying) that routs demons, overthrows idol-worshippers, and makes souls tremble—draws upon Qurʾānic warfare imagery. The *takbīr* here functions as a weapon of Light, an echo of *wa-kabirhu takbīran* (**Q 17:111**), magnification as both prayer and victory cry. This parallels apocalyptic *ḥadīth* traditions wherein collective glorification causes cosmic upheaval, shaking both seen and unseen realms. Suhrawardī's "republican shout" (*al-ṣayḥa al-jumhūriyya*) transforms *tasbīḥ* into a civic and collective liturgy, reminiscent of both Sufi *dhikr* circles and political assemblies. Finally, the closing phrase *fī kitābi'Llāhi'l-masṭūr bi'l-bayān* admits of a double valence. In its surface sense it means "in the Book of God inscribed with utterance," evoking Qur'ānic references to the *kitāb masṭūr* ("a written/inscribed book," **Q 52:2–3**). Yet in its esoteric resonance it can also be read as "in the **Book of God** inscribed **as the *Bayān***." Here *al-Bayān* signifies both "clarity" and "revelation," but also gestures toward the Illuminationist and even Bābī resonance of the *Bayān* as a revealed scripture of luminous exposition. Thus, the civic cry of glorification is not merely commanded in a general revealed book but is itself an inscription in the *Bayān*, the Word-Book of God's manifest speech. By this play of language, *bayān* oscillates between the act of utterance, the principle of clarity, and the very form of divine revelation—never mind its literal historical manifestation (and dispensation) seven centuries after Suhrawardī. The *connaissance* is that glorification inscribes itself eternally in the cosmic Book, and that the Book itself is nothing other than the luminous *Bayān* wherein sound, Light, and Word converge. And this was precisely amongst those reasons why we sealed every gate/section (*bāb*) of our ***Completion of the Persian Bayān*** with the word *nūr* (Light).

[32] Piątak (104) has read *mīʿa* (مِيعة) (fragrant gum or resin)—a clever and indeed insightful emendation. Yet, as he acknowledges himself in **n.551** of his apparatus, this is his own editorial decision rather than what the **MSS** actually preserve. **Aya Sofya 2144 6b** records it as we have transmitted it, and so we retain the original. Now, if we turn to the word *al-laytā* (اللّيتا), it appears not as an obscure botanical, but as an arabization of the Greek **ἀλήθεια** (*alḗtheia*), i.e. truth, disclosure, unconcealment, which in fact accords perfectly with the doctrinal movement of this section. See the extended discussion below.

[33] Most likely meaning Gabriel, the Active Intellect.

[34] The opening—*"a day adorned by Illumination with the coming of the Great Sign to the quarter of the East"*—interlaces Suhrawardī's *ishrāq* (dawn-light as metaphysics) with the Qur'ānic motif of *āya kubrā* (the Great Sign). *Mashriq* (East) is not merely cardinal but ontological: it is the place of rising, the horizon of light, as in *ḥikmat al-ishrāq*. The forty days sealed in it echo prophetic cycles (Moses' forty nights, **Q 2:51; Q 7:142**), where illumination is perfected by trial. The *sā'irūn* ("the wayfarers") who leave behind their afflictions are the spiritual travelers of *ishrāq*, their suffering transmuted into superiority. The curious phrase "as upon the raisin steeped within the thought of the righteous" suggests a Eucharistic–alchemical image: the dried fruit, steeped and re-enlivened, signifies remembrance (*dhikr*) soaked in divine light, the intellect impregnated with sweetness. "What the grinding pressed from the head and dwelling" depicts purgation: the milling of thoughts and faculties to release their essence. The key symbol appears: *"the Twin Trees of al-Laytā, sanctified in the angelic world."* As we showed in the note above, if *al-Laytā* is read as Suhrawardī's arabization of ἀλήθεια (*alētheia*), then the imagery is transformed. What seemed like obscure "trees of al-Laita" are now *the twin Trees of Truth*. In Platonic and Hermetic traditions, twin trees mark the polarity of knowledge (gnosis/noēsis, or intellect and soul), reconciled in the *malakūt*. By casting *alētheia* in arboreal form, Suhrawardī grafts Hellenic *aletheia* (truth as unconcealment) into his *Ishrāqī* cosmology: truth grows, roots, and bears fruit. Their benediction for the righteous places Truth as both ontological and soteriological sustenance.

The "greater part of a week of the rising of the rosary opposed" suggests liturgical rhythm—weeks patterned as cycles of glorification (*tasbīḥ*), the soul's beads of ascent. "And light in the year in weeks the like thereof" universalizes this into cosmic time. A people draw sustenance from the Tree of *al-Laytā*, whose pillars God purified and made upright, Yemeni (auspicious, felicitous), blessed. Here Truth (*alētheia*) is given stability, purified pillars, a foundation. The flood imagery—"upon it the flood of earth came in semblance, witnessed by that which Hermes buried, whereby the two worlds were made level"—integrates Hermetic myth. Hermes, who buried talismans or tablets, is invoked as custodian of hidden gnosis. The flood (*ghāmir al-arḍ*) is both deluge and baptism: truth as unconcealment is verified by Hermetic witness, a levelling of "the two worlds" (*al-kawnayn*), i.e. sensible and intelligible. Even destruction—"a land laid waste"—is transformed into consecration, "its waters sanctified by the Exalted." The final section frames this in liturgical universality: "what the Holy One imparted from the traffic above is a message unto all from the Temple." The *balāgh* (proclamation) descends from *al-rā'ij al-*

fawqīya (the supracelestial current), passing through the Temple into public rite. Even the *sayyārāt* (planets, wandering stars) are implicated, "consuming from the air" what humans emit, in a doctrine of astral reciprocity. The lowly are comforted, upheld by the faithful companion, in astonishment and gentleness "upon the Name of the Giver of Life." The coda, *"all this is of the rites of God"* (*shaʿāʾir Allāh*, **Q 22:32**), situates the entire scene within Qur'ānic liturgical theology. But with the recognition that *al-Laytā* = *alētheia*, the whole passage becomes a hymn to Truth-as-Tree, where Greek ontology and Qur'ānic symbolism are reconciled in Illuminationist gnosis (note also the Bayānic technical term *al-shajara al-ḥaqīqa*, the Tree of Reality or Truth, as symbol for the Manifestation of God, the Complete Human). The rites of God are not only prayer and sacrifice but the very unconcealment of Truth into history: *alētheia* becomes *shaʿīra*, a divine emblem. Thus, the passage braids Suhrawardī's Eastward metaphysics, Qur'ānic liturgy, Hermetic myth, and Greek *aletheia*. The "twin trees" are not alien flora but the twin pillars of Truth: gnosis embodied in arboreal, luminous, and liturgical form.

[35] The invocation—*"O joy of hearts in the remembrance of God, the Beneficent"*—opens with Qur'ānic resonance. Remembrance (*dhikr allāh*) is repeatedly described as that which brings repose to hearts (**Q 13:28**: *"verily in the remembrance of God do hearts find rest"*). The epithet *al-mannān* ("the Beneficent, the Bestower") adds a devotional tone frequent in *ḥadīth* and *duʿāʾ*, situating the praise within a liturgical register. The addressed entity is described as a *ṣifa muṣawwara*—a "quality imaged in the likeness of the righteous servants of God." Here Suhrawardī deploys his ontology of imaginal forms (*ṣuwar* in the *ʿālam al-mithāl*): attributes or perfections take on quasi-body, fragrance, and shape in the *barzakh*. The "fragrances that gladden" recall Suhrawardī's frequent use of scent as a marker of immaterial reality—perfume as sensible trace of intelligible light. The passage continues: *"Thou art the gracious gift of God, proclaimed for the spiritual lineage made steadfast."* This juxtaposes divine generosity (*hiyyān allāh*) with lineage (*nasab rūḥānī*), aligning true inheritance not with flesh but with illumination. This is consistent with Illuminationist anthropology, where the soul belongs to a vertical chain of light, not to corporeal descent. The section on *"the resolves of the seekers toward the Far One"* (*ʿazāʾim al-mustashriqīn ʿalā al-baʿīd*) plays on the double register of *mustashriqīn*. While in later Arabic this word denotes "orientalists," Suhrawardī clearly uses it in its root sense: those who turn eastward (*sharq*), seekers of dawn. Their resolves are toward the "Far One" (*al-baʿīd*), who is simultaneously transcendent and the gatherer of the elect. This figure gathers "the noble of awe" (*al-akhyār dhawī'l-hayba*), grounded upon the "tinctures of the City" (*aṣbāgh al-madīna*). The "City established in the upper regions" (*al-*

aqālīm al-ʿulwīya) recalls both al-Fārābī's *madīna al-fāḍila* and Suhrawardī's luminous polity of souls: a heavenly archetype reflected imperfectly in earthly polities. From it "flow the bounties of thoughts," an Ishrāqī restatement of the Neoplatonic doctrine of emanation—intelligibles streaming from the upper world into the soul. The affirmation *"God magnify Its Light!"* mirrors Qur'ānic *yurīdu'Llāhu an yutimm nūrah* (**Q 9:32**, "God willeth to perfect Its Light"). The warning that *"whoso disbelieveth in Its Light shall not find the Path of God stretched to heaven"* invokes **Q 24:35–36**, where the Light Verse is linked to lamps in houses God has permitted to be exalted, and **Q 36:61**, the command to follow the Straight Path. Here the *ṣirāṭ* is transposed as a luminous bridge "stretched to heaven."

The dialectic of *ṣūra* and *maʿnā* is then introduced: *"the seer borroweth meaning from the forms, even as the forms draw forth from meaning."* This is Suhrawardī's hallmark. For him, imaginal forms (*ṣuwar*) are not arbitrary images but condensations of meaning; conversely, meaning manifests only in form. This reciprocity reflects a Hermetic maxim: "as Above, so below." The simile of "the eye of my brother in abstraction flowing with water beneath the earth" introduces a hidden source: the intellective spring coursing invisibly beneath corporeality, a subterranean river of gnosis that irrigates the Imaginal world. Finally, the eschatological image: *"When thou lookest from heaven, for the longing of the eyes of Truth the monasteries do turn. For had not longing ascended, what was low had perished."* Here *shawq* (longing) is presented as the motive force of the cosmos: monasteries (symbols of worship and devotion) turn because of the attraction of Truth, and ascent itself is sustained by desire. The aphorism "had not longing ascended, what was low had perished" reverses the usual hierarchy: without the pull of love and yearning, the lower would dissolve; it is longing that links heaven and earth, preserving both ascent and subsistence. This recalls Ibn ʿArabī's dictum that love is the bond of the cosmos and echoes Plato's *Symposium*, where eros sustains the ladder of ascent. In sum, this passage fuses Qur'ānic liturgical cadences (*dhikr allāh*, *nūr allāh*, *ṣirāṭ allāh*) into the Illuminationist metaphysics of form and meaning, Neoplatonic-Fārābian "city of the upper regions," and mystical erotics of longing (*shawq*). Suhrawardī depicts truth as fragrance, form, lineage, and Light; the cosmos as city, rosary, and path; and longing as the force that draws the lowly upward and preserves the whole.

[36] The passage opens with the paradoxical praise: *"Glory be unto It who hath bestowed becoming unto becoming, and permanence unto permanence."* Here Suhrawardī invokes a double affirmation: the One is the source both of change (*ḥudūth*) and of stability (*thabāt*). This reflects the dialectic of *kalām* metaphysics, where God is understood as the creator of *ḥawādith* (events, accidents) yet Itself exempt from temporality. By asserting that God

"bound events unto dispositions, and dispositions unto events" (*nāṭa al-ḥawādith bi-istiʿdādāt wa'l-istiʿdādāt bi-ḥawādith*), Suhrawardī alludes to Avicennan occasionalism as refined by himself: events are received according to the preparedness (*istiʿdād*) of receptacles, yet preparedness itself is always conditioned by prior events. This reciprocal chain is infinite in the cosmos, but God stands utterly beyond "change of states." The phrase *"what It ordained abideth"* (*dām mā awjaba*) repeated twice, affirms divine immutability in decreeing. It echoes Qur'ānic formulae such as *"Its command, when It willeth a thing, is but to say 'Be!' and it is"* (**Q 36:82**). The repetition underscores that duration belongs to decree, not to the Decreer. The denunciation *"False are the masters of augury"* (*kadhaba arbāb al-zajr*) is directed against pre-Islamic divination by bird-omens (*zajr*), but in philosophical register it attacks all who posit co-agents in destiny. Suhrawardī reasserts *tawḥīd*: *"no partner with God in Its craftsmanship."* Its beneficence is not limited by *awn* (season, time) nor *ḥāl* (circumstance), for both are themselves within Its bounty. This denies the Aristotelian limitation of divine act to cosmic cycles, insisting instead on perpetual divine generosity (*infiḍāḍ*). The assertion *"No impotence hath ever preceded Its power, nor hath forgetfulness or aversion come before Its will"* situates divine attributes in absolute pre-eternity. God's will is unconditioned, Its power never lacking. This recalls **Qur'ān 2:255** (*lā yaʾūdhuhu ḥifẓuhumā*—It slumbereth not, nor doth It forget). The text then invokes *fiṭra*: *"God shall confound ... whoso hath taken aught beside the primordial nature of God whereon It fashioned mankind."* This cites directly **Q 30:30**: *"the fiṭrat allāh upon which It created humankind."* For Suhrawardī, *fiṭra* is the innate luminosity of the soul. He insists that, had the *mubṭilūn* (deceivers) not led astray, *fiṭra* itself would have spoken forth with *shawāhid al-īmān* ("witnesses of faith"). This echoes some *kalām* debates on whether *fiṭra* is inherently Islamic, but reframed here as the soul's natural orientation toward light. Finally, the cosmological close: *"And unto God belongeth the orbs that circle, givers of bounty and revealers of form."* The *aflāk dāʾirāt* are the revolving spheres of medieval astronomy, but Suhrawardī reads them through an Illuminationist lens: they are not inert bodies but luminous presences, "givers of bounty" (*dhāt ʿaṭāʾ*) and "revealers of emergence" (*dhāt burūz*). This aligns with the doctrine of astral intermediaries as channels of effusion. Yet God alone is *muqīm al-ṣuwar*—the establisher of forms—who "turneth the ages and the cycles." This evokes Hermetic, Zoroastrian as well as *bāṭinī* cosmology where history unfolds in *adwār* (cycles), governed by a supreme orderer. Thus, the passage fuses *kalām* negation (no change in God, no partners in Its act), Qur'ānic *fiṭra* theology, Illuminationist ontology of preparedness and accident, and Hermetic cosmology of the revolving spheres. The result is a litany affirming divine transcendence, the natural

witness of the soul, and the cosmic dance of orbs whose revolutions serve as shadows of God's unchanging Light.

[37] The address *"O ye dwellers of the earth, cast off the dominion of the heavens"* (*yā sukkān al-arḍ, irfuḍū sulṭān al-samāwiyyāt*) opens with an unexpected inversion. Whereas in much of the Ishrāqī corpus the celestial lights are the mediators of divine knowledge, here Suhrawardī warns against their "intoxications" (*muʿāqarāt*). The admonition echoes both the Qur'ānic critique of astral religion (*wa-min āyātihi al-layl wa'l-nahār wa'l-shams wa'l-qamar, lā tasjudū li'l-shamsi wa-lā li'l-qamar*, **Q 41:37**) and Platonic caution against confusing intermediaries with the One. The seeker must drink instead from *ḥimyā al-azal*—the fiery wine of pre-eternity—which purges the soul from dependence on the mutable. The counsel *"Hate not death when ye are orphaned, for it is the Gate of gates"* situates death as threshold rather than calamity, recalling **Qur'ān 29:57** (*"Every soul shall taste death, then unto Us is thy return"*). The designation "Gate of gates" (*bāb al-abwāb*) is both eschatological and Hermetic: death as the liminal passage through which all other portals open. This resonates with Suhrawardī's *ḥikmat al-ishrāq*, where death is not annihilation but ascent into the imaginal *barzakh*. The next aphorisms enact a moral reciprocity: *"Render unto It, and it shall be rendered unto thee"* (*rudd lahu yurad laka*). This evokes both Qur'ānic symmetry (*fa-dhkurūnī adhkurkum*, **Q 2:152**) and Gospel teaching (*"with what measure ye mete, it shall be measured to thee again"*, **Matthew 7:2**). Likewise, *"If thou yieldest thy reins, It shall make thee to know thy desire"* interprets surrender (*taslīm*) as the key to gnosis: the will given to God returns illumined with knowledge of its true end. Yet the darker clause *"If thou art devoured in passion, passion itself shall teach thee how it is"* underscores Suhrawardī's paradoxical anticipation: false love teaches by burning, a pedagogy of error. The central theological claim follows: *"the religion of God is the pre-eternal religion"* (*al-dīn al-azalī*). This surpasses historical particularity, asserting a primordial faith carried "by the Anointed Ones" (*ḥamalahu al-masīḥūn*) and present "even when Adam's clay had not yet received its kneading." This harks back to the Qur'ānic covenant of pre-existence (*alastu bi-rabbikum*, **Q 7:172**), while also weaving in Christian imagery but in a plural: christs or *paracletes* who are bearers of the eternal Logos, prior even to Adam. This, in itself, is a thoroughly *bāṭinī* and (later) Bayānic prophetology through and through.

The reference to the "Holy House not yet reared" suggests a pre-temporal sanctuary, veiled from sight, recalling **Qur'ān 52:4** (*"the House inhabited"*) and rabbinic lore of the heavenly Temple. The phrase *"The Book of God is manifest: the heedless behold it, and the wise read it"* (*kitāb allāh mashhūd, yarāhu al-ghāfilūn wa-yaqraʾuhu al-ʿāqilūn*) collapses

cosmology into scripture: the world itself is God's open book, visible to all but legible only to the discerning. This mirrors both **Qur'ān 41:53** (*"We shall show them Our signs in the horizons and in themselves until it is clear to them it is the Truth"*) and the Hermetic topos of the cosmos as divine writing. The ensuing maxims—*"by it is the Lord's thanksgiving as patience, and Its satisfaction as contentment"*—praise the Book as the medium of worship and reconciliation. The line *"and Truth is the most manifest of all that is witnessed"* (*al-ḥaqq aẓhar mā ʿuwīn*) distills the entire Ishrāqī enterprise: Light as the self-evident, Truth as unconcealment. The close, *"and peace be upon the Lights"*, functions as a benediction sealing the text, just as the Qurʾān ends with *sūrat al-nās*—a blessing upon human souls. The colophon *"tam al-raqīm al-muqaddas"* ("the Sacred Inscription is completed") explicitly recalls **Qur'ān 18:9**, the *aṣḥāb al-raqīm* ("the Companions of the Inscription"), those hidden witnesses of faith. By invoking *al-raqīm*, this signals (whether put there by the copyist or Suhrawardī himself) that the text itself belongs to the sacred archive of divine remembrance, inscribed in the eternal tablet (*al-lawḥ al-maḥfūẓ*). Thus, our first item concludes with a comprehensive seal: exhortation to transcend the heavens' sway, affirmation of death as gateway, insistence upon reciprocity in divine-human relation, proclamation of an eternal religion borne by christs before Adam, revelation of the cosmos as God's book, and final benediction upon the Lights. The closure binds Qur'ānic pericopes, Christian pre-existence, Platonic-Hermetic cosmology, and Suhrawardī's Ishrāqī ontology into a single testament: the Sacred Inscription is complete, yet the Light abides. That this opening text is scriptural in thrust and its animating intention should be pretty obvious now.

As mentioned, this item was the very one used by Suhrawardī's accusers in Aleppo to argue that he was intimating a prophetic station. Their reading was not merely a hostile misinterpretation but an astute recognition of the text's implications. The language Suhrawardī employs does not rest content merely within the bounds of philosophical *ḥikma* or Sufi *wilāya*; throughout it gestures unmistakably toward some kind of claim to *nubuwwa* or *risāla* in its ontological—not merely juridical—sense. Rather than retreating behind later apologetics and domestications, we affirm that this text belongs to a register in which Suhrawardī was indeed advancing some kind of prophetic self-understanding, one that his adversaries discerned and moved to extinguish. What troubled them was not only the metaphysical audacity of the claim but also the implicit displacement of the 'seal' doctrine as conventionally policed by the jurists and theologians, such as the assertion of messiahs preceding Adam and similar. Obviously, in Suhrawardī's Illuminationist grammar, prophecy is not a closed historical office but a living function of the Imaginal and noetic

worlds, susceptible to reactivation by those who attain its Light. The orthodox exoteric Aleppine authorities recognized the danger in such a stance: if prophecy or messengerhood could be *reinhabited* rather than merely *remembered*, then the architecture of the legal and sacerdotal authority of the *fuqahā* of Islam was no longer secure. In fact, it was completely redundant from that point forward and so nothing more than an artifact—an oppressive relic of an age that had passed. To suggest otherwise or to minimize the issue, as the *ḥawza* and Ivory Tower both have done, is to be guilty of blatant intellectual dishonesty. Seven centuries later, this exact situation was to play out during the 19th century in Iran with the Bābīs—and in an even more explicit manifestation.

[38] See **n1** (the first gloss) above.

[39] In a recent publication entitled "*Absent From Its World: The Image of the Fallen Soul in al-Suhrawardī's al-Wāridāt wa-l-Taqdīsāt* [*Divine Inspirations and Sanctifications*]" in *Studies on the Children of Abraham* (ed.) Miriam L. Hjälm and Marzena Zawanowska (Brill: Leiden, 2024), 171-189 (which is merely a version of his dissertation's chapter 4); Piątak returns to this item. Besides the fact that his partial translation is quite subpar (and where he repeats some of the glaring misreadings we've highlighted above from his dissertation), Piątak's analysis further echoes a complete failure of ontological hearing—a sort of philological tone-deafness that mistakes the verticality of Suhrawardī's discourse for some kind of textual anthropology. Of course, earlier John Walbridge had been guilty of the same thing. That aside, Piątak's premise that the work be approached as a hybrid or "eclectic" construction is already the index of the problem: it presumes a fragmentation that Suhrawardī himself spent an entire metaphysics healing. As our rendering in *The Sacred Inscription* makes clear, this text is not a phenomenological fable about the soul's descent and ascent but a liturgical enactment of emergence, covenant, theophanic memory, and an Illuminationist ethics in a conspicuous prophetic voice. What Piątak sees as a mixture of terminology is not mixture at all but a hierarchical ordering of speech according to the levels of Light—and it is precisely because he cannot perceive emanation as address that he reduces invocatory discourse to some banal Wittgensteinian language-game set to an Avicennan register with borrowed parts.

Like his Indiana University mentor, he writes as though its Avicennian residue must be excavated wherever a technical word appears, and in so doing reveals that he has not understood the doctrine being imparted that our translation captures in its cadence and conceptual integrity. Piątak's assumption of "terminological tension" betrays an even

deeper ignorance of the Illuminationist project: Suhrawardī did not salvage vocabulary from the *falāsifa* (philosophers) in order to patch together an esoteric bricolage but to sublimate discursive reason under theophanic priority. Piątak's reading cannot imagine that these terms were taken up, emptied of merely rationalist connotation, and re-inscribed within a liturgical metaphysics. Because he does not hear Light as subject, he hears only psychology and allegory in a secular modernist Western lens. Nowhere is this clearer than in Piątak's treatment of cosmology. He treats the procession from *nūr al-anwār* downward as a narrative of alienation, whereas our rendering shows it for what it is—an onto-liturgical schema in which the soul's memory of its pre-temporal origin is not longing but recollection as re-ascent. The "fall" is not moral catastrophe but theophanic concealment. Piątak misses this entirely because he cannot read covenantal time: *azal* for him becomes an abstract poeticism rather than the ontological station from which Light names itself. The very cadence of the text refutes him, never mind that he appears to be reading its text wrong in countless instances. That he never once registers the performative logic of invocation—nor sees in the rhythm of address the structure of return—condemns his interpretation from the outset.

Even when he gestures toward Platonism or gnosis, his approach is skin-deep: he treats Suhrawardī's cosmology as conceptual scaffolding rather than liturgical architecture. Thus, terms like *ʿālam*, *nūr, falak*, and *mithāl* are read as metaphors rather than strata of theophanic manifestation. Our translation makes evident what Piątak cannot see—that Suhrawardī's so-called "anthropogony" is nothing other than the descent and re-ascent of the Name that Suhrawardī tells us to invoke (*dhikr*) at the beginning through the "Temple of Light" that is the "Talisman of Humanity." By treating it as a speculative psychology, he strips the text of its operant force and fails to grasp why the devotees of the Ishrāq have always held it in esteem. Nevertheless, it is Piątak's flippant European Orientalist reflex that that is the silent foundation of the entire piece. Because he instinctively subordinates Illuminationist expressions to the philosophical canons of Avicennism, he cannot imagine that Suhrawardī is speaking from within an initiatic grammar rather than about one. The hermeneutic is external and secularizing: nowhere does he allow the text to speak in its own priority of Light. The prayer-structure, the covenantal pronouns, the epiphanic syntax—none of these register. He cannot see that Suhrawardī writes not *about* metaphysics but *from* the station of its *recurrence*. The entire

register of sacral utterance is, to him, quaint ornament on the husk of philosophical discourse. In this way he reproduces the worst habits of Anglo-European scholarship on the Ishrāq: the assumption that mystagogy must be commentary upon an absent system rather than the proclamation of a present one.

Consider also his silence on liturgy. He notes formulations that clearly function as supplication yet never acknowledges the performative dimension of the text. The "invocations" are treated as rhetorical or allegorical devices rather than components of a sacral theophany. Our rendering shows how every stanza of the *Inscription* is an act of recollection—*dhikr* not of an abstract principle but of a living pre-temporal bond. The grammatical forms alone would have corrected him had he read them with any sensitivity to devotional syntax. Instead, he extracts vocabulary and discards the orientation of address, thereby amputating the sole organ through which the text means anything at all. Even where he sees "influences," he cannot discern registers. He assumes "Gnostic" when the actual referent is Hermetic; "Platonic" where it is Mazdean; "symbolic" where it is actually polemical against ontology without Light. His framing treats Suhrawardī as an intermediary between worlds rather than as the reactivator of a primordial revelation. Thus, the entire dimension of ritual covenant and prophetic voice—so present in our translation—is invisible to Piątak. He cannot hear the oaths, the calls, the addresses to the celestial poles, or the invocatory names. All of this is reduced to mythopoeia without consequence. The notion that his article reveals or clarifies terminological "conflict" betrays how blind he is to the reconfiguring power of Ishrāq itself. The only conflict is in his hermeneutic. What he calls "eclectic" is in fact a liturgical hierarchy of utterance: the Names do not mix but cascade. But because he cannot think emanation except as concept-transfer between traditions, he fails to recognize the movement of Light through the many levels of address. Line after line he misses the vertical grammar. He displays no awareness that the so-called "anthropology" of Suhrawardī is theurgic—that the human is not merely an image of the cosmos but the shadow (*ẓill*) (the theurgy) of a celestial hierarchy reciting itself into form.

A final word on omission: perhaps the most telling absence in Piątak's reading is any recognition of Suhrawardī's metaphysical voice as sovereign. He reads the text as a dead object to be described, never as a speech that calls to the hearer. Recall what we said in the translator's introduction about Western academics being like museum curators of dead

artifacts. It is the difference between paraphrasing an invocation and standing under its Light. In the complete translation we produced here, the cadence, diction, and rhythm preserve the performative stature of the text. One does not "interpret" a hieratic utterance in the way one interprets the *Ishārāt* of Ibn Sīnā. One either participates in its Light (*nūr*) or retreats into commentary. Piątak chooses the latter and so never touches the text at all. In sum, the article is not an illumination of Suhrawardī but a symptom of the refusal to read him on his own terms: a warped trend of reading Suhrawardī that Piątak gets from Walbridge. The interpretive apparatus remains external, its assumptions unexamined, its philosophical categories imposed from without. Against this, our rendering as well as our glosses on **The Sacred Inscription** restores this text to its theophanic altitude, where vocabulary is not plundered lexicon but living Light naming itself, and where the scriptural and literary presences in the text that we have gleaned above reveal its true intentions. It is only from within that station (*maqām*) that one may speak of Suhrawardī without falsifying him, which Piątak and his Indiana University mentor are intent on doing—to falsify, domesticate and distort the Master of Illumination and his Illuminationist legacy on behalf of the Western colonial enterprise that is Western academia. Everything else is an archaeology of ashes that exemplifies the Western Ivory Tower in its treatment of such figures. We also note that he has begun using a variation on a similar term we first underscored as a proper translation for *wārid* in the context of these specific items before he did—but, of course, without acknowledgement. See our comments in that regard in the translator's introduction.

[40] **Corbin (1)**: *Awrād al-istibṣār* (**MSS Aya Sofya 2144**; **Saray Ahmet III 3217** and **3271**). The root *bṣr* ("to see, to understand") in the tenth form (*istibṣār*) takes the sense of observing attentively, scrutinizing a hidden thing. The *mustabṣirūn* are the watchful ones who scrutinize and observe. We shall best situate Sohravardī's intention by referring to the "Book of the Tablets" (*alwāḥ al-ʿimādīya*: **Treatise III—WA**), ch. XII. There the shaykh described the spiritual role of the Active Imagination when, having overcome its ambiguity, it fulfills its angelic function as intellectual or metaphysical Imagination. It is then the Burning Bush (28/30) or again the blessed Tree of the Verse of Light (24/35). We were told that the Burning Bush, the flaming Fire, is the "Sacrosanct Father," that is, the Angel–Holy Spirit (Gabriel or Yahoel). Hence the sense of the Qur'ānic verse (27/8): "Blessed is he who is in the Fire," blessed are those who have been conjoined to it; and "blessed are those

around the Fire," that is, the faithful lovers who attentively observe this Fire—the *mustabsirūn* [...]: thus there are contemplators of the Fire who are indeed its eyewitnesses (those of *ʿayn al-yaqīn*), but are not yet themselves the Fire (those of *ḥaqq al-yaqīn*). These are the *mustabṣirūn*, those very ones, no doubt, for whom this liturgy of "vigilant discernment" was composed.

[41] Piątak (107) gives the title in the singular—*wārid* ("influx")—without any explanation, despite the fact that both manuscripts that actually bear the title (**AyaSofya 2144**, **7a** and **Topkapı Sarayı Müzesi Ahmet III 3217**, **233a**) clearly have it in the plural: *awrād*. Failing to reproduce correctly even so simple a section title in a purported critical edition is, frankly, sloppy scholarship. We refer to the words of Karbāssīān we cited earlier in **n21** of our translator's introduction. That aside, we have not divided the Arabic text of our edition in the manner in which we have done the English translation here. This division based on twelve stanzas here is based on Corbin's which is explained below.

[42] **Corbin (1*a*)**: *Ashkhāṣ al-ḍawʾ* (compare *ashkhāṣ al-nūr*, the hypostases of Light). The term designates those in whom the light-entity predominates (*Nūr Espahbad*, the soul as Word), persons thereby typifying the Light. To understand the structure of this set of stanzas, it is important to pay attention to the designation of the "reciters" and to how forms of invocation are distributed among their ranks. Let us not forget that Sohravardī foresaw something very far-reaching—something like an "Order of the Ishrāqīyūn." He himself explicitly spoke of the "community of the *Sakīna*." From the schema below we draw the respective designations of the persons to whom the liturgical action is successively entrusted, and the form of invocation proper to them.

Stanza 1: The Persons of Light → **Stanza 2**: "O God of every God!"

Stanza 3: The Recitresses (*Qāʾilāt*) → **Stanza 4**: "O God of the Separating Ones (*Fāriqāt*)!"

Stanza 5: The Pure (*Zākīyāt*) → **Stanza 6**: "O Thou to whom belongs the Supreme Symbol (*al-mathal al-aʿlā*)!"

Stanza 7: The Rider of the Orient (*rākib al-mashriq*) → **Stanza 8**: "O Principle of the Universe!"

Stanza 9: The sacrosanct souls → **Stanza 10**: "O all-luminous Person!"

Stanza 11: All the ranks of the mystical hierarchy (*ṭabaqāt*) → Stanza 12: "O Dispenser of the Light!"

To each stanza there answers the chanting of the same antiphon: "Make the litany of the Light ascend," etc.

[43] **Corbin (2)**: "*Ilāha kulli ilāhin!*" The form of the invocation is characteristic. Each God, each hierarchical Intelligence, likewise has its God—until one reaches the "God of gods." One of the most striking texts on this point is the dialogue of ʿAmlāq the Greek with his master Qābis ibn Luqā; see *En Islam iranien*, vol. II, pp. 133–135.

[44] **Corbin (3)**: *Al-Ṭūr–Sīnā*. See the ending of the "Recital of the Occidental Exile" [...] The allusion is transparent.

[45] **Corbin (4)**: The *Qāʾilāt*, the reciters, the psalmists. We retain each time the feminine plural form in which the Arabic term appears. It is difficult to specify the exact sense of terms of which some come from Qur'ānic angelological nomenclature. Ibn ʿArabī was the first to draw out a semblance of a system; cf. our study "La science de la Balance et les correspondances entre les mondes en gnose islamique," *Eranos-Jahrbuch* 42/1973, pp. 102 ff.

[46] **Corbin (5)**: *Ilāh al-fāriqāt*, cf. Qurʾān 77/4.

[47] **Corbin (6)**: *Bi-Sīnā al-majd* (or perhaps *bi-Sīnāʾ al-majd*: "at the Sinai of Glory"; cf. the plurality of Sinais at the end of **Treatise VII**: 'The Sound of Gabriel's Wing'—**WA**).

[48] **Corbin (7)**: That is, dominating the three worlds: *Jabarūt*, *Malakūt*, *Mulk*.

[49] **Corbin (9)**: *Ṣāḥib al-mathal al-aʿlā*, cf. 16/60 and 30/27. That the Supreme Symbol belongs to God, although He is by essence non-symbolizable, has stimulated the meditation of the theosophers. For some of them, since the Sun is unique, it has no image corresponding to it and therefore can have no symbol; in this sense it is the supreme symbol of the God who "has nothing else with which He symbolizes," being by essence non-symbolizable.

[50] Or '*the arisers*', which to us is an echo of what he said earlier in the last item regarding the paraclete-christs (in the plural). This specific terminology (and precisely in the plural Suhrawardī uses it here) is also one with the same technical meaning in the Bayān as well.

[51] **Corbin (10)**: *Quddās* designates, in Christian Arabic terminology, the Mass. *Quddās al-ishrāq* is entirely typical of Sohravardian vocabulary. The expression suggests a "Mass of the Dawn," *liturgia matutina*, *sacrificium matutinum*. The very concept of *ishrāq* (the illumination of the luminary at its rising, at its Orient) here receives its liturgical consecration. Two sentences later appears the word *qurbān*: offering, sacrifice offered to God—the Eucharist.

[52] That is, the *Sakīna*.

[53] **Corbin (11)**: *Qandīl al-muṣallā*. In the previous sentence the divine blessing is called down upon "the cone of flame of the Light" [which Corbin seems to have misread, since *ṣanūbara* has a different denotation altogether—**WA**]. It seems we have here the trace of an Ishrāqī ceremonial of the morning liturgy, with the ritual presence of a lamp at the center of the oratory around which the participants stand.

[54] **Corbin (12)**: *Rākib al-mashriq*. Doubtless the mystical designation of one of the officiants as typifying the Sun, to whom the expression "Rider of the Orient" properly refers (cf. stanzas 9 and 10). Elsewhere, in the *Book of Paths and Havens* (*al-Mashāriʾ wa'l-Mutāraḥāt*), Sohravardī designates him as "the portico (*pīsh-gāh*) of the major ecstasies." To be the herald, the announcer of *ishrāq*, that is to be the "Rider of the Orient." The term can be understood on several hermeneutical levels. Compare, in Ibn ʿArabī, the "riders of the Invisible" [...]

[55] **Corbin (13)**: *Al-shuruqāt al-ghāribāt*. These suns "which rise when they decline" are the Lights—our souls or Words—descended into this world, which rise (or rise again, resurrect) to their Oriental origin, the *Malakūt*, precisely when they decline and disappear to their Occident, i.e., vanish from this world. This is one of the mystical senses of the "sun rising in the west." In descending into this world, the suns of the *Malakūt* declined "from their Orient"; to decline "from their Occident" is to rise again to their Orient—this is the hour of their *ishrāq*.

[56] **Corbin (14)**: Compare the psalm to the Archangel of the Sun, *En Islam iranien* vol. II, pp. 131 ff. [...]

[57] **Corbin (15)**: The vanguard of the bodies are the celestial bodies of subtle matter as compared with the material bodies of the sublunar world.

[58] **Corbin (15*a*)**: *Muqaddasāt al-nufūs*, the "hieratics" in the sense of the *Chaldaean Oracles* and the Neoplatonists. See *En Islam iranien* vol. IV, index s.v. "hiératique."

[59] Namely, the Supreme Luminary: **Hūrakhsh**.

[60] **Corbin (16)**: *Yā dhā al-shakhs al-anwār!* ("O thou, all-luminous Person!")

[61] **Corbin (17)**: The word "father" is used here, as previously, in the symbolic sense conforming to the usage of the Neoplatonists, the *Chaldaean Oracles*, and the "Mithraic Liturgy," and essentially designates the "cause" of a being. Just as the Angel–Holy Spirit, as Angel of humanity, is the "father" of human souls, so the archangel Shahrīvar is the "father" of whom the flaming astral mass of the Sun is the theurgy [...]

[62] **Corbin (18)**: *Wāhib al-ʿAql*, He from whom our intellects emanate.

[63] **Corbin (19)**: *Al-ʿuqūl al-faʿʿāila*: all hierarchical Intelligences of the plērōma are "Agent Intelligences," although the term is more specifically used for the one that is the Agent Intellect of human intellects, the Tenth—which is the Holy Spirit, or Gabriel. Note the gathering in stanza 11: human souls invoke the *Animae caelestes*, then all together turn toward the archangelic Intelligences; and their totality is encircled by their Principle, who is at once their center and their circumference.

[64] Here in the English translation as well as the Arabic edition of our text we have arranged this item according to Corbin's arrangement up to the point he originally translated this item into French at stanza **14**. We have translated the rest with commentary from **15** onwards.

[65] **Corbin (21)**: Refer here to all the passages [...] where the Angel–Holy Spirit, as Angel of humanity, is invoked or designated as "father" (*Nous patrikos*). It is he whom Hermes invokes during the perils of his ecstasy ("thou who art my father, save me"). He is likewise the "Perfect Nature" as the philosopher's angel and personal guide. The "Book of Hours" is particularly rich in allusions illustrating this personal bond of devotion in the Shaykh al-Ishrāq. See *En Islam iranien* vol. IV, index s.v. Angel, Perfect Nature, father, *Nous*.

[66] **Corbin (22)**: According to the angelological cosmogony of the Ishrāq, each material species, as already seen, is the *theurgy* of the Angel who is lord of its species. The human race is the theurgy of its Angel, Gabriel, the Holy Spirit—Agent Intellect or Tenth Intelligence of the hierarchical plērōma. Since the human race has precedence over every other species, its Angel is qualified as "Angel of the preeminent theurgy." [...] **Treatise V** [***kalimāt al-taṣawwuf*—WA**]: human souls are so many Words (*kalimāt*) emanated from the Angel–Holy Spirit.

[67] **Corbin (23)**: Cf. the "Recital of the Occidental Exile" [...]. In the presentation of this "Great Testament" we noted what appears to us as so many spiritual autobiographical allusions. They are transparent in this stanza: the author evokes the defilements whose exit he had to find in order to spread the Light upon the "community of the Ishrāq," that is, to resurrect "the theosophy of Light of the Sages of ancient Persia."

[68] **Corbin (24)**: *Ahl al-Ishrāq*. The expression is typical and recurs repeatedly in Suhrawardī. It designates the "community of Ishrāq," these "brethren of the Orient," the Order of the Ishrāqīyūn, for whom he gave as forerunners the *Khusrawāniyyūn*, the Sages of ancient Persia. Likewise, the terms "victorious aid and royal power" in this stanza evoke the Light

of Glory, the *Khvarnah*, the dominant concept of Zoroastrian theosophy. The *Ahl al-Ishrāq* are none other than the *Ahl al-Sakīna*, the community of the brethren of the *Sakīna/Shekhinah*, whose image, we have already noted, is associated in Suhrawardī with that of the *Khvarnah*. The allusive density of all these stanzas is remarkable.

[69] In one sense, the last few passages pericope some of the themes (without the explicit language of) **Qurʾān 53:1-25** and Muḥammad's Night Journey (*miʿrāj*). The final line about pouring forth "Wisdom and Splendour and Victory and Sovereignty upon the **People of Illumination**" reads to us like a fairly explicit claim by a prophet-messenger dispensing Divine Revelation upon his or her people. But even prior to that culminating declaration, the entire movement of the text conveys a metaphysical itinerary of ascension—*tahajjub* (shedding of the veils), *tajallī* (epiphany), and *suʿūd* (upward flight) in the classical Illuminationist modality. The casting off of "the skin of darkness" evokes both the Qur'ānic motif of emerging from *ẓulumāt* into *nūr* (cf. **2:257; 14:1; 33:43**) and the Plotinian theme of the soul's divestment of material accretions prior to its re-ascent into intelligible world of the *nous* and beyond (here this being the *malakūt al-anwār*). Moreover, the invocation of "the Father" as "Master of the noble Talisman" gestures to a theurgic Hermeticism inflected with Ishrāqī ontology: the paternal Logos as cosmic hierophant and celestial initiator. The language of annihilation—"verily, was I annihilated after manifesting forth; for when the Peerless Self-Subsisting revealeth Itself unto a thing, It annihilateth it"—is redolent not only of Sufi *fanāʾ* but also Suhrawardī's own doctrine of the metaphysical incapacity of contingent existence to withstand the epiphany of the *nūr al-qāhir* (the Victorial Light). The dialectic of emergence from the "tenebrousness of gloom" into "the expanse of ennoblements" reiterates the cosmogonic arc found across Neoplatonic, Zoroastrian, and Hermetic-Islamic visionary recitals: constriction, unveiling, ascent, encounter, and return endowed with powers or charisms. Thus, the concluding bestowal of "Wisdom and Splendour and Victory and Sovereignty" upon the "People of Illumination" functions not merely as poetic flourish, but as a performative utterance of investiture—where the seer, having traversed the celestial realms, returns endowed with *wilāya* (spiritual authority)—and even *risāla* (messengerhood) with *tashrīʿ* (legislative) capacity. This conferral implies both epistemic superiority and eschatological mandate, not unlike the angelic investitures in the *miʿrāj* narratives we encounter elsewhere, which here acts as the rightful inheritance of the divine *khilāfa* claimed by sage-prophets within the register

of this Ishrāqī *imaginary*. The political, cosmological, and theophanic are here inseparable, and the rhetoric of victorious ascent culminates in the legitimation of a community—*ahl al-ishrāq*—constituted by the radiation of that prophetic luminosity that here is claimed by Suhrawardī himself. Note also our *The Soul of Holiness: The Recital of Life*.

[70] Or "king" (*malak*).

[71] **Corbin (25)**: *Al-ḍawʾ al-bāzigh*, the light that rises, emerges triumphantly on the horizon—another designation of *ishrāq*.

[72] Piątak's reading (109) has garbled much of the final clause of this passage, reading بطنة for المتبتل ,وطنة for إلا مبتهل and لذكر for الفكر.

[73] **Corbin (26)**: *Maʿdin al-sharaf al-zāhir*. One may also suspect here an allusion to the *Khvarnah*, to what in the "Book of Oriental Theosophy" is designated *Yanābīʿ al-Khvarnah*, the "sources of the Light of Glory." Cf. *En Islam iranien* vol. IV, index s.v. *Khvarnah* (sources of).

[74] Piątak's text (110) is quite distorted and disjointed at this point.

[75] **Corbin (27)**: *Al-mutaʾallih*; *taʾalluh* is the theomorphosis, deification—the *theosis* of the Byzantine mystics. Cf. *En Islam iranien* vol. IV, index s.v. *theosis*, *taʾalluh* [see our coinage for this term in the translator's introduction—**WA**].

[76] **Corbin (28)**: Another autobiographical allusion: is it not himself that the Shaykh al-Ishrāq describes in this stanza? Compare [...] [The Recital of the Ants—**WA**], ch. VII, the parable of the hoopoe fallen among the owls.

[77] The last three passages weave together an ascetical ethos deeply rooted in both Qur'ānic renunciative motifs and late antique Neoplatonic spiritual anthropology. The image of the seeker who "seeketh the Light amid the darkness of nights, having forsaken ease" echoes the sayings of the Desert Fathers and Sufi *zuhhād* (renunciants) alike, who abandon the repose (*dāʿa*) of the world to pursue a higher illumination. The description of the servant who, upon attaining "a gleam from the Horizon of Grandeur" (*wa-mīḍan min ʾufuq al-ʿizz*), unmistakably recalls Plotinus' ascent of the aspirant's intellect toward the *nous*, wherein a single ecstatic flash grants the soul a glimpse of the *Place of Splendour* (*maʿdin al-sharaf al-zāhir*). Likewise, the phrase "he journeyeth by night upon the Light whilst men in the day lie slumbering in the darkness" evokes both **Q 17:1's** nocturnal ascent (*al-isrāʾ*) and the metaphysics of the "Occidental Exile," wherein true travellers walk in midnight luminosity while the masses slumber in diurnal ignorance. The ethical inversion whereby "what the luxuriant deem a burden is light upon the theosophianic lover" resonates directly with

Epictetus and the Stoic contempt for luxury, as well as Hermetic injunctions against enslavement to the corporeal realm. The phrase "no clime ensnareth him save in utmost necessity" quietly invokes the Platonic doctrine of the soul's non-locality, the "citizenship of the sage in the intelligible realm," and the Sufi adage: *"The gnostic is of no land, yet all lands are his."* Hunger and night thus function not merely as metaphors of austerity, but as technologies of illumination: deprivation becomes a thaumaturgic instrument (*yaḍrib ʿalā al-jūʿ*), and nocturnal vigilance a luminous migration (*yasrī bi-l-layl ʿalā al-ḍawʾ*). In sum, the two passages stand as a manual of Ishrāqī *askēsis*, synthesizing Stoic hardness, Hermetic exile, and Qur'ānic night-journey into a singular hymn of metaphysical defiance against the tyranny of the sensory world.

[78] **Corbin (29)**: *Uthnīya ʿalayhim*. Put in the plural to designate the spiritual ones whose exemplary case is described in the preceding stanza and whom Suhrawardī experiences as his own—briefly, all "the pilgrims of the Orient of Light."

[79] **Corbin (30)**: *Masʿad al-Quds* [...]. These last stanzas mark a spiritual exaltation with the form of an initiatory ascent. Recall [The Sound of Gabriel's Wing—**WA**] that Suhrawardī conceives the plērōma of archangelic Intelligences after the manner of an initiatory confraternity. To this confraternity the Ishrāqī sage is aggregated by an initiation that need not pass through human intermediaries [...] The "hieratics" are here the entire community of the *Malakūt* who welcome the new initiate, receive his pledge, and communicate to him the supreme degree of wisdom. They consecrate him and make him ascend step by step to the "City of God" on high; with them he visits the Temples up to the Holy of Holies of Ishrāq.

[80] **Corbin (31)**: *Al-hayākil al-mufrada*: doubtless the temples that are the respective "theurgies" of each hierarchical Intelligence.

[81] **Corbin (32):** *Madīnat Allāh al-qāʾima fī'l-hawāʾ*. It is a vision of the "Heavenly Jerusalem." Likewise, on several occasions the Angel interlocutor of the visionary—as in Avicenna's recital of *Ḥayy ibn Yaqẓān*—declares: "I come from the Temple" (*Bayt al-Maqdīs*: the Temple = Jerusalem). It is the heavenly Temple to which the confraternity of hierarchical Intelligences belongs.

[82] **Corbin (33):** The verb *zāra*: to visit a place or a person. In common Shīʿī theological language: visit to a holy place conserving the tomb of an Imām (*ziyāra*). Such visits include an entire ritual of liturgical prayers and may be accomplished mentally (spiritual pilgrimages).

[83] **Corbin (34):** *Maẓhar al-nūr wa'l-ishrāq* [...] This ascensional pilgrimage from temple to temple thus leads the mystic up to the Holy of Holies where the eternally rising Light manifests *ab origine*: *Khvarnah*, *Sakīna*, *Shekhinah*.

[84] **Corbin (35):** The entire "Great Testament" is thus recapitulated under the patronage of Hermes, whose importance for Suhrawardī is well known: he is the hero of the epics of ecstasy; he is the "father of the Sages" from whom originates the double lineage of the "guardians of the Word" in the Orient (the Persian Sages) and in the Occident (the Greek Sages), a lineage reunified in the "community of the *Sakīna*." See *En Islam iranien* vol. IV, index s.v. Hermes. The "Table of Hermes" here is something like a reminder of the *Tabula smaragdina* but reaches beyond it. It is the "Tablet" upon which are recapitulated the divine dispositions evoked throughout this "psalm." Hermetism, Zoroastrianism, Neoplatonism are the great sources of the Ishrāqī doctrine.

[85] **Corbin (36):** Already in stanza 15 the word "engagement" (pledge) was uttered. The idea forms one body with that of the "celestial" confraternity that we have brought out here with the help of other texts of Suhrawardī.

[86] The ascensional trajectory sketched across stanzas **(9)–(14)** delineates a full cycle of Ishrāqī initiation, wherein the solitary adept undergoes what Corbin, following Suhrawardī, would call *the passage from Occidental Exile to the Orient of Light*. In **(10)**, the mention of "the Most Exalted and Most Felicitous Day" introduces an explicitly eschatological horizon—not a chronological day, but the *metaphysical "Day of God"* that dawns whenever a soul is transfigured into a pneuma. This is confirmed in **(11)**, where the *ʿuqalāʾ mustashriqūn* are defined as *"*hieratic spirits (*rūḥan rūḥānīyīn, i.e. pneumatikoi*)*"*, thus invoking both Pauline terminology (*pneumatikos* vs *psychikos*, **I Cor. 15:44–49**) and Hermetic anthropology, wherein the true gnostic is one whose *nous* has been reconfigured into a subtle luminous body (*jism laṭīf /sōma phōteinos*). These spirits are said to "love the Lights and lean not unto the darkness", echoing **Q 24:40**, "and whomsoever God giveth not Light, for him there is no Light." We thus witness a cross-pollination of Pauline pneumatology (per Corbin's gloss), Hermetic radiology, and Qur'ānic photology. Stanzas **(12)–(13)** present what is unmistakably a scene of investiture, akin to the *khaṭm al-wilāya* traditions and the coronation rites of the *rusul al-namūs*. Upon attaining "the ascent of Holiness... the deputies of Illumination in the solitary temples cast upon him the covenant and the firmest Wisdom." This is precisely the Hermetic scène of transmission, wherein the soul is clothed in robes of light and furnished with a charter of cosmic authority (*cf. Poimandres* **X.17–18**).

The ascent "unto the City of God that standeth in the air" signals clear reference to **Hūrqalyā**, Suhrawardī's intermediary Imaginal world suspended between sensory cosmos and pure intelligibles: *where bodies are spiritualized and spirits corporealized*. The *"Lightning Plateau"* functions as the threshold of noetic combustion, a locus of *metanoia* where the adept is irradiated beyond individuation. Finally, **(14)** seals the mystical sequence with Hermetic authority: "This is the Command of God, and the Inscription of Hermes is engraved thereon." The co-witnessing of Revelation/Divine Command (*amr allāh*) and Hermetic Seal (*raqīm hirmis*) signifies that prophetic monotheism and perennial initiatic gnosis are not contradictory but concentric revelations. The closing formula—"the angels are present, and the witnesses stand firm"—situates the event not merely as personal illumination but as juridical ratification in the celestial court, evoking both Qurʾānic *al-malaʾ al-aʿlā* and the Zoroastrian *daēnā*-hymnic judgment scene. Thus, stanzas **(9)–(14)** together constitute not mere exhortation but a full Hermetic-Ishrāqī hierarchical liturgy of ascent: hunger → night-light → pneumatization → covenant → ascent → enthronement → cosmic ratification. In other words, a microcosmic apocalypse enacted within the soul.

[87] That is, the Active Intellect, Gabriel.

[88] Stanzas **(15)–(20)** articulate a complete ethical-metaphysical economy of illumination, moving from hierarchical piety toward cosmic reciprocity, culminating in **angelic** intercession and eschatological supplication. The opening imperative **(15)**, *"*O ye that are clothed in bodies,*"* immediately frames the human condition in, what we may call, a *Suhrawardian hylomorphism*: the soul is Light exiled in matter. The dual injunction—to magnify Him above so that He with thee may magnify thee—reiterates the Qur'ānic "Remember/Invoke Me, and I shall remember/invoke thee" (**Q 2:152**), here refracted through an Illuminationist reciprocity of vertical mirrors: exaltation is a two-way arc of ascent and descent. The same logic governs the second clause: *kindness unto the lowly begets kindness from the Most High*—a luminous law of sympathetic descent (*tanāzul*) akin to Plotinian emanation, where light returns to the source via its ray cast downward. **Stanza (16)** explicitly introduces "Lords of the Species" (*arbāb al-anwāʾ*)—cosmic angelic intelligences governing each ontological class. These Zoroastrian *Amesha Spenta*–like presences function as the angelic archetypes that oversee all becoming; the sanctified souls are their "children", mirroring Suhrawardī's assertion that the gnostic becomes filiated to the celestial parent whose Light he or she reflects. Thus, cosmology becomes both genealogy and guardianship. **Stanza (17)** defines spiritual anthropology through ontological gravitation: "The virtuous soul yearneth toward its luminous origin, but the

inverted soul inclineth unto… murky lowness." Here the Neoplatonic axiom "like is drawn to like" (ὅμοιον ὁμοίῳ) fuses with Sufi attraction (*jadhba*) and the Qur'ānic polarity of "those whom God wills to guide, It expands their breast unto Light, and those whom It wills to lead astray, It makes their breast constricted and dark" (**Q 6:125**). The stanza implicitly affirms pre-existence and theophanic nostalgia—the soul is homesick for the Light from which it fell. Stanza **(18)** establishes love as cosmological law. To state "upon affections are recompenses decreed" is to affirm the metaphysics of *maḥabba* found in Ibn ʿArabī and the Ismāʿīlī hierarchs: union is written between the mutually loving. But the stanza is not naïve; it immediately warns that misaligned companionship is fatal—a hermetic corollary to "Keep not company save with the veracious" (**Q 9:119**). The chilling clause "how many a soul hath slit its own throat by its own hand" reflects both Hermetic moral determinism and Qur'ānic auto-damnation (**Q 4:96**, "they wrong none but their own souls"). Stanza **(19)** offers a gnostic proverb: "The gaining hand altereth not another"—true transformation cannot be mechanically transmitted; light is received only by preparedness (*istiʿdād*). The "mournful forms of composite things" refer to decaying material bodies: their transience is didactic. Corbin's reading would formulate this as all forms in this world are talismanic admonitions reminding the adept of the collapse of hylic mixtures and the necessity of flight to the subtle form (*jism laṭīf*). **Stanza (20)** concludes with a visionary eschatological tableau: "the sight of the holy eyes escapeth the souls by a vision; and the hearing of the heavens perceiveth their groaning." This is pure apocalyptic phenomenology—the soul is seen and heard by the higher worlds before it is redeemed. The final supplication—"sanctify me by Thy Light … make me of the chosen elect"—is unmistakably akin to the final cries of the Isaiah-ascents (**Isa. 6**), Enochic enthronement (**1 En. 15**), and Hermetic rebirth (**CH XIII**) as it echoes in another octave the refrain of our second item here ("The Influx of Vigilant Discernment"). In other words, it is the "cry of the exile returned to the Angel of his being"—the petition whereby the soul seals its own celestial citizenship in **Hūrqalyā**.

[89] Piątak (112) has completely misread this word in his text, offering الموتى instead of الموفي. The philological incompetence is truly breath taking.

[90] These last three stanzas constitute a sudden rhetorical descent from metaphysical doctrine into apocalyptic rebuke, marking the transition from cosmological disclosure to existential indictment. Stanza (**21**) begins with a formula of spiritual falsification familiar to early Sufi writings, wherein any claim to have known the Divine Presence is declared inherently mendacious, for true gnosis annihilates self-assertion rather than strengthens it. This motif parallels both the apophatic injunctions of al-Junayd and the Hermetic

principle that he who declares himself illumined hath yet not seen the Light. The line that follows—that they shall wish it had not been decreed—introduces eschatological regret, echoing Qur'anic laments such as **Q 25:27** and **Q 39:56**, where the damned curse their own decree. The phrase "God, the Fulfiller (*al-mawfī*), rangeth round the orbits as One that circumambulately walketh" presents an extraordinary image: providence is not static decree but a cosmic perambulation. It is a theophanic motion akin to the divine circumambulation of the Throne in certain *miʿrāj* narratives and recalls Hermetic depictions of *nous* encircling the celestial spheres to maintain their revolutions. God is depicted as both guarantor of recompense and active surveyor of the astral architecture. Stanza (**22**) turns abruptly to invective: the addressee is denounced as slave not merely of bodily appetite but of soil and fate, signifying bondage to both corporeal need and fatalistic passivity. The rebuke that he hath chosen asses as his partners is both satirical and metaphysical: in abandoning the Empyrean (*jabarūt*) and the fellowship of imperishable Grandeur, he has elected the station of beasts. The rhetoric aligns with the Qur'anic description of those who carry knowledge yet heed it not being likened to the donkey that carrieth books (**Q 62:5**), but here the imagery is yet more scathing: the asses are not just analogous but literal co-associates. To forgo the fount of radiant Nobility for animal companionship is thus presented as an ontological betrayal of one's own luminous origin. Stanza (**23**) is a vivid tableau of the death-agony as cosmic disclosure. The agonies and drownings that descend in a covering wave correspond to the *sakarāt al-mawt* of **Q 50:19** and the engulfing *ghammarāt* of **Q 6:93**, suggesting not mere physiological struggle but existential unmasking. Ease departs, and the beloved—once an object of worldly attachment—now turns inward, communing with herself apart from thee. This severance of relational illusion is followed by the abiding of regrets, the darkening of the veil between the soul and God, and the impossibility of return, culminating in the abyss drawing the soul into the lowest degree of ignominy. The passage coheres with both Enochic visions of the fate of the reprobate and depictions of souls weighed down toward the tenebrous pole in numerous traditions. It is, in effect, a reminder that cosmic ascendancy and bestial descent are not abstract doctrines but terminal destinies already inscribed in the posture of one's present loves.

[91] We also find this same sentiment enshrined as ordinances in the Bayān.

[92] Stanza (**24**) resumes the eschatological admonition in the form of an existential parable. The exhortation to recover what is about to vanish before it vanishes recalls the recurring Sufi imperative of *ightanim qabla al-fawt*—seize before it slips away—as found in the

aphorisms of al-Hallāj and Ibn ʿAṭāʾ Allāh. The sleeper who awakens only after the companions have departed is emblematic of one who defers repentance or awakening until the caravan of the righteous has already set out, thus finding himself abandoned in the night without either companionship or illumination. The image of the serpent opening its jaws to swallow him evokes both the Qur'ānic imagery of hellish engulfment (**Q 22:31; Q 67:7–8**) and the apocalyptic beasts encountered in the Enochic visionary literature. The insistence that neither wailing nor the lamentation of mourners shall avail him suggests that emotional displays—whether personal or communal—offer no ransom in the face of divine judgment, aligning with the Qur'ānic dictum that no soul shall bear the burden of another. Thus grief becomes futile where preparation was neglected. Stanza (**25**) shifts from warning the negligent to rebuking the hypocrite. Ostentation in worship is equated with *shirk*, for to seek the eyes of men rather than the gaze of God is to introduce a rival object into the axis of devotion. The metaphor of building on the surface of the waters is a stark image of futility, likely drawn from the Qur'ānic antithesis of firm foundation versus collapsing sandbanks (**Q 9:109**). The contrast between the lesser assembly and the greater suggests that social praise is contemptible when purchased at the expense of celestial displeasure, echoing the motif that whoever seeks the face of creation loses the Face of the Creator. The final assertion—that the place of ostentation in souls is not as the place of sincerity—functions as an ontological statement rather than an ethical one: it is not simply that hypocrisy is blameworthy, but that sincerity alone is luminous, magnetic to divine proximity, whereas ostentation is opaque and repellent. In this way, the stanza serves as a metaphysical diagnosis rather than merely a moral injunction.

[93] This stanza mounts a direct attack on *taswīf*—the spiritual postponement of repentance or resolve—which is a well-attested disease in classical Sufi literature. Al-Qushayrī in his *risāla* defines *taswīf* as Satan's most insidious stratagem, by which he tells the aspirant "soon... tomorrow... later," until death overtakes him in heedlessness. Al-Ghazālī likewise warns in *iḥyāʾ ʿulūm al-dīn* that no veil is thicker between a man and God than the delusion of deferred intention. The address "O brother of procrastination" personifies *taswīf* as a fraternal demon—one bound not by enmity but by habitual companionship. The exhortation to act now rather than trust in the unseen *tomorrow* also strongly parallels Epictetus, who repeatedly rebukes his students for saying "I will begin to philosophize tomorrow," insisting that the only true discipline is *this instant*. Both traditions insist that *resolution (ʿazīma)* is meaningful only in the present; the future is neither owed nor stable. Thus, procrastination is not merely a flaw of time management, but a metaphysical

arrogance—presuming control over what is not granted. In this, the text places *taswīf* among the most perilous vices: not a loud sin, but the quiet paralysis that ensures all reform remains eternally deferred.

[94] Piątak (114) badly garbles most of this passage in his text. Now, this stanza excoriates the figure whom the Sufi manuals frequently call the scholar of evil—one who possesses knowledge yet acts contrary to it. Such a person is considered worse than the ignorant, for his corruption comes not from lack but from betrayal. Al-Ghazālī, in the opening of his *ihyāʾ*, states that the sins of the learned are more grievous than those of the masses, for every act of disobedience after knowledge is compounded defiance. Likewise, Epictetus declares that the philosopher who speaks of virtue yet lives in vice is not merely inconsistent but profane, akin to one praising health while poisoning himself. The analogy that the learned man who wastes what he knows is more blameworthy than the ignorant who never possessed it aligns with both traditions: responsibility increases with awareness. The question—how can one condemn the drowned while being more submerged himself—exposes the hypocrisy of those who condemn the fallen while sinking unnoticed in subtler depths. The final assertion that every awakened heart will recognize the truth of this rebuke underscores that such hypocrisy requires neither argument nor proof—conscience alone affirms it. On a somewhat related note, shades of later Bābī anti-clericalism are replete in this stanza and very sharply echoed.

[95] This passage turns upon two striking metaphors that reflect both Illuminationist cosmology and traditional Islamic eschatology. First, the image of one who seeks to sew daylight to his garment so that it not depart, or to nail a shadow into place, is a direct allegory of human delusion before the law of mutability. It is akin to his critique elsewhere of those who cling to the realm of generation and corruption (*ʿālam al-kawn wa-l-fasād*), mistaking its luminous reflections for enduring substances. In the Ishrāqī worldview, light is ever in flux when perceived in the mirror of matter; to seek stability in it is to confuse the ray for the Source. Hence, grasping at temporal dominion is no nobler than attempting to tether sunlight with thread. The second key doctrine here is that of recompense deferred yet certain. The line declaring that the return of the wronged is a stretching forth delayed but not neglected encapsulates a common principle in Islamic and Hermetic moral law: injustice provokes a response, not always immediate, but inevitable. The **Qurʾān** often speaks of divine postponement (*imhlāʾ*) without abandonment (*ihmāl*), while Hermetic literature likewise teaches that all actions recoil upon their originator according to the rhythm of cosmic measure. Thus, oppression does not simply invite punishment—it secretly prepares it. The king or ruler who abandons wisdom and justice is not merely

erring; he is laying snares for his own descent, to discover too late that every usurped advantage returns as multiplied regret. According to Roxanne Marcotte's erudite piece we cited in the translator's introduction, this was precisely what happened to Malak-Ẓāhir Shāh (d. 1216): the prince of Aleppo who caved in to his father and the orthodox juriconsults to have Suhrawardī put to death for heresy.

[96] This stanza would naturally form the next numbered stanza in sequence, for it serves as a doctrinal counterweight to the prior rebukes against heedlessness and hypocrisy. Its structure is tripartite: first, a maxim of exchange warning against trading the eternal for the transient; second, a cosmological assertion that angelic intelligences are appointed as stewards of moral recompense; and third, a final address to the destitute soul, cautioning against the most wretched condition of all—poverty in both worlds. The image of losing the afterlife for worldly gain recalls a frequent Sufi aphorism: *faqīr al-dārayn sharr al-faqr*—"he who is poor in both realms is the worst of the poor." Early masters such as Sahl al-Tustarī and Bishr al-Ḥāfī warned that worldly poverty without spiritual wealth is nothing but humiliation. Conversely, true *faqr* in their teaching was not deprivation but voluntary dispossession for the sake of divine sufficiency. Thus, the admonition here distinguishes between holy poverty and double-ruinous poverty: the former is chosen for God, the latter is suffered through heedlessness. The passage therefore warns that the greatest calamity is not to possess little, but to forsake both the treasure of the hereafter and the modest stability of this life through ingratitude, greed, or betrayal.

[97] This passage exposes envy not merely as a vice but as a self-consuming pathology. The line "there is no remedy for him whose sickness is the health of another" is a succinct psychological definition of *ḥasad* in classical Islamic ethics: it is not mere desire for what another possesses (which may be *ghibṭa*, a form of emulation), but the darker wish that the blessing be removed from its possessor. Al-Ghazālī states in the *iḥyāʾ* that the envier "wages war against divine apportionment," for he resents not the recipient but the Giver. Hence, *ḥasad* in Sufi literature is often regarded as a subtle form of *shirk*—an indictment not only of character but of creed. This aligns interestingly with the Greek concept of *phthonos*, which Aristotle and Plutarch describe as the sorrow felt at another's good fortune, distinct from *zēlos* (righteous emulation). Yet while Greek moralists condemn *phthonos* as irrational and ignoble, Sufi ethics treats *ḥasad* as spiritually lethal because it corrodes both inward peace and upward aspiration. The passage's caustic observation that "every sinner is chastised once, but the envier twice" encapsulates this: envy tortures both in this world—by perpetual internal agitation—and in the next—by eschatological reckoning. In this sense,

the adversary of the envier need not retaliate, for the envier is already self-punishing. The rebuke then shifts from the envious to the slanderer or talebearer. Here too the text argues that vice is reflexive: the slanderer imagines himself harming another, yet in testifying to another of his treachery, he merely declares himself untrustworthy. It is thus a mirror wisdom: both envy and backbiting fail not only morally but strategically. The passage therefore stands as a study in self-defeating evils, demonstrating how malice rebounds upon its originator before it ever strikes its target.

[98] This stanza advances a metaphysical psychology built on two classical pillars: **(1)** the doctrine of balance and temperance as the seat of perfection, and **(2)** the notion that every motion of the soul begins in barely perceptible inner stirrings, which, if left unattended, culminate in consequence. The phrase *"perfection in that whose two ends are severed from the bonds of the body, in temperance such as no speaker with the tongue can fully express"* echoes both Aristotelian ethics and Hermetic equilibrium doctrine (*harmonia*). In Aristotle's *Ethics*, *sophrosynē* (temperance) is the virtue that restrains bodily appetite by harmonizing opposing impulses; similarly, Suhrawardī speaks of the soul's luminosity increasing only when it frees itself from the "two ends" of excess and deficiency. Likewise, in Hermetic psychology, as in the **Corpus Hermeticum**, perfection (*teleiōsis*) is attained when the soul withdraws from the extremities of corporeal entanglement and stands in the *mesotēs*, the Golden Middle, which allows divine *nous* to descend. Thus, perfection is not found in denial of body nor indulgence of it, but in measured detachment, where the body is neither tyrant nor corpse. The second key motif concerns the mechanics of inner motion: "the beginnings of motions are stirrings that stay not security." This reflects a Sufi and Stoic teaching alike—that passions do not erupt fully formed but begin as fleeting *khawāṭir* (impulses, raging and uncontrolled thoughts). If such stirrings are not arrested at inception, they develop into will, then habit, then destiny. Epictetus says, "Appearances present themselves; it is we who add assent." The text here urges preemption: "Hasten to the execution of righteousness and to repelling the call of corruption." Insight (*baṣīra*) is named as the locus of tranquillity, implying that true peace lies not in passivity but in lucid governance of perception. In sum, the passage teaches that spiritual security lies in discerning the first tremors of movement within the soul, and tempering them before they harden into fate.

[99] This passage sets forth two articulated principles of the Sufi and Illuminationist path: first, that true forbearance (*ḥilm*) is not an innate passivity but the fruit of two conditions—ʿ*ilm* (knowledge) and *shuhūd* (witnessing); and second, that the one who summons others unto God is granted the rank of divine vicegerency. The line "*lā ḥalīma illā bi'l-ʿilmi wa'sh-*

shuhūd" teaches that clemency or self-restraint is not achieved merely by temperament or moral willpower, but by gnosis and unveiled perception. In Sufi psychology, *ḥilm* in its perfected form arises when one's knowledge (*ʿilm*) is no longer discursive but verified through direct witnessing (*shuhūd*). Thus the heart that beholds the Real sees beyond provocations and cannot be moved by them. This corresponds to what is found in the sayings of al-Junayd and Abū Yazīd al-Bisṭāmī, that when the inner eye beholds the divine proportion in all events, reaction softens into forbearance. Without *shuhūd*, restraint is mere suppression; with *shuhūd*, it becomes serenity. The closing clause "*al-dāʿī ilā'Llāh nāʾibu'Llāh*" establishes a metaphysical dignity for the act of summoning. The one who calls unto God is not merely a preacher but a representative. This accords with the doctrine of *al-insān al-kāmil* in later Sufism, wherein the perfected or Complete Human becomes the locus of divine address in creation. In Hermetic language, the guide of souls is a messenger of *nous*, standing between the higher and lower realms as a living conduit. Thus, the passage asserts both a warning and an honor: only he who has been stripped by the *jadhabāt al-ḥaqq* is fit to speak in God's name, and when he or she does so with sincerity and clarity, he or she speaks not from themselves but in deputation.

[100] This stanza advances a distinctly metaphysical view of causality in which all phenomena operate within the twin frameworks of *qadar* and *waqt*, that is, measured decree and appointed moment. It asserts that human effort is not negated but situated within a higher architecture of timing and allotment. The line "*if the time be for thee, that which was shut shall be opened unto thee; and if against thee, that which was open shall be shut*" frames success and failure not as abstractions of merit or fortune, but as manifestations of *waqt*—the moment in which divine favour or withdrawal becomes manifest. This reflects classical Sufi doctrine, wherein *waqt* is not merely chronological time, but the existential condition one stands in before God. Al-Niffarī says, "Thy *waqt* is thy God," meaning one's immediate spiritual state reveals how the Divine is addressing one. To move against one's *waqt* is to walk out of alignment with destiny, whereas to recognize *waqt* is to harmonize action with decree. The passage further portrays *qadar*, divine allotment, not as static fatalism but as a living principle that shapes perception. When bounty is decreed "It maketh him patient and thereby giveth him sight; but if It decree against him, It blindeth him." Here *qadar* is not merely external outcome but inward condition. Decree determines not only what happens to a person but how they interpret what happens. Blindness and insight are as much decreed as ease and hardship. This overturns any simplistic view of providence as mere reward and punishment; rather, perception itself is calibrated by divine wisdom. Even

khidhlān, abandonment, is depicted as a metaphysical force—when God withdraws, counsel becomes hateful and sloth becomes beloved. Thus, moral failure is not only a lapse of will but an ontological shift in attraction. The final assertion that "with God for every thing that cometh to be is a measured decree and an appointed time" captures the synthesis: *qadar* determines the measure, *waqt* determines the unveiling. Man's agency lies not in overriding decree but in discerning moment. To act in harmony with *waqt* is wisdom; to resist *qadar* is madness. In this way, the passage articulates a metaphysic of serenity not born of passivity but of recognition—one navigates fate not by mastery but by lucid submission to divine timing. Yet what this passage intimates more subtly—though not explicitly—is the full hierarchy through which decree descends, for *qadar* and *waqt* are but two stations in a septenary procession by which the Invisible is ushered into the seen such that the First Intellect is but the imprint of Divine Will (*al-mashīʾa*), followed by Volition (*al-irāda*), thence descending through Determination (*al-qadar*) and Authorization (*al-qaḍāʾ*) until Realization (*al-imḍāʾ*) seals what must be, awaiting only its Appointed Moment (*al-ajal*) to emerge from the treasury of the Hidden Book (*al-kitāb*), the Divine Inscription. In this light, what is named "success" or "abandonment" is not arbitrary favour but the unveiling of whichever imprint presently governs the soul. If one is granted patience and lucidity, he is under *al-qaḍāʾ bi'l-niʿma*—executive judgement in his favour—and *al-imḍāʾ*, the sealing of confirmation. If counsel turns bitter and sloth becomes beloved, he is under *al-imḍāʾ bi'l-ḥirmān*, the sealing of privation. Thus, Suhrawardī would say: do not ask "Why has fortune shifted?" but rather "Which of the seven Seals has descended upon me?" To know one's *waqt* is to know which attribute is speaking through one's condition.

[101] The concluding lines of this passage constitute not merely a pious affirmation but an unequivocal prophetic claim. By naming these *wāridāt* as "*āyāt*" (verses, *versical-signs*) and declaring them "*umm al-kitāb*" (Mother of the Book), Suhrawardī situates his Illuminationist influxes within the highest possible register of scriptural ontology. In Qur'ānic vocabulary, *al-kitāb* denotes not merely the revealed text but the eternal divine repository from which revelation descends, while *umm al-kitāb* refers to the archetypal matrix of all decrees, the celestial template of all realities (cf. **Q 13:39** and **43:4**). For Suhrawardī, therefore, to identify these *wāridāt* with the *umm al-kitāb* is to claim that they do not belong to discursive conjecture or scholastic composition alone but to the eternal source of all Revelation (*tanzīl*). This aligns with his consistent self-conception not merely as a philosopher but as a *mujaddid nūrī* or *safīr* (divine envoy), a renewer of the prophetic sapiential current after the historical Muḥammad through Illumination rather than just merely juridical legislation.

The phrase *waʿdu'Llāhi ḥaqq*, cited here, carries significant eschatological gravity. In the **Qur'ān** it serves as the divine guarantee of both resurrection and vindication (notably in **Q 35:5, 30:6**, and **40:55**). By embedding this formula, Suhrawardī invokes that same assurance of eventual triumph, applying it to the collective he names *fārīq al-ishrāq*. This *Company of Illumination* corresponds directly to what he elsewhere calls *ahl al-nūr*—those who have been seized by the attractions of the Real (*jadhabāt al-ḥaqq*) and stripped of attachments to the realm of opacity. Their promised victory is not framed as political conquest but as radiance overcoming obscurity. In Suhrawardī's ontology, where beings are ranked according to degrees of luminosity, the triumph of *ahl al-nūr* is the metaphysical necessity of light displacing shadow. Thus, this final passage is not accidental rhetoric but a deliberate inscription of the *Ishrāqī* path into the lineage of Revelation. Suhrawardī positions his influxes not beneath prophecy but alongside it, as its Imaginal continuation. What is claimed seems to be both legislative prophecy as well *nūrānī* transmission simultaneously—the esoteric and exoteric wedded. Thus, to Suhrawardī these *āyāt al-wāridāt* are not products of reflection but incursions from the pre-eternal Book. In claiming them as *umm al-kitāb*, he is declaring that Illumination itself is a scriptural modality. Read thus, the closing lines are less commentary than annunciation: the Light has spoken again, and its bearers shall not be denied!

Be that as it may, this final stanza of **The Influx of the Great Testament** unequivocally affirms our thesis that Suhrawardī was laying claim to prophetic office as a 'Messenger of God' (*rasūl allāh*). It further highlights how for centuries those Islamic religious seminaries who studied him obfuscated and intentionally obscured the fact and how later on the Western Academy also became complicit in perpetuating such deliberate obfuscation regarding probably the single most important element to Suhrawardī's entire biography. We have now fully restored the Master of Illumination's legacy to that end and completely affirm it for our own part, and say, 'O God, blessings and salutations be upon the Master of Illumination and the **People of Light** with the Grandeur and the Majesty':

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى شَيْخِ الإِشْرَاقِ وَأَهْلِ النُّورِ بِالْعِزَّةِ وَالْجَلَالِ

[102] Like the second item, Piątak (117) has changed this title into the singular case as *wārid al-anwār* without any explanatory footnote offering his reasons for the change even though all of the **MSS** have it in the plural as *awrād al-anwār*. Such incessant and arbitrary editorial decisions by him making major changes to countless elements in the original Arabic text—

especially of the titles—can be called nothing less than textual corruption, i.e. *taḥrīf* (in the full sense of that word). This is why, among other reasons, Piątak's text cannot be taken on face value and relied upon as a 'critical text' in any common understanding of the term. It was the responsibility of his PhD advisor (as well as his doctoral committee)—and by implication also John Walbridge as well who acted in the capacity of his mentor—to point this out to him. They obviously didn't (which either goes to their **a.** gross professional incompetence or **b.** active complicity in promoting a falsified text of Suhrawardī's liturgies), and so they are as much responsible for the corrupted and uncritical texts submitted by Piątak as a PhD dissertation as he is. Nevertheless, this constitutes one instance in a dozen of serious intellectual dishonesty, which Karbāssīān (as we cited earlier in **n21** of the translator's introduction) has also pointed out.

[103] This opening declaration from Suhrawardī's *awrād al-anwār* encapsulates the core of his Illuminationist ontology, wherein Reality *(al-ḥaqīqa)* is not merely a concept but a *hierarchy of Lights* emanating from an Absolute and unknowable Source. By stating that *"It is the inmost depth of Reality—and by aught resembling It, It is never beheld,"* Suhrawardī affirms both the immanence and utter transcendence of the Light of lights *(nūr al-anwār)*. It is *immanent* insofar as all things derive their being from It and thus participate in Its luminosity; yet *transcendent* in that no created light—not even the highest archangelic Intellect—can claim similitude or parity with It. The phrase *"by aught resembling It"* is a deliberate negation of anthropomorphism and metaphysical equivalence: perception of the Absolute cannot occur through likeness, comparison, or analogy. Thus, Suhrawardī situates true metaphysical knowledge not in speculative apprehension but in direct witnessing through ontological ascent—a purification of the soul until it becomes a mirror so polished that it reflects nothing but the Radiance of the One Who is forever beyond resemblance.

[104] Following the brief apophatic description of the nature of the Godhead in the preceding stanza, in this one Suhrawardī deploys a rich liturgical dramaturgy wherein the *lisān al-quds* ("tongue of holiness") is simultaneously invoked as both a celestial faculty and an anthropomorphic envoy of sanctity. Obviously, this *lisān al-quds* is in reference to himself. However, in Illuminationist epistemology, the *lisān* often also signifies the mediating capacity between the intelligible and the Imaginal realms—the very utterance through which divine influx is articulated into form. Its being "under Our watchful eyes" echoes Qur'ānic surveillance motifs (cf. **Q 52:48**, "For thou art in Our Eyes"), affirming divine custodianship even amidst cosmic tumult. The environmental tableau—night darkened, the temple gate barred, clouds pouring, thunderbolts cast, city convulsed, valleys in flood—

evokes a scene of eschatological crisis, or more precisely, a *barzakhic convulsion* wherein the outer order is overturned to unveil the inner. Each element bears layered resonance: the *barred temple gate* signifies the occlusion of hieratic access; the *storm* and *trembling city* signal theophanic rupture (cf. **Q 7:143** and **Exodus 19**). The *enemies of God in bewilderment* establish the polarity between the illuminated witnesses (*ashhād*) and those veiled from recognition. The sudden rising of the *witnesses* (a Qur'ānic term of high juridical-esoteric value) marks the turning point. Their address—"O ye witnesses! Take ye this bird and restore it unto the God of all the worlds"—identifies the *bird* as the sanctified soul exiled in corporeal confinement (cf. Suhrawardī's own 'Voice of the Gabrielic Bird' strewn throughout the visionary narratives and Ibn ʿArabī's recurrent *ṭayr rūḥānī*). Thus, the scene resolves into a celestial tribunal: the *ashhād* recognize the rightful return of the luminous soul to its principial origin. The act of "restoring the bird" is therefore both soteriological and ontological—a command for reintegration into *al-ḥaqq al-mubīn*. In summary, this passage enacts a compressed Illuminationist allegory of soteriology, apocalypse and deliverance: the cosmos writhes in chaos, yet the witnessing elect invoke the primordial covenant of return. It is not merely description but performative summons—a call for the reader to become among the *ashhād* who escort the *bird* of the soul back through the barred gate of the temple.

[105] The proclamation of this stanza operates in the mode of divine *autotopography*—a theophanic self-disclosure wherein the speaker declares himself/Himself as *al-ilāh al-muṭlaq*, not merely *God* but "the God of gods," thereby situating Himself beyond any intermediary hypostasis or delegated cosmic power. The phrase *"qayyim al-kull"* aligns here with Qur'ānic language (**Q 2:255***: al-qayyūm*, which we consistently translate as Peerless Self-Subsistent) yet Suhrawardī expands it philosophically through the Illuminationist doctrine of the Necessary Being/Existence (*wājib al-wujūd*)—an Avicennian term now enfolded into a revelatory register. The sequence "Holiness is My precinct, Sovereignty My carpet spread [out], Grandeur My canopy" evokes a spatialized cosmology in which divine attributes are not abstract predicates but architectural realities. The *sarādīq* (canopy or tent-pavilion), a term found in both Qur'ānic (**Q 18:29**) and Persianate theophanic literature, signals the *concealment-and-presence* dynamic of the *ḥijāb* (veil). Here, however, it is not the veil of mercy or wrath, but *ʿaẓama*—sheer magnitude as spatial enclosure. The most striking metaphysical gesture appears in the creation of *al-azal* (pre-eternity) and *al-abad* (post-eternity) as creatures in themselves. This is not mere rhetorical flourish; it reveals Suhrawardī's view that time itself is an emanated reality, fashioned as a mirror through

which God displays Its *iḥsān* (beneficence) and *jūd* (bounty). The creation of time becomes an exegetical act—Pre-Eternity unveils the *ancientness* (*qidamīya*) of Its generosity, while Post-Eternity confirms its *permanence*. The closing line rejects all *kalām*-style attempts to delimit divine sovereignty, for the dominion of God is not circumscribed "within times possessing limit which the thoughts of the erring might encompass." Here the rationalist theologian and the speculative philosopher alike are rebuked: no conceptual abstraction, no temporal indexing, can exhaust or even meaningfully contain the Absolute. Thus, this stanza is not simply cosmological; it collapses Avicennian metaphysics, Qur'ānic majesty, and Ishrāqī spatial phenomenology into a single utterance of divine hyper-sovereignty. It is both ontology and liturgy—a 'throne-verse' spoken in the voice of the Throne itself. Ibn ʿArabī would have loved it.

[106] Piątak (118) badly garbles this whole clause in his text, misreading بحت as بخت while not properly following the flow of the sentence in either two of the main **MSS**.

[107] This stanza encapsulates Suhrawardī's quintessential Illuminationist metaphysics, framed as a divine utterance of ontological hierarchy. At its core lies the decisive Ishrāqī distinction between pure, self-subsistent Light (*nūr bāḥt*) and borrowed or accidental luminosity (*anwār mustafāda*), the latter being merely reflected brilliance subsisting "amidst the seeds of darkness." For Suhrawardī, only that which stands by itself and is manifest to its own essence is truly living; all else is dependent, derivative, and therefore existentially deficient. This ontological polarity recapitulates the Avicennian dichotomy between Necessary and Possible Being, yet reconstituted here not in abstract logical terms but in the experiential and Imaginal idiom of light versus obscurity. The line "the Lights of My angelic world are the fountains of life and radiance—they neither die nor incarnate" signals a further theological polemic: Suhrawardī is not merely describing angelic or immaterial beings, but explicitly rejecting any doctrine of divine or supra-angelic embodiment, whether in the form of *hulūl* (indwelling), *ittiḥād* (union), or *tajassud* (incarnation). True light never enters flesh (which is quite a Gnostic—capital 'G'—notion), for embodiment is not exaltation but privation in this perspective; it is a descent into opacity and dependency. All terrestrial brilliance—even prophetic charisma when reflected in material form—is merely a *borrowed sheen*, as it were, not intrinsic luminosity. This leads inevitably to the final axiom of the stanza: "*None ascendeth unto Me save that which resembleth what is with Me in body; and I love not the lover of the body*." Here Suhrawardī articulates his *barzakhian* law of eschatological similitude—that only the like may ascend to the like (an axiom he stated in the very first stanza of our piece here). As in Zoroastrian and Platonic doctrine ("only fire

cleaves to fire; only likeness cleaves to likeness"), proximity to the divine requires qualitative transformation, not merely devotional intention. Those attached to corporeality remain gravitationally bound to it; the lover of flesh is disqualified from luminosity. Thus, the stanza serves simultaneously as ontology, polemic, and ascetical admonition: Light is Life; mixture with darkness is death; reflection is deficiency; embodiment is exile; only the *self-manifest* may ascend. In Suhrawardī's cosmology, salvation is not forensic but *photonic*—not granted but *kindled*, not bestowed but *to become*.

[108] This stanza reads almost seamlessly as a missing *āyah* of the **Qurʾān** — not merely in terms of cadence and divine address (*khitāb*) but also in its use of threat, rhetorical inversion, and ontological ultimatum. The opening apostrophe, "O children of dust, forget not thine celestial lineage (*nasab al-ʿulwī*)", mirrors **Qur'ānic** constructions such as *"yā banī ādam"* and *"yā banī isrāʾīl"*, but with a Suhrawardian inversion: humanity is not merely Adamic but originally luminous, descended from the *ʿālam al-anwār* before being *knotted into darkness*. This image of creation "from knots of darkness" (*ʿuqud muẓlima*) evokes simultaneously the Mazdean cosmology of light entangled in *druj* (dark matter) and the Hermetic myth of the soul descending through planetary bindings (*desmos* or *syndesmoi*). The *knot* becomes both bondage and test, in line with the Qur'ānic principle of *"li-nanẓura kayfa taʿmalūn"*—"that We might see what ye will do." The threat "if ye cease not from leaning toward the likenesses of oppression, We shall return you to a narrower knot" functions in classic Qur'ānic escalation mode (cf. **Q 4:56, Q 6:65**), but with a metaphysical twist: damnation is not fire but further constriction, echoing Zoroastrian *dahman afriti* (the squeezing punishment) and Hermetic ensoulment as imprisonment. Punishment is more density. The vocatives "O Most Luminous Daughter…O offspring of life…" betray a mystical tenderness akin to the oaths of *sūrah al-shams* and *al-fajr*, yet immediately turn into a polemic against corporeal attachment—"Wilt thou prefer the pleasures of beasts over the pleasures of the bridal chamber?" Here, Suhrawardī fuses Qur'ānic ascetic admonition (cf. **Q 79:37–39**) with Ishrāqī erotic metaphysics, if we can call it that, where the bridal chamber (*al-maʿris*) signifies not mere chastity but union with the Light of lights. To choose bodily appetite over luminous union is explicit *shirk*, not in ritual but in orientation of longing. Suhrawardī would certainly have a problem with Indian Tantra and Tantric praxis (although we don't). The most striking Qur'ānic parallel comes in the line "*Had that which is with you been more perfect, I would have chosen it for Myself and My angels*." This recalls **Q 39:67** ("They measured not God Its rightful measure") and **Q 50:30** ("Are you full?" It will say, "Is there more?")—divine irony deployed as judgement. God does not prohibit worldly pleasure arbitrarily; It

rejects it because it is ontologically inferior to Its own stations of joy. This is also Hermetic: "Were the things below worthy, we would not have descended." The closing line—"Know ye the sanctity of God whilst ye are in the heedlessness of the celestial wastes—creatures of passion whom death approacheth not"—is perhaps the most Zoroastrian-Hermetic in tone: humanity is depicted as astral beasts wandering the upper deserts (*falawāt samawiyyāt*), animated by *eros*, yet undying in essence. This is neither orthodox resurrection nor annihilation, but immortality through misorientation, if you would—perilously close to the Manichaean doctrine of light-souls trapped in motion. In sum, this stanza is pure Illuminationist scripture. Its form is Qur'ānic, its cosmology Mazdean, its anthropology Hermetic, and its ethical burden entirely Suhrawardian: to forget one's origin is not ignorance, but treason against Light!

[109] This passage is among the more explicitly soteriological moments in *al-wāridāt wa'l-taqdīsāt*, situating Suhrawardī's metaphysics of Light within a stark anthropology. His address *"O sons of the decaying husks" (banī al-nawāsīt)* is not merely insult, but a precise Illuminationist diagnosis: the *nawāsīt* are the outer corporeal shells (akin to the Avicennan *hayūlānīyūn*, or in Zoroastrian terms, the *dregvant* bound to matter). Here, to "be animal" (*ḥayawān*) is not biological—it is ontological. To live *without proximity* (*al-qurbā*) is to remain in the twilight zone between life and death, animated yet spiritually inanimate. His rhetorical wager—"If [wordly] life be sweet, why love ye not its mine?"—recalls both Qur'ānic reasoning ("*famā lakum kayfa taḥkumūn*") and the Hermetic taunt that man, having tasted divine intellect, perversely returns to clay. The contrast between *the life of the Living (al-ḥayy)* and *the life of the animal* rehearses Suhrawardī's axial distinction between *nūr mujarrad* (immaterial luminosity) and *nūr mutaʿalliḳ* (light tethered to substrates). His logic is uncompromising: mere animation (*ḥayāt*) is insufficient unless it is *qayyima*, sustained by what "ages do not corrupt"—that is, Light subsisting by itself rather than by admixture. The dire warning—that those who choose the "fountain of death" over the "Fountain of Life" shall abide in a state where "they neither die nor are raised"—is unmistakably Qur'ānic (cf. **20:74; 35:36**), yet Suhrawardī radicalizes it into an ontological verdict rather than an eschatological threat. To refuse illumination is not merely to merit punishment; it is to foreclose the very *capacity* for transformation. The closing line—"a bargain no sound-hearted one would approve"—functions almost juridically: existence itself is contractual, and to prefer mortality over luminosity is to transact foolishly against one's own being.

[110] The passage speaks in the divine first person and lays out a cosmogony in Illuminationist terms. "The pure Lights are with Me, and all else is but sparks in darkness" frames the basic

Ishrāqī ontology: Light is self-evident Being, darkness is privation; everything below the summit is derivative luminosity. The phrase *al-anwār al-maḥḍa* ("pure lights") signals *nūr* without admixture, while "sparks" (*sharar*) names the derivative scintillae that irradiate the lower planes. The stated *telos* "that the phantoms of the dead be quickened, and the embodied be illumined" (*li-yaḥyā bihi ashbāḥ al-mawāt, wa-li-yastanīra al-mutajassimūn*) recodes "revivification" in luminous, not merely biological, terms: the "phantoms" or shades (*ashbāḥ*) are forms awaiting animation by light. Avicennan and Suhrawardian hierarchy is explicit in "I created the Lights—the immaterial governors in the heavens and the earth—from the beams of My nearer radiances" (*khalaqtu al-anwār al-mujarradīn al-mudabbirīn...min aḍwāʾ anwārī al-aqrabīn*). Here *al-anwār al-mujarradūn* are the immaterial lights; *al-mudabbirūn* are the cosmic administrators (parallel to Avicenna's intellects and souls of the spheres; in Suhrawardī, also the *arbāb al-anwāʿ*, "Lords of Species"). The "Most Proximate Radiances" (*al-aqrabūn*) are the proximate degrees to the Light of lights. The clause "whom My majesty has occupied from beholding the persons" (*alladhīna shaghalahum jalālī ʿan luḥūẓ al-ashkhāṣ*) underlines their intellection of universals rather than sensibles, a technical point aligning with Avicennan noetics and Suhrawardī's insistence that higher lights know particulars by presence but are not preoccupied by individuated "persons." "What ye behold are but shadows of that which ye behold not" overtly invokes the doctrine of images and exemplars: sensible things are *ẓilāl* (shadows) of suprasensible originals. This is the Ishrāqī *ʿālam al-mithāl* ("Imaginal world") functioning as *barzakh* (the intermediary world)—Plato's cave transposed into an emanationist register. The textual phrase *al-m...nawiyyūn al-mumajjadu hum al-ṣafāt* likely bears a scribal irregularity: read either al-*maʿnawiyyūn* ("the intelligibles") or, plausibly, *al-mīnūwiyyūn* echoing Persian *mīnū/mēnōg* (the spiritual, Zoroastrian "menog" world), with *al-ṣafwāt* ("the elect/pure") probably intended rather than *al-ṣafāt*. On either reading, the sense is that the glorified intelligibles are the elect, the firm and purified stations.

Zoroastrian echoes are pronounced. The opposition of pure Light versus sparks in darkness, the insistence on cosmic order administered by exalted, immaterial governors, and the likely allusion to a "*mēnōg*" stratum all align with Suhrawardī's well-known reclamation of Iranian angelology (*Amesha Spentas* and *yazata*-like "lords" presiding over natures). The line "were it not for the Love of the Most High, the low would have been effaced" (*lawlā ʿishq al-ʿālī la-inṭamasa lil-sāfil*) casts *ʿishq* as a cosmic bond: desire for the High sustains the low. This is recognizably the Avicennan doctrine that the spheres move by love of the First (*ʿishq* to the unmoved mover), but in Suhrawardī it also resonates with

Zoroastrian images of *xvarnah* (glory) and the upward pull of *aša* (truth-order), wherein the lower persists by participation in the higher's radiance. The Plotinian arc of procession and return is audible throughout. "For yearning of My Lights the heavens are moved unceasingly, and thereby endureth the outpouring of events" (*li-shawqi anwārī taḥarrakat al-samāwāt ʿalā al-dawām, fa-dāma bihā fayḍ al-ḥādithāt*) succinctly marries Avicennian cosmology with Plotinian *prohodos* and the perpetual "*fayḍ*" (emanation). Motion of the heavens by *eros* for the First, and the ongoing effusion of becoming, map precisely onto *epistrophē* (return) and the continuous derivation of multiplicity from the One. "And were it not that *What-Is* had been, ye *had not been*; nor had the changeable been made to change" (*wa-lawlā mā kāna mā kuntum, wa-lā taghayyara al-mutaghayyirūn*) makes a metaphysical claim about the Necessary Being (*mā kāna* as the primordial *"is"*): contingency and change subsist only by the Being of the Necessary—an Avicennan pivot rendered here in Suhrawardī's luminous idiom. We should note that Ibn ʿArabī makes the necessary phenomenological leap on this precise point, especially as evidenced in the first chapter of his *fuṣūs al-ḥikam*.

Then there is the soteriological exhortation which is anchored in unmistakable Qur'ānic diction. "That the phantoms of the dead be quickened" recalls *nuḥyī al-mawtā* (We give life to the dead; e.g., **Q 36:12**), and more pointedly **Q 6:122**: *a-wa-man kāna maytan fa-aḥyaynāhu wa-jaʿalnā lahu nūran yamshī bihi fī al-nās* ("is he who was dead and We revived him, and We appointed for him a Light by which he walks among men"). Suhrawardī weaves these into his own metaphysic: to be raised is to be irradiated; quickening is an infusion of *nūr*. The closing assertion "verily, for the yearning ones in the Book is a clear remembrance" (*inna li-l-mushtāqīn fī al-kitāb la-dhikran mubīnan*) revoices Qur'ānic formulae about the Book and *dhikr*, effectively canonizing *shawq* (yearning) as the motor of ascent. This also recapitulates the earlier causal arc: the heavens move by yearning; therefore the wise must cultivate yearning so as to receive "the kindling flames that stir the souls," just as the sublunary world receives influx from the abiding, circling heights (*al-ʿāliyāt al-dāʾirāt al-bāqiyāt*). The implied exhortation is both epistemic and ethical: longing aligns one's *barzakhic* form with its intelligible exemplar; without longing, one remains a shadow among shadows. In sum, the stanza condenses Suhrawardī's system into a single movement: from *al-anwār al-maḥḍa* through *al-anwār al-mujarradūn al-mudabbirūn* to the Imaginal shadows; from *ʿishq* as cosmic mover to *fayḍ* as ontic continuance; from Qur'ānic "revivification" to Illuminationist soteriology where salvation is identical with intensified luminosity. The textual oddities (*mīnūwiyyūn/maʿnawiyyūn; al-ṣafwāt/ṣafāt*) are best read as copyist artefacts

that nevertheless disclose Suhrawardī's intended synthesis: Iranian angelology, Avicennan cosmology, Plotinian eros, and Qur'ānic revivification, braided into a single luminous grammar of being and becoming. We have left these scribal oddities as they are since this is how the **MSS** have them. But more critical eyes should be aware of the double meanings operating simultaneously.

[111] **Corbin (74)**: [...] **Hūrakhsh** is here the *Imago Gloriae divinae*, that is, of the Light of Glory which is the *Khvarnah*...

[112] Although we will deal with this topic more extensively below, here we would like to offer an English translation of Moḥammad Mo'īn's *Hūrakhsh-i-sohravardī* (*sans* the text of the invocation to the Sun which is **item 9** here), in Yaghmā, no. 2, Mehr 1327/1948, 87-9:

In the Avesta and Old Persian, *Miθra* (Mithra); in Sanskrit, *Mitra*; in *Mitanni* records, *Mitr*; and in Middle Persian (Pahlavi), *Mihr*—all derive from the root *miθ-* (Mith), meaning "to bind" or "to descend and settle into a place."

Darmesteter has regarded its original meaning to be *friendship* and *affection*. A friend has pointed out that *mihr* is the intermediary and connection between the originated radiance (*forūgh-e moḥdath*) and the eternal radiance (*forūgh-e azalī*), or in other words: the mediator between the Creator and the creatures. In the *Gathas*—the oldest section of the Avesta—the word *kāma Miθra* appears once, meaning *religious duty*. In *Vendīdād* Fargard IV and in the Tenth Yasht, *Miθra* appears with the meaning of *covenant* and *treaty*.

Mitra was among the gods of the Indo-Iranian peoples and had a close connection with *Varuṇa*, the god of the sky; the two together preserved the order of the cosmos and the law of truth. The Brahmins of India praised him among the seven *Ādityas* (Aditya). Among the Iranians as well, *Miθra* held great importance. From a cuneiform inscription discovered in Cappadocia, it is evident that a group—even among the people of *Mitanni* (located in what is now northern Iraq / Mesopotamia)—worshipped *Mitra* alongside *Varuṇa*, *Indra*, and *Nasatya*. Likewise, a cylindrical tube belonging to the Kassites of Aryan origin has been found bearing the compound name *(Mitratashi)* inscribed upon it.

In the Achaemenid inscriptions (of Artaxerxes II and Artaxerxes III), the name *Miθra* is mentioned five times. Among them, in the inscription of Artaxerxes II (404–359 BCE) at Susa, it is written:

> "This portico was built by Darius (the First), one of my forefathers. Then in the time of Artaxerxes (the First), my grandfather, it was consumed by fire. By the will of Ahura Mazda, Anāhiti *(Anahita)*, and Miθra *(Mihr)*, I rebuilt this portico. May Ahura Mazda, Anāhiti, and Miθra protect me from all enemies and may they not destroy, nor allow to be harmed, that which I have built."

In various parts of the Avesta, *Mihr*, the angel of radiance and light, is mentioned frequently. The Tenth Yasht (*Mehr Yasht/Farvardīn Yasht*) is dedicated to him. When Zarathushtra called the Iranians to worship the one God— Ahura Mazda—he reduced the former Aryan deities to the rank of angels. Among them, *Mihr* also lost his divine status and was counted among the angels. Yet the Iranians could not completely erase the memory of the Aryan *Miθra*, and thus they were compelled to elevate his rank again, restoring him to a position of worship. Accordingly, in section two of the *Mehr Yasht*, Ahura Mazda says to Zarathushtra:

> "I created *Mihr*, like myself, worthy of praise and deserving of worship."

The seventh month of the year, the sixteenth day of each month, and the festival of *Mehregān* are named after this deity. Due to the devotion of the Iranian kings to *Mihr*, the worship of this deity became widespread throughout Iran and subsequently neighboring lands. The earlier reverence for sun-deities among other peoples—such as the Babylonians (who worshipped *Shamash*, the sun-god) and the Greeks (who worshipped *Helios*, lord of the sun)— further enhanced the importance of this deity, and thus the cult of Mithraism spread into Asia Minor and thereafter throughout the vast territories of the Roman Empire.

This religion held great influence in those lands until the reign of Constantine; but after that emperor adopted Christianity (in 337 CE), Mithraism gradually declined. Nevertheless, on the one hand, in certain regions its followers continued to practice its rites—for example, Shaykh Muḥyī al-Dīn ibn al-ʿArabī (d. 638 AH) encountered one of the *Mithra-worshippers* (*ʿabdat al-shams*, "sun-worshippers") in Greece and recounts their meeting and conversation in his *futūḥāt al-makkīyah*. On the other hand, the traces of this religion entered and endured within Christianity.

In the Avesta, the sun is *Hvarə xšaēta*, and in Pahlavi *Khwarshēd*, comprised of two parts: *Hvarə*, meaning *Hor/ Khur/ Sun*; and *xšaēta*—which becomes *šāt* in Pahlavi and *shīd* in New Persian—meaning *radiant, shining*. It must be known that originally the word *(Hvarə)* alone was used for "sun," and only later was the attribute *(xšaēta)* added to it—just as *Yima (Jam)* became *(Yima xšaēta)*, meaning *Jamshid*. In the *Gathas*, *(Hvarə)* appears without *(xšaēta)*, and in other parts of the Avesta too it often occurs without it. Therefore *(Hvarə xšaēta)* or *Khorshīd* linguistically means *the radiant sun*.

In the Avesta, both *(Hvarə)* and *(Hvarə xšaēta)* denote both the disk of the sun and an angelic being. In Yasht VI it is written: "We propitiate the deathless, glorious, swift-horsed Sun." In the *Haptanhāiti* section of the Avesta, the body of Ahura Mazda is imagined as resembling the sun. In *Yasna I*, the *sun is called the eye of Ahura Mazda*. The *Khorshīd Yasht* and *Khorshīd Niyāyish* (Sun-Litanies) in the Avesta are dedicated to him, and the eleventh day of each month is named after this deity.

Yazdegerd II, the Sasanian king, swears by these words:

> "By the Sun, the great god, who with his radiance illumines the world
> and with his heat warms all creation."

The same king repeats this *oath by the sun* several times. When the Christian clergy were forced to renounce their religion, a pact was made with them that they should worship the sun instead of their former deity (as is explicitly stated in the Syriac Acts of the Martyrs). Shapur II promised Simeon bar Sabba (Shimʿun bar Ṣabbāʿ) that he would not kill him, provided he praised the sun. According to Procopius, the Magi worshipped the rising sun. From what has been said, it is evident that the Iranians in very ancient times regarded *Mihr* and *Khorshīd* (Mithra and the Sun) as two distinct deities, and the Avesta bears witness to this. But later, due to the similarity of their functions, the two became conflated and were considered one—as Strabo writes, the Iranians praise the Sun under the name *Mihr*; and hence in the Avesta, *Mihr* is often spoken of while *Khorshīd* is relegated to second rank. Later, when the cult of Mihr spread from Asia Minor to Rome, there *Mihr* was called *Sol Invictus* — the Unconquered Sun.

Christensen states: *"If the Magi of Sasanian times worshipped the sun, what they intended was not literally the sun (Hvar), but truly they were worshipping Mithra."* In the relief of Ardashir

II at Taq-e Bostan, Ahura Mazda is handing the royal diadem to the king. Behind the king stands *Miθra (Mihr)*, and from the rays forming a halo around his head, he is recognised.

After the Arab conquest, Iranian thought and belief—contrary to common assumption—was not annihilated, but rather remained concealed beneath the ashes of events, and whenever the chance for reappearance arose, it revealed itself. Shaykh Shihāb al-Dīn Suhrawardī, known as *the Master of Illumination* and *the Slain* (549–587 AH), one of the greatest bearers of the Iranian worldview and revivers of the ancient Iranian wisdom, frequently employs ancient terminology. Among other things, because he—following Iranian tradition—regarded the sun, by reason of its effusion of light and heat, as a source of immense benefit, he sometimes refers to it in his treatises as *nayyir-e aʿẓam* ("the Greatest Luminary") and sometimes by its Avestan name *Hvarə xšaēta* (Pahlavi *Hvar khshēd*, modern Persian *Khorshīd*)—and greatly honours it, considering it the intermediary of the bestowal of *kīān xvarrah (farr-e kayānī, the royal glory)*. In Suhrawardī's *maqālāt* (discourses), two passages—or more precisely, two litanies — are found titled: "Hvaraxsh-e Kabīr" (The Great Sun-Luminary) and "Hvaraxsh-e Ṣaghīr" (The Lesser Sun-Luminary)...(*my trans*.)

[113] Piątak (121) has this as الكواكب (the planets, the stars) when **AyaSofya 2144 12b** clearly has it as الملكوت (the angelic world).

[114] **Corbin (74*a*)**: [...] the third of the *Amahraspands*.

[115] This passage is one of the most overtly Zoroastrian in the entire text, drawing directly from the lexicon of ancient Iranian angelology. "Hūrakhsh," invoked here as the "Vanquisher of Dusk" and "Maker of the Day," is unmistakably the solar intelligence—paralleling both the Middle Persian *Hvarə-xšaēta* (radiant sun) and the Suhrawardian notion of the *nūr al-aqdas* refracted into sensible ascent. Likewise, "*shahrīvar nūr*" preserves the Avestan *Xšaθra Vairya* (Desirable Dominion), one of the *Amesha Spentas*, traditionally associated with sovereignty and celestial rulership. That both are described as "exemplar of My Majesty" and "honored and regarded with Me" aligns them with the rank of archangelic governors—lights granted executive authority rather than autonomous divinity (for **Hūrakhsh** see more below). The "Seven Mighty Ones" (*al-sabʿ al-ʿiẓām nuqabāʾ al-jasād*) correspond to the planetary archons or lords of the cosmic spheres in both Ishrāqī cosmology and Zoroastrian heptadic schemata. They are presented not as rivals to the Divine but as mediators of proximity: honoring them is a lawful means of nearness. This hierarchical piety is considered neither *shirk* nor mere symbolism; it reflects Suhrawardī's graded metaphysics in which acknowledging the nobility of luminous intermediaries is

itself a mode of worship directed ultimately to the primordial Light. The final aphorism—"to magnify the workmanship is to magnify its Maker"—is a direct rebuttal to theological purists who would reject veneration of cosmic orders. Suhrawardī's answer is that contempt for theophanic manifestation is itself a form of self-pollution, for all perfection disclosed in creation is but borrowed from the perfection of its Source.

[116] This passage opens in prophetic rebuke: "Woe unto the ignorant... how bold are they against the Lord of the worlds!"—a formula echoing Qur'ānic denunciation (cf. **45:7; 52:11**), yet immediately redirected toward a specifically Illuminationist target: those who, out of habitual dullness, presume that "the lofty bodies of the noble ones are but dead and unfeeling." Here Suhrawardī defends the reality of celestial souls (*al-ajsam al-kirām*), in keeping with the Avicennan teaching that the heavenly spheres are ensouled and intelligent. For Suhrawardī, such bodies are not mere orbs but luminous presences—living, perceiving entities that mediate between the immaterial intellects and the sublunar realm. To deny their life is not merely cosmological error; it is spiritual insolence. The metaphysical justification begins with a hierarchical affirmation: "I created not the vile... but I began with the Most Perfect, then the next in perfection." This aligns with Avicenna's emanation schema, wherein existence proceeds from the Necessary Being through descending degrees of perfection; what is nobler must precede what is baser, or else the ontological order would invert. Suhrawardī intensifies this with a provocative hypothetical: if God had begun with the base while the noble were nonexistent, then sheer non-existence would be preferable to such a universe. This is not rhetorical flourish but metaphysical necessity—beauty and nobility must be archetypal, not accidental, or else Being itself would be disordered. The final movement is epistemological and prophetic. "That which the intellects have poured forth is not vain, nor have I sent whom I have sent to alter reason but to sustain it." This is a direct argument against those who pit revelation against rational illumination. For Suhrawardī, prophecy does not abrogate *ʿaql* (intellect) but extends and completes it; prophets are not legislators of arbitrary command but transmitters of luminous reinforcement. Thus, the concluding exhortation—"Reflect, and be rational; for the best of thought is that which leadeth unto the Spirit of Certainty"—collapses the divide between philosophy and prophecy. Certainty (*yaqīn*) is the goal of both, and illumination is the mode of ascent. The rebuke against "mere habits" frames heedlessness not as innocence but as willed animality: to live by rote is to refuse the universe's hierarchical invitation to rise.

This passage also stands in direct tension with the *ummī* (illiterate, unlettered) topos in orthodox Islam, which traditionally valorizes *lack of book-learning* or *unlettered simplicity* (exemplified in the title of the Prophet as *al-nabī al-ummī*) as a proof of divine intervention. Suhrawardī's rhetoric here subverts that model entirely. The ignorant are not sanctified for their simplicity but condemned for their refusal to exercise intellect; *ʿaql* is not suspended by Revelation but intensified. Interestingly, where the *ummī* (unlettered) trope of orthodox Islam suggests that Truth descends independent of rational cultivation, Suhrawardī asserts the opposite: "nor have I sent whom I have sent to alter reason, but to sustain it." Revelation here presupposes intellect rather than bypassing it, and prophecy is cast not as an interruption of cognition but as its luminous consummation. This overturns the pietistic valorization of naïveté so characteristic of post-Ashʿarite Sunni orthodoxy and returns to an earlier late antique model, closer to Neoplatonic prophetic epistemology, wherein only the *most lucid* are worthy of reception. In this schema, irrational piety is not humility but insubordination; to remain *ummī* in Suhrawardī's cosmos is not a mark of purity but of spiritual negligence. Both Imāmī and Ismāʿīlī Shiʿism, particularly in their classical formulations, affirm precisely the epistemic hierarchy Suhrawardī defends here. In both traditions, the prophet and the *imām* are not merely passive recipients of divine speech but are *ʿaql al-kullī*—the Universal Intellect manifest among humankind. Knowledge is not validated by illiteracy but by proximity to this luminous intellective principle. The idea that revelation *perfects* rather than *suspends* reason is foundational to Shīʿī doctrines of *ʿaql* (Hiero-Intelligence/Nexal Consciousness), especially in some Imāmī *ḥadīth* like "*al-ʿaql mā ʿubida bihi al-raḥmān*" (Intellect is that whereby the Merciful is worshipped). Similarly, Ismāʿīlī cosmology, from al-Sijistānī to Naṣīr-i Khusraw, consistently presents prophecy and imamate as successive effulgences of *nūr al-ʿaql* rather than miraculous ruptures of nature. In that light, Suhrawardī's rebuke of the "habit-bound soul" who dismisses the living intelligences is not merely philosophical polemic—it is implicitly Shiʿi in structure, defending a graded cosmos wherein intellect is the sole criterion of approach.

[117] This passage deploys a classically Illuminationist *taʾwīl* logic: truth is veiled from those who are unworthy of direct apprehension, and thus they are given "parables of the tradition" in place of unveiled Reality. The reference to "the Jews" functions here not simply as a historical polemic but as a typological cipher for a community that received revelation yet clung to the outer shell while refusing its inner radiance. The phrasing echoes Qur'ānic depictions of *ṭabʿ* (hardening/sealing of hearts), especially **2:88** and **4:155**, where hardness (*is'tighlāẓ*) leads to divine hardening in return—"they hardened

themselves, so hardness was laid upon them." Illuminationist theology intensifies this by framing epistemic deprivation not merely as punishment but as ontological consequence: those who refuse Light lose the capacity to see it. Thus, the polemical reference to "the Jews" may be read not as an ethnic or religious denunciation but as a symbolic designation for any community that receives Revelation yet remains attached to its outward forms, refusing to ascend beyond its parabolic veils. In Illuminationist hermeneutics, parable and law (*sunna*) are mercies for those not yet ready to behold naked truth; their very use implies accommodation, not exclusion. The critique therefore targets spiritual rigidity rather than a historical people. Those who "harden themselves" are, in Suhrawardī's cosmology, those who confine themselves to corporeal perception, and thus cannot comprehend the suprasensory intellective essence of things. The argument is not racial or sectarian but epistemological: whoever restricts knowing to the bodily cannot encounter the Reality which transcends body. In this sense, the passage aligns with a perennial metaphysical principle found in multiple traditions—that the veil remains not by divine refusal, but by the refusal of the beholder to become transparent. Islamic mystical literature commonly employs religious communities such as "the Jews," "the Christians," or even "the Muslims themselves" as symbolic designations for interior postures rather than literal populations: in Rūmī's *Mathnawī*, the "Jew" frequently represents one who clings to inherited habit, the "Christian monk" symbolizes sterile withdrawal, and the "Muslim hypocrite" embodies outward conformity without inward light; Ibn ʿArabī and Ḥallāj likewise deploy these figures not ethnographically but allegorically to dramatize veiling states of the soul. Suhrawardī operates within this same typological register, where scriptural polemic becomes cartography of consciousness: the target is not a people, but a predisposition toward *form* over *illumination.*

The latter half of the passage transitions from scriptural critique to metaphysics. The "Rational Essence of things" (*ʿāqilat al-ashyāʾ*) is not corporeal nor sourced from corporeality; if it were embodied, or emergent from bodies, then spatial extension—the "spans of the whole"—would suffice to contain it. But since reason is uncontained by dimension, it cannot be grasped by those who confine themselves to bodies alone. The argument implies that their fall was not moral alone but ontological: they were "overthrown" because their epistemic apparatus was bound to extension, while intellect is supraspatial. This aligns with Suhrawardī's doctrine of *ʿilm al-ḥuḍūrī* (knowledge by presence), wherein true cognition is luminous participation, not discursive inference. Thus, their blindness is not mere obstinacy but a misalignment of their ontology. This critique

can be levelled at many of our own contemporaries as well, including those studying Suhrawardī in the secular Ivory Tower or the religious seminary.

[118] The line "by the subjugation of the part over the whole" presents an Illuminationist epistemic axiom: the intellect, though but a part of the human composite, governs and comprehends the whole through its power of *ḥāṭṭa* and *iḥṣāʾ*—circumscription and enumeration. In Suhrawardī's metaphysics, the rational faculty does not merely receive impressions but encircles and defines; it is a luminous faculty capable of imposing order upon that which exceeds it spatially or materially. Yet its very act of measuring and containing stirs it to pursue what cannot be contained. Intellect, once it has encompassed the finite, longs naturally for the infinite beyond all quantity. This restless transcendence is what Suhrawardī calls the part's uprising against the whole, not in rebellion but in aspiration: its nature is dissatisfied with anything terminable. The second movement introduces the "luminous Breath of God" (*nafḥatu allāh al-nūrīya*), an unmistakable reworking of the Qur'ānic phrase "and I breathed into him of My Spirit" (*nafakhtu fīhi min rūḥī*; **Q 15:29, 38:72**). Suhrawardī here dissolves any anthropomorphic or pneumatological ambiguity by defining that breath explicitly as *nūr*—light. It is not spatial ("without a whence"); it rises from God and returns unto God, echoing **Q 2:156**: "We are from God, and unto It we shall return," but applied not to mortal life but to intellective awareness. The rhetorical question—"doth sensation endure while its parts are forgotten?"—implies that consciousness is not piecemeal accumulation but an indivisible radiant influx. Only those confined to sensory fragmentation fail to perceive this indivisibility, and thus "the people of dullness" remain in shadow not because light is absent but because they cannot apprehend its unity.

[119] This passage sets forth an Illuminationist anthropology in two paired endowments: *speech* and *thought*. Humanity is "chosen above the mute things," meaning that articulation is itself a divine trust, and thus gratitude for speech must take the form of remembrance. The second endowment, thought, is defined by its purpose—its limit must be reflection and knowledge, not idle speculation. In Suhrawardī's language, remembrance and reflection correspond to two modes of luminous ascent: *dhikr* is the rhythmic polishing of the mirror of presence, while *ʿibraʾ* is the traversal from the outward form to the inner meaning. Speech without remembrance is squandered breath; thought without reflection is blind circling. The directive to make "the Temples of Light" one's place of prayer redirects worship from physical loci to ontological ones. Suhrawardī often refers to the luminous realm as *hayākil al-nūr*—temples made not of stone but of radiance. To worship within them

is to align oneself with the immaterial architectures of Being, which stand in contrast to constructed sanctuaries. Prayer here is not spatial relocation but luminous orientation. The command to "cleave unto the Lantern of the Pine-Cone" is striking in its symbolic density. The *sanūbara/sanūbura* (pine-cone) has long served as an emblem of axial ascent, from the Dionysian *thyrsus* crowned with pine to the Assyrian *genii* bearing pine-cones as instruments of anointing. In Zoroastrian lore the evergreen embodies endurance and proximity to the realm of *mēnōg*. Suhrawardī dignifies it as "daughter of Holiness and vicegerent of the Lights," suggesting that its structure—spiraled and conical—mirrors the graded path from multiplicity to unity. As a *qindīl*, a lantern, it does not merely symbolize light but channels it. To cling to it is to choose the path of vertical ascent rather than horizontal wandering. Here it is Suhrawardī's version of the *Shekinah/Sakīna*.

The term *sanūbara/sanūbura*, while read exoterically as the pine-cone, likely also carries deliberate esoteric resonance with *cinnabar* (*zarnīkh*, sometimes called *shunbūr*), the alchemical red compound celebrated in both Arabic and Persian treatises as the treasurer of fire within mineral form. Both pine-cone and cinnabar share a symbolic grammar: each is a vessel of latent flame, a body that holds light in potential. The pine-cone rises in spiral ascent toward a point, mirroring the path of souls ascending from multiplicity to unity; cinnabar, meanwhile, is the fixed fire—the mineral that sublimates like spirit and thus represents the *barzakh* between matter and light. When Suhrawardī commands adherence to the "Lantern of the Pine-Cone," he is therefore urging attachment not to mere organic form, but to the cosmogram of ascent: a natural ladder of luminosity, whether read as tree or as tincture. In both readings, it is rightly named "Daughter of Holiness and Vicegerent of the Lights," for it embodies the mystery of fire contained without consumption.

[120] This stanza opens with an unmistakably Qur'ānic imperative: *qul liʿibādī* ("Say unto My servants"), echoing formulas such as **Q 39:53** ("Say: O My servants who have wronged themselves..."). Yet Suhrawardī places this divine speech not in the register of juridical command but of metaphysical unveiling. The voice does not order obedience but self-disclosure: "*I am the Most Perfect Light, the All-Subduing*." This is a mode of *tajallī*—a theophanic utterance—but immediately followed by paradox: "*I have veiled Myself by the fullness of My luminosity*." In apophatic fashion, God is not hidden by absence but by excess; Its radiance is so total that it functions as concealment. The phrase "*there is no remoteness from Me, nor any joining unto Me*" annihilates both spatial separation and mystical union as inadequate categories. Nearness and farness dissolve when the very terms presuppose duality. The next movement turns to the procession of intellects: "And from Me there are

present essences of Intellect, each one set apart in ranks and deliverance, every essence by itself." These *dhawāt ʿaqlāt* correspond to the gradated lights of Suhrawardī's emanationism—the immaterial intellects which, though issuing from a singular source, remain individuated by degree. Their "deliverance" (*takhalluṣ*) suggests purification from admixture; each essence achieves its rank not by comparison but by self-subsistence. Multiplicity persists but only as attuned singularities within the luminous scale. The closing line submerges all remaining categories beneath a final effulgence: "*and all the orders of beings are drowned beneath the ray of the glorifications*."

The *subuḥāt*—the awe-striking splendors referred to in the prophetic *ḥadīth* "Its glory is darkness, were it lifted the radiances of Its Face would consume all creation"—here become drowning light. Not annihilation by negation, but inundation by affirmation. All beings subsist only as drowned reflections within overwhelming brilliance. Additionally, Suhrawardī's invocation of *subuḥāt* aligns precisely with the first theophanic sequence of the *ḥadīth al-ḥaqīqa*, where ʿAlī describes the first divine unveiling as *kashfu subuḥāti'l-jalāl min ghayri ishāra* ("the disclosure of the glorifications of the Divine Majesty without indication"). In both cases, the *subuḥāt* are not veils in the sense of concealment, but veils in the sense of overwhelming luminosity—so absolute that perception itself is extinguished. The *ḥadīth* frames the event as *tajallī without vector*, an appearance without direction or relational stance, where no subject can remain distinct enough to point or to be pointed toward. Suhrawardī gives this same moment a cosmological turn: rather than simply overwhelming the seer, the radiance floods existence itself, drowning all beings beneath its ray. The equivalence is exact: theophany at maximal intensity is not seen, but suffered; it does not invite witnessing, but annihilates the possibility of witnessing altogether. In this register, both texts insist that divine manifestation is not gradational disclosure but luminous submersion. The passage thus fuses Qur'ānic rhetoric, Neoplatonic emanation, and Sufi annihilation into a single ontological axiom: both veiling and unveiling are Light itself.

[121] Most likely a self-reference, but also see the gloss below.

[122] This passage repudiates any nihilistic reading of divine transcendence. "*False is he that hath claimed I desired non-existence*" rejects the notion that God's majesty is vindicated by erasing being; "*existence constrained Me not that I should make known My worth through annihilation*" is a rebuttal to mystical misreadings of *fanāʾ* as metaphysical nothingness. In Suhrawardī's idiom, *jalāl* is not proven by voiding the cosmos but by sustaining it in ordered radiance: the Necessary Being does not need *un-making* to manifest lordship. The line "I

have inspired unto the *Imām al-buḥūth* that I am God, Everlasting in Bounty" casts *al-buḥūth* as a technical term: the principate of demonstrative researches—the discipline of inquiry itself personified as an *imām*—receives *ilhām* that the divine mode is *dāʾim al-jūd*, perpetual effusion. This is Ishrāqī *fayḍ dāʾim* in philosophical dress (cf. **Qurʾan 55:29**, *kulla yawmin huwa fī shaʾnin*), and the next clause names its adversaries: *aṣḥāb al-ʿuṭla*, the party of *taʿṭīl*—those who "disable" causality and nullify attributes—are *mubṭilūn*, void-makers. In Suhrawardī's graded ontology, to deny secondary lights and formal causes is not piety but a sabotage of the very ladder by which illumination descends. "It is not subdued by anything; It is the Subduer of darknesses by Light, and the Subduer of lights by My Light." The first title aligns with **Qurʾan 6:18** (*al-qāhir fawqa ʿibādih*) and **24:35** (*allāhu nūru al-samāwāti wal-arḍ*): ignorance and privation yield before *nūr*. The second title advances a higher claim: even the highest created luminosities—intellects and archangelic radiances—are under verdict before the *nūr al-anwār*. God does not merely dispel darkness; It measures and masters the very lights that measure all else. This chiasm ("darknesses by Light /lights by My Light") asserts absolute transcendence over both negation and perfection: nothing beneath the apex, not even pure created light, can bind or condition the First. The final cadences deny all mutability in the source: "*I repent not of what I have wrought, nor did I awake after slumber... and I am not of the changeable*." The negation of sleep and awakening is an intentional echo of **Q 2:255** (*lā taʾkhudhuhu sinatun walā nawm*), while "standing in justice" (*qāʾiman bil-qisṭ*) recalls **Q 3:18**. There is no afterthought, no retroactive regret, no temporal before/after in the divine act; were there regret or waking, there would be prior ignorance or potency, which the Necessary Being excludes. "*Neither was there any act for which I would have ceased from standing in justice*" seals the point: no event external to God occasions alteration in It. Philosophically this is Avicennan immutability (no *taghayyur* in the Necessary Being), theologically it is the constancy of judgment and bounty; *illuminationistically* it is the continuous, beginningless shine in which beings subsist. The whole passage thus intertwines scripture and *ḥikma*: Revelation authenticates reason ("*inspired to the Imām of Discourses*"), reason safeguards Revelation from antinomian annihilationism ("I did not desire non-existence"), and both converge on a single axiom—eternal generosity subdues darkness and adjudicates even Light, without regret, without sleep, without change.

[123] **Corbin (75)**: On this supreme archangelic hierarchy (Longitudinal Order—the "world of the Mothers"), see *En Islam iranien* vol. II, p. 121.

[124] **Corbin (76)**: The hierarchy that comes after the preceding one (Latitudinal Order of the "lords of the species") [...]

[125] **Corbin (77)**: Cf. the "Book of Oriental Theosophy": the entire process of self-multiplication of the archangelic Lights by a transposition of the laws of optics onto the metaphysical plane. [...] There follows a rather obscure stanza in which there appears an allusion to the descending degrees of the hierarchy of the beings of light, as a consequence of the "shadow dimension" coming into play already at the first Intelligence (Bahman), which conforms to the Avicennian theory of its three acts of contemplation. The "family" or "race" of Bahman-Light—the world of the *Jabarūt*—proceeds from its dimension of pure light. The shadow-dimension manifests only at the lower degrees, in the situation symbolized by the two wings of Gabriel–Sraosha [see **The Sound of Gabriel's Wing—WA**]. The world of bodies is this shadow-dimension, whereas the "Oriental dimension" is the divine part in man, homogeneous with the *ishrāq* of the "race of Bahman."

[126] The term *Mēnūyīyān* (Persian: مینویان), drawn from Middle Persian cosmology, designates the "menog" or *mēnōg* realm—that is, the invisible, incorporeal order of existence as opposed to the *getīg* (material) world. In Zoroastrian and later Illuminationist usage, the *Mēnūyīyān* are the denizens of that subtle domain: the intelligible beings, angelic essences, and presential lights who act as intermediaries between the pure divine radiance and the corporeal sphere. By invoking them here, Suhrawardī places his metaphysics squarely in continuity with Iranian angelology, aligning the hierarchy of intellects not merely with Greek *noēsis* but with the ancient Persian division between visible and invisible orders. To say that "in the *Mēnūyīyān* there is a pebble in man" is to locate within the human composite a trace or deposit of that invisible realm—a crystallized remnant of pre-cosmic luminosity embedded within flesh. This is neither metaphor nor abstraction, but Suhrawardī's characteristic ontological realism: the human soul contains within it a literal shard of the *menog* world, awaiting ignition.

[127] **Corbin (77*a*)**: [...] The "kings of the race of Bahman-Light" are all the God-archangels of the plērōma, celebrated in the stanzas of the preceding group.

[128] **Corbin (78)**: Among the "kings of the race of Bahman" there is the Angel of the human race, the Holy Spirit who is Gabriel—but whom Suhrawardī here again expressly designates by the name of the Avestan angel Sraoša (our **MSS** here read *Rūḥ Srōsh*)...

[129] **Corbin (79)**: *Aṭʿmat al-ḍīyāʾ*. Compare...**Treatise III** [*alwāḥ al-ʿimādīya*—**WA**], the context in which the expression *khubz al-malāʾika*, this "bread of the Angels" which is the *Sakīna*, appears.

[130] The figure of Bahman in this passage is a direct adoption of Avestan *Vohu Manah*—literally the Good Mind—traditionally counted as the first of the *Amesha Spentas* to emanate from Ahura Mazda. In Iranian angelology *Vohu Manah* is both the archangel of Intellect and the channel of divine communication into the created order. Suhrawardī preserves this role by naming him the first light brought forth and the bearer of the exemplar of divine perfection, through whom the rest of the exalted intelligences are structured on a firm ordinance. This sets Bahman not simply as a creature among creatures, but as the axial intelligence that mediates form and number to the rest of creation. The later invocation of *Sarawish* (Sraoša), likewise drawn from the Zoroastrian hierarchy, reinforces this Persian substructure: *Sraosha* is the angel of hearkening and obedience, the one who receives and transmits divine decree. To magnify the Spirit of *Sarawish* as the father of the hearers is to acknowledge that every ascent in light depends on listening rather than assertion, on inward audition rather than outward effort. The middle portion of the stanza, describing how the affair looked unto its Lord and became enamoured of itself in disappointment, introduces a metaphysical drama akin to Plotinian emanation. The first emanated Light, beholding its own radiance, mistakes it for self-sufficiency; this misplaced self-love results not in ascent but in shadow. From that frustrated longing God brings forth a congealed trace—a dulled reflection of the original luminosity—marking the genesis of corporeal multiplicity. This is Suhrawardī's reworking of the doctrine that Being flows by yearning; but where yearning is rightly ordered it yields intelligible lights, and where it turns back upon itself, it produces opacity. Thus shadow is not a rival principle but a byproduct of misdirected desire. The exhortation to hallow the House of Bahman and the Kings of Bahman-Light is not mere mythic flourish but a summons to reorient love toward its proper exemplar, lest one's own longing become the seed of darkness.

[131] **Corbin (80)**: Let us note that Suhrawardī also composed a liturgical ritual for each day of the week (*Awārid al-iqrār fī kulli yawm*, same **MSS**). Sunday: liturgy of the Sun (*taqdīs al-shams*). Monday: liturgy of the Moon. Tuesday: liturgy of Mars. Wednesday: liturgy of Mercury–Hermes (*ʿUṭārid*). Thursday: liturgy of Jupiter. Friday: liturgy of Venus. Saturday: liturgy of Saturn [our **items 9-15—WA**]. One will observe that all this accords with the naming of the days of the week in the Roman calendar (*dies Lunae, dies Martis*, etc.), which is in use neither in Islam nor in Zoroastrianism.

[132] This closing passage of **The Influxes of the Lights** is Suhrawardī's eschatology in its purest Imaginal form. Paradise and torment are not external allotments but projections of interior luminosity or opacity: "*the wretched, in the darknesses, are dwellings which they build*

for themselves, and shadows which their condition requireth." This is the very doctrine of the *ʿālam al-mithāl*—the Imaginal World not as metaphor but as ontological plane, where thoughts and dispositions take on objective form. Each soul awakens after death into a realm architected by its own dominant quality, just as the sleeper fashions edifices from mere contact with a surface, though the skull contains no space proportional to the vision. The line "*let not the phantoms of paradise reach unto you*" warns against settling for sensory delights or reward-images, for even paradisal spectres can become veils if grasped as ends rather than thresholds. The phrase "*the One abstracted from the Lights is an emanator unto Its manifestations*" intensifies the metaphysical realism of the Imaginal body: the undeluded soul, purified of foreign mixtures, overflows its own essence into forms "of polished substance which the eye containeth not, nor are they ascribed unto any place." This is precisely the *hūrqalyā*, the "eighth clime" of Suhrawardī's cosmology—a world neither material nor purely intellectual, but suspended between, where resurrection occurs not as reassembly of flesh but as crystallization of inclination. The resurrected body is not given; it is generated. The righteous eat from "foods of splendor" because they themselves have become luminous; the heedless "wander bewildered in the wastes" because their inner barrenness manifests as desert. Thus, heaven and hell are not rewards or punishments imposed from above; they are imaginal crystallizations (even the *final resolutions*) of what the soul loved (and hated) in life. In the Ishrāqī vision, salvation is nothing other than right love finding its proper form.

[133] **Corbin (37)**: *Wārid al-taqdīs li-kulli mawqif* [...] *Taqdīs*, in Christian terminology, is "to celebrate the Mass" (it also means to go to Jerusalem, to the "Temple"). Etymologically it is to sanctify, to consecrate (*sacrum facere*, act of consecration). It is also to proclaim the Holiness of the Most-Holy (cf. the *Sanctus*). It is hardly indifferent that Suhrawardī should use this term to designate the liturgical acts that follow. *Mawqif* is literally a "station." The term designates one of the rites of the pilgrimage to Mecca. Here it designates each of the "halts," that is, each of the acts of the total liturgy presented.

[134] The text of this item in both our Arabic edition and this English translation is a slightly amended version of the same one as our 2016 semi-critical edition (see **n26** of our translator's introduction and our comments in the piece linked). Except—and unlike the previous text we publicized—wherever there has been an issue between different readings of the Arabic, we have loosely preferred **AyaSofya 2144** (*ff.* **13b-16b**). Following the **MSS** subsequent to **AyaSofya 2144**, Piątak splits this item into two separate pieces (125-136; 178-188); and while the evidence of Shahrazūrī's division may appear to justify it (see *Three*

Treatises on Mysticism: 102), we believe—and based on both the internal logic of the two pieces as well as the verbatim parallels between them—that the division is unjustified, since the two items are actually part of the same unified piece. Therefore, what Piątak holds as distinct items, we hold as a single piece.

[135] **Corbin (38)**: Cf. the famous *ḥadīth* in which the Prophet declares: "I was already a prophet (*nabī*) when Adam was still between Water and clay," that is, before Adam was formed. The *taqdīs* thus extends as far as the pre-formative elements of man.

[136] The first passage unfolds as a visionary prayer in the Illuminationist register: the opening salutation to *ishrāq* and *nūr al-anwār* situates the speaker in the cosmology where divine radiance initiates revelation. The invocation of *al-bārīʾ al-mubādiʾ* binds cosmogenesis to soteriology, for the same Principle that begins creation is entreated to unbind the seeker's fetters. The imagery of trembling earth and quaking heaven signals theophanic descent (*nuzūl amr allāh*) in Qur'ānic cadence, collapsing apocalyptic event into mystical immediacy. The ascent to *al-malakūt* and vision of "marvels, expanse, and light" echoes *miʿrājic* journeys elsewhere, while the taking of "the Book and the holy Light" frames the seeker as recipient of both scripture and primordial luminosity. Then the descent of *barakāt* upon the world and *al-quds* upon "water and clay" conjoins transcendence with creation: divine sanctity penetrating the elemental substrates of existence, theophany embodied in matter. Like the *Hymn to Aten* of Akhenaten, this passage exalts divine radiance as the primal source—here named *nūr al-anwār* (the Light of lights), there the solar Aten whose beams "encompass all lands." Both texts link illumination with liberation: the Aten's rising sustains all life, while the *bārīʾ al-mubādiʾ* loosens the fetters of the soul. The trembling of earth and heaven before the *amr allāh* resonates with the hymn's awe at Aten's cosmic dominion, where even distant lands are stirred by his light. And as the Aten hymn praises the god's light animating water, seed, and clay, so too this prayer sends *al-quds* upon "water and clay," binding sanctity to the very elements of creation. Both texts pivot on cosmological upheaval as a sign of divine presence. The trembling earth and quaking heaven in the Arabic vision mirror the *Hymn to Aten's* awe before the sun's universal dominion, where even foreign lands respond to the god's rising. This apocalyptic register underscores the immediacy of divine command: *amr allāh* in one, Aten's daily epiphany in the other; for the standard translation of *The Great Hymn to Aten*, see Miriam Lichtheim *Ancient Egyptian Literature, Volume II: The New Kingdom* (University of California Press: Berkeley, 1976): 96-100. We briefly cite here its opening lines for comparative purposes:

Splendid you rise in heaven's lightland,
O living Aten, creator of life!
When you have dawned in eastern lightland,
You fill every land with your beauty.
You are beauteous, great, radiant,
High over every land;
Your rays embrace the lands,
To the limit of all that you made (ibid.)

[137] Or *identities*.

[138] **Corbin (39)**: *Ṣāḥib al-Khvarnah*. This designation prepares for the explicit mention of the name *Ohrmazd* which will follow, and recalls all that we have read thus far concerning the *Khvarnah*.

[139] **Corbin (40)**: *Ohrmazd-ē Dātār-i Kayhān*. This turn of phrase comes directly from Pahlavi; cf. H. S. Nyberg, *Handbuch des Pahlavi*, II, Glossary, s.v. *dātār*. It is one of the texts where Sohravardī's "Iranism" appears without a veil, since he does not hesitate to invoke here the "God of gods" by the name under which Zoroastrian religion honors Him: *Ohrmazd* (Pahlavi form; *Ahura Mazda* in Avestan). This liturgy thus confirms the intention explicitly affirmed elsewhere [...] and developed in the great "Book of Oriental Theosophy": to resurrect the theosophy of the Sages of ancient Persia.

[140] **Corbin (41)**: *Al-wāḥda al-muṭlaqa min jamīʿ al-wujūh*. The designation seems intended to efface any reminiscence of dualism.

[141] **Corbin (42)**: *Ilāh al-āliha* [...] This characteristic expression is also found elsewhere (Hermetism, Neoplatonism, Kabbalah). We cannot unfortunately develop the comparison here. See Proclus, *Théologie platonicienne*, Book II, ed. & trans. H. D. Saffrey & L. G. Westerink, Paris, Belles-Lettres, 1974, p. 123, n. 9 (ref. to Iamblichus, *De mysteriis*, VIII, 2).

[142] **Corbin (43)**: He is the first of the *Amahraspands* or Archangels emanated from Ohrmazd. His name (Avestan *Vohu-Manah*, Greek *Eunoia*) means "Good Thought," to which Suhrawardī here adds the attribute Light (*Bahman-Nūr*). We have already noted his importance in the work of the Shaykh al-Ishrāq, since he gives the name Bahman to the first of the ten Intelligences of the Avicennian plērōma. As the first emanated Archangel, Bahman (Good Thought) is the archangel Logos. Cf. in Philo, the Logos as *archē tōn angelōn*. The parallel was already made by J. Darmesteter, who also knew of its continuation in Islam, though he

seems not to have known Suhrawardī's name—this owing to the wretched translation of the *Dabestān* by Shea and Troyer that he had at hand. Cf. *Le Zend-Avesta*, vol. III, p. LV.

[143] **Corbin (44)**: *Malik al-Malāʾika*; cf. the previous note: *archē tōn angelōn*.

[144] **Corbin (45)**: *Khad-khudā-yi Malakūt*, likewise a typical expression. See *En Islam iranien* vol. IV, index s.v. Similarly, the female archangel *Spenta-Ārmaiti* is the "mistress of the house" (*kad-bānū*) of Ohrmazd.

[145] The term *al-falak al-aṭlas* ("Atlas Sphere") designates the outermost celestial sphere. In Islamic cosmology it is the Ninth Sphere, also called the *primum mobile*, which imparts motion to all beneath it. The epithet *aṭlas* ("without stars, featureless") stresses its role as the all-encompassing heaven surrounding the fixed stars. Thus, "Atlas Sphere," "All-Encompassing Celestial Sphere," or "Outer Celestial Sphere" are equivalent renderings.

[146] **Corbin (46)**: The liturgy of each Archangel mentions the triad composing each archangelic universe: the Archangel who is its "God"; the heaven (Sphere or "Temple") that emanates from his thought; the *Anima caelestis* that is the mover of that heaven. The Atlantean heaven is the Sphere of Spheres. The archangel from whom it emanates is Bahman, invoked in the previous stanza. Hence only this heaven and its Soul are mentioned here. The Ninth Sphere is un-constellated—hence the name *Atlas*. Recall that the root *ṭls* connotes the idea of effacing; *ṭils* is a leaf whose writing has been erased. *Atlas* means smooth, even, glabrous (hence "un-constellated").

[147] **Corbin (47)**: That is the *Anima caelestis* moving this heaven; cf. below, **Hūrakhsh** in relation to Archangel Shahrīvar.

[148] **Corbin (48)**: The mention of *Khvarnah* or Light of Glory accompanies here, in one form or another, the mention of each Intelligence and each Soul, including the souls of prophets and of the righteous, which gives the entire liturgy its Zoroastrian tonality (note that here, instead of *al-Khvarrah al-bāsita*, some **MSS** read *al-basta wa'l-Khvarnah*, which may be a copyist's error or a reminiscence of the doublet *rayōmand-khvarrahmand*).

[149] **Corbin (49)**: *Al-anwār al-qāhira al-aʿlīna*, the supreme archangelic hierarchy—the cherubic Intelligences. See *En Islam iranien* vol. IV, index s.v. *anwār qāhira*. We recall the Latin equivalents: *Angeli intellectuales* for the Intelligences; *Angeli caelestes* for the Souls moving the Spheres. This double hierarchy corresponds to the Avicennian scheme; in the "Book of Oriental Theosophy" the angelology is in fact much more complex.

[150] **Corbin (50)**: *Arbāb al-ṭilsmāt*, a technical term of Ishrāqī theosophy: each body is the theurgy of the Angel who is lord of its species. The present stanza therefore addresses the ensemble of the Intelligences as Angels–theurgies of all worlds, celestial as well as terrestrial.

[151] **Corbin (51)**: *Nufūs nāṭiqa* ("thinking /speaking souls"). The stanza addresses the whole ensemble of the *Animae caelestes*, forming the second hierarchy emanated from the Intelligences. The Souls moving the Spheres are thinking souls, superior to human souls in that they are exempt from all disturbances caused by faculties of sensible perception, yet they possess imaginative power in an absolutely pure state.

[152] **Corbin (52):** The ruling soul, the "hegemonic" (*Espahbad*). The term derives from the ancient Iranian chivalry and is applied by Suhrawardī both to the *Animae caelestes* and to human souls. Cf. *En Islam iranien*...vol. IV, index s.v. *Espahbad*.

[153] *Esfahbadh* is primarily also a Persian military title meaning *general, commander of an army division*; here transposed into the celestial hierarchy as the angelic "generals" or "overseers" of the heavens and earth.

[154] **Corbin (53):** It is strange that the *taqdīs* of the second Archangel—the one from whom the second heaven or heaven of the Fixed Stars emanates—is missing. Stanza VI mentions only the Angels or Souls respective to the infinite multitude of stars of the second heaven.

[155] **Corbin (54):** *Ilāh al-Nūr al-qāhir*. The composition of the terms is remarkable. In accordance with the supreme invocation *Ilāh al-āliha* ("God of gods"), the qualification "God" is given to each *Nūr qāhir* (archangelic Light). From here begin the respective liturgies of the *Dii-Angeli* (Proclus), that is, the Archangels from whom emanate each of the seven planetary heavens. Each archangel-*theurge* is the God of his heaven (whence the "God of gods" beyond all the heavens...) Each liturgy begins with the doxology of the Archangel, then celebrates the "person" of the star itself as the archangel's theurgy—both as to its Soul and as being the Archangel's temple. On the structure of these liturgies and on the transcendent function of the *Imago caeli* that undergirds them [...] **Treatise XI** [A Day With A Group Of Sufis—**WA**] [...]

[156] **Corbin (55):** *Rabb ṭilsim kaywān*. The body of the planet Saturn is the theurgy and the temple of its Archangel. Here, as in the following cases, the species over which the Archangel is lord coincides with a single individuation.

[157] **Corbin (56):** After the doxology of the Archangel comes that of the star itself (*kaywān*), considered as temple and as living being—whence the doxology of the Soul that animates this living being. In philosophical terms, it is the Soul that draws its heaven into the movement elicited in it by its nostalgia for the Intelligence from which it emanates.

[158] **Corbin (57):** In general, the cosmology of our authors considers the heavens as "fathers" and the Elements as "mothers." However, the designation here relates more closely to the spiritual person and to the filiation proper to it. Refer here to the end of the "Recital of the Occidental Exile," where the Angel shows the visionary the Sina'is (temples) superposed above his own. These are those of the "fathers" who precede them. That is why, in the following stanzas, one finds again this same designation "fathers," which must be placed in the context of the plērōma conceived by Suhrawardī as an initiatory confraternity.

[159] **Corbin (58):** These are the typically Saturnian qualities. Cf. A. Bouché-Leclercq, *L'astrologie grecque*, Paris 1899 (Brussels 1963), pp. 93–97.

[160] **Corbin (60):** *Maskanahu al-muqaddas* (from the root *skn*, *Sakīna*), i.e., the liturgy of the star that is its temple (cf. the "temples of Light"), whose corresponding temple among the Hermetist Sabians was the terrestrial nadir.

[161] **Corbin (61):** Jupiter and Venus are astrologically the benefic stars.

[162] **Corbin (62):** [Theurgy—**WA]** Or its "shadow" (*ẓill*). The two terms alternate and amount to the same. The temple is indeed the "shadow," since it emanates from the third act of contemplation of each Archangel, aiming at his inferior dimension of virtual non-being. For coherence we have consistently maintained the word "theurgy."

[163] **Corbin (63):** The God-archangel whose theurgy in the visible world is the Sun is himself the Sun in the spiritual world (*Malakūt*) (in other esoteric contexts the fourth heaven is that of Archangel Michael, or again of Mithra). As in the other cases, the star that is the theurgy and the temple of the archangel-*theurge* is considered as a "person," since it has a thinking Soul that moves it. Hence the name **Hūrakhsh**, which, in designating this "person," essentially aims at its *Anima caelestis*. Each of these liturgies mentions the triad: the God-archangel or Intelligence, the Soul, and the body of the star which is the abode or "temple."

[164] **Corbin (64):** *Shahrīvar* is the Persian form of the name of the third of the *Amahraspands* or Zoroastrian Archangels: Avestan *Xšaθra Vairya* ("Desirable Dominion"). As in the case of Bahman (above...), Suhrawardī adds to his name the attribute Light (*nūr*), hence "Shahrīvar-Light." For this liturgy, see the context of another "psalm to the Archangel of the Sun" that

we have translated and commented elsewhere: *En Islam iranien* vol. II, pp. 126–140 [item **9** here—**WA**]. The parallel is of capital interest. On solar theology and texts relating to prayer at sunrise, see Proclus, *Théologie platonicienne*, Book II, ed. Saffrey & Westerink (supra n. 42), p. 95 n. 2, and p. 121 n. 12.

[165] In classical astrology Venus (*al-zuhraʾ*) is styled *al-saʿd al-aṣghar* ("the Lesser Fortune"), associated with beauty, love, harmony, music, and joy. The attributes in this passage—fragrance, generosity, song, and instruments of delight—reflect this traditional characterization of Venus as the bringer of concord and aesthetic grace.

[166] **Corbin (66):** Just as the Sun was designated "Rider of the Orient" [...], the Moon is designated "Rider of the Heaven" or of the Celestial Sphere (allusion to the course of its twenty-eight stations). That it is the minister and *khalīfa* of **Hūrakhsh** [...] is self-evident.

[167] **Corbin (67):** Just as the living "person" of each star is the theurgy of its God-archangel, so human persons are the theurgies of the tenth of these God-archangels: the Holy Spirit, Gabriel [...] There is this difference: whereas for each of the other God-archangels the species of which he is the *theurge* coincides with a unique individual, in the case of the Angel of the human race the theurgy, as it were, "explodes" into a multitude. As for this figure of the Angel–Holy Spirit, it has been so present throughout [...] that there is no need to insist here [...] There is, however, here a significant difference, consonant with the "Iranism" of the first stanzas: Suhrawardī here gives the Angel–Holy Spirit the name *Srosh*, one of the Angels of the Avesta.

[168] **Corbin (68):** A safeguard clause vis-à-vis exoteric monotheism.

[169] **Corbin (69):** *Srosh* (Pahlavi form of Avestan *Sraoša*; Persian *Sorūsh*; our **MSS** here write *Srōsh*). Suhrawardī thus explicitly identifies the angel Gabriel with the Avestan angel Sraoša. The latter, though not one of the seven *Amahraspands*, is a figure of the first rank among the *Dii-Angeli*, the *yazatas*, of the Avesta, and a dominant figure of Zoroastrian spirituality. By this equivalence the junction is established between biblical-Qur'ānic angelology and the Zoroastrian Neoplatonism of Ishrāqī theosophy; it will have its continuation in Ishrāqī Zoroastrian literature. We shall return to this elsewhere. On the Avestan Sraoša, see J. Darmesteter, *Le Zend-Avesta*, vol. I, pp. 11 and 363; vol. II, pp. 306, 312–313. Compare *En Islam iranien*...vol. II, pp. 76, 125.

[170] **Corbin (70):** These last two liturgical acts, placed here in conclusion, call to mind the *Yasht* liturgy of the *Fravašis* in the Avesta. From one end to the other it is celestial entities that have been honored and invoked; it was fitting that the hymn should end with the

celebration of the celestial entities (here the thinking souls) of excellent human beings, the prophets and the just.

[171] **Corbin (71):** A crucial clarification for Ishrāqī prophetology: the prophets are designated as supports of the *Khvarnah*, this Light of Glory which, as we have seen, is a dominant and specific concept of Zoroastrian/Mazdean theosophy. In Shīʿī prophetology the prophets are the supports or repositories of the "Muhammadan Light" (*Nūr Muḥammadī*), which is the aspect corresponding to that of the *Verus Propheta* in Judeo-Christian prophetology, of which Islamic prophetology was the heir. The Zoroastrian *Khvarnah*, the Light of Glory, is thus here the equivalent of the Muhammadan Light. Moreover, we already know that Suhrawardī associates the concept of *Khvarnah* with that of *Sakīna/Shekhinah*. The integration of "Iranism" is thus consummated at the very level of prophetology: the prophetism of ancient Iran is integrated into the prophetism of the biblical-Qur'ānic tradition. One measures thereby the breadth of the "resurrection" intended and effected by the Shaykh al-Ishrāq.

[172] **Corbin (72)**: The text reads *nufūs al-mujarradīn min al-sālikīn*, "the souls from among the mystical wayfarers (*sālikūn* = the *mustashriqūn*) who have separated themselves." We have already explained why we translate the idea of *tajrīd* and *mujarradūn* by "spiritual anchorites." The word *mujarradūn* likely has here its strong sense: those who have definitively separated from earthly existence.

[173] **Corbin (101):** *Badīl* is the singular of *abdāl* (or *budalāʾ*). The *abdāl* (seven in number according to certain traditions, forty according to others) form a superior rank of the esoteric hierarchy whose mystical function can be summarized in the notion of "watchers" ("the eyes through which God looks at the world"). They make the circuit of the world during the night. They are, as it were, the night-guards of the heavenly Temple (one will think here of **Psalm 134**, the chant of the relief of the night-guards of the Temple). When one of them is recalled to the "world beyond," a member of the immediately lower rank of the esoteric hierarchy "takes the watch" (the term *badīl* essentially carries this idea of substitution, exchange). The term "relief-watcher" seems to us to translate best all that the Arabic term connotes. Cf. *En Islam iranien*...vol. IV, index s.v. *abdāl*; and Ḥaydar Āmulī, *Le Texte des Textes*, ed. H. Corbin & O. Yahya, **§§ 615** and **616**. The liturgical stanzas end with this call [...] of the "relief of the morning." Morning is here the hour of *Ishrāq* in the mystical sense of the word: the rising of the sun of the *Malakūt*. [Note: the French editors for

L'Archange empourpré incorrectly placed this endnote in the wrong column as referring to the final item of our next piece. Corbin also offers the item preceding this one in our text following it—**WA**].

[174] Or, *exitus*—death.

[175] This final passage represents a sweeping cosmological sanctification, where the remembrance of God (*dhikr allāh*) ritually purifies and hallows not only the primary elements (water, fire, air, earth) but also their derivatives—rivers, winds, clouds, mountains, plants, animals, and even social spaces such as villages, cities, and houses. The inclusion of aromatic resins (myrrh, storax, cedar, frankincense) and agricultural products emphasizes the liturgical role of material substances as bearers of divine blessing, recalling both Zoroastrian consecration of natural elements and Qurʾānic affirmations of creation's participation in glorification. The rare phrase *aynas al-fawqayn* ("the delight of the two heights") is particularly striking, suggesting an esoteric cosmology where the upper and lower worlds mirror one another in sanctity and joy. The movement from elemental, vegetal, and animal realms to human devotion ("*men and women devout*") culminates in sacred architecture (*temples, prayer-ground, lamp of the miḥrāb*), presenting a totalizing hierarchy of sanctified being. The closing affirmation—that sanctification was imposed upon noble nations, confirmed by prophets and witnessed by angels—ties the cosmic litany into a historical and prophetic frame, echoing both Abrahamic scripture and the Illuminationist cosmology wherein sanctification is a universal law sustaining the virtues and "gleamings" (*lawāmiʿ*) of existence until the *eschaton*.

[176] *Tidhkār*, we would argue, nearly has the same denotation as **ἀνάμνησις** (*anamnesis*/recollection) in Plato. Corbin renders it as *remémoration* which in French denotes, in one sense, 'bringing a memory back to consciousness by an intentional effort', which is a very close (but not completely identical in) meaning to the Greek **ἀνάμνησις**. We would argue that Corbin's usage denotes more an *anamnetic* force, as it were, than *anamnesis*, strictly speaking. Nevertheless, 'recollection' works as well for English, conveying in principle generally the same thing. That aside, in both the Arabic text of our edition and this English translation, the text of our division for this item does not follow Corbin's.

[177] Taking his cue from **Topkapı Sarayı Müzesi Ahmet III 3271 195a**, Piątak (137) has read this as *judhām* (جذام), leprosy, which is a possible reading (although **AyaSofya 2144** and **Topkapı Sarayı Müzesi Ahmet III 3217** both have it as we do here, never mind that this is also how Corbin read it as well: خدام). However, this rendering as *judhām* rather than *khudām*/servants

(while on some level consistent with characterizing the soul as being blemished with a leprous disease in its exile and separation from its principle) also somewhat disrupts and obscures the flow of imagery and the logic of the argument behind it whilst introducing a redundancy with al-*baraṣāʾ* that occurs in the same sentence that is nearly synonymous. See also the short gloss immediately below. Why we insist on *khudām*/servants is because it conveys a similar notion to the *samskara*s of Indian philosophy (i.e. psychological imprints, mental malformations and baggage, psychic prisons, shells, residues, and the like) that the soul self-generates which then act as its proverbial servants (or *companions*) that chain it down to the material world preventing its ascent, acting as veils. This gloss on the reading, in itself, then becomes consonant with what Suhrawardī himself tells us in *The Tale of the Occidental Exile* about "causing thy family to perish" and "killing thy wife" in order to make the ascent to the Orient (*mashriq*)—these representing the soul's negatively self-generated *khudām* in the messy, toxic psychic life that fleshy, material embodiment represents. The variety of desires generated by the covetous and concupiscent self are amongst these: self-generated servants of the mind that bind. Common Sufi terminology would usually gloss this by the term *quyūd*: fetters.

[178] *Baraṣ* = vitiligo/leukoderma (depigmentation).

[179] **Corbin (81*a*)**: The "absent from her world" is the human soul, the "daughter of the Light" exiled in this world of darknesses that is not hers (cf. [...] Treatise VIII [The Tale of the Occidental Exile**—WA**]. The discourse is addressed to her by her "father," the *Nous patrikos* from whom she proceeds—the Angel–Holy Spirit.

[180] **Corbin (82)**: These words show clearly that the exhortation is addressed to the soul by the Angel–Holy Spirit, Gabriel–Sraosha, as Angel of humanity. Observe how he is distinguished from his own Lord, the "God of gods" [...]. He is the "Lord whose being is perpetual," while the "God of the Gods" is "the Lord whose being is eternal. One thinks here of Psalm 110 (109):1, *Dixit Dominus Domino meo*. Not by chance. See the last chapters of **Treatise V** [***kalimāt al-taṣawwuf*—WA**].

Note Corbin's pair "*perpétuel/éternel*" is a metaphysical paraphrase that maps *al-qāʾim* and *al-qayyūm* onto duration categories (permanence/eternity). By contrast, I keep the Arabic morphology and syntax: *al-qāʾim* is agentive—"the Ariser," especially here with *ʿan* indicating vicarial standing ("on behalf of")—and *al-qayyūm* denotes self-subsistence and universal sustentation, hence "Peerless Self-Subsisting." In short, Corbin abstracts to timelessness; I preserve the agentive and relational force of the Arabic**—WA**.

[181] **Corbin (83)**: The *Sakīna*: the indwelling presence of the divine Lights in the soul. Cf. [...] the prologue to Treatise XIV [The Simorgh's Shrill Cry—**WA**] [...]

[182] The opening clause ("God hath not taken as Its interlocutor...") alludes to *kalīm allāh* (Moses), **Qur'ān 4:164** (*kallama'llāhu mūsā taklīmā*), and excludes traits antithetical to prophetic election (cowardice, mendacity); compare the moral predicates attached to prophets (e.g., **19:41**, **19:54**) and the *ḥadīth*, *"The believer may be many things, but not a liar"* in Mālik b. Anas's *al-muwaṭṭaʾ*. "Nor hath It inspired Wisdom into a foul soul" coheres with **2:269** (*It giveth wisdom to whom He willeth*) and with the Qur'ānic ideal of the pure heart (**26:89**). "He that deviseth mischief is a *shayṭān mārid*" directly echoes **37:7**. The porcine metamorphosis of the greedy in the *ʿālam al-ghayb* evokes Qur'ānic *maskh* motifs (**2:65; 7:166; 5:60**), where a people are transformed (apes/swine) for transgression; here greed is singled out as the vice meriting a swine-likeness. "The dogs of the realm of Retribution: a soul that wrangleth without right" combines the Qur'ānic censure of polemics "*bi-ghayri ḥaqq/ʿilm/sulṭān*" (**22:8; 40:35**) with the negative dog simile of **7:176** (*his likeness is that of a dog*). "And her wolves—those who feign friendship in falsehood" resonates with **58:22** (*yuwaʾaddūna* as the verb of partisan attachment) and, typologically, with the Joseph-wolf topos (**12:13, 17**) as well as the Near Eastern trope of predatory "wolves" masquerading as allies. "The unjust one is accursed ere he oppress" sharpens the frequent Qur'ānic formula "*laʿnatullāhi ʿala l-ẓālimīn*" (**11:18; 7:44**, etc.) into an aphorism of pre-emptive condemnation; the closing maxim—"whoso findeth not mercy within his own soul shall not find it bestowed upon him"—condenses the Prophetic ethic "who shows no mercy shall be shown none" and stands under **7:156** (*My mercy encompasses all things*).

Beyond Islamicate scripture, the bestialization of vices (swine for concupiscence, dogs/wolves for contentiousness and predation) coheres with Manichaean and wider late-antique ascetic semiotics, while the opposition of truth vs. false friendship converges with Zoroastrian *aša/druj* polarity (truth vs. the Lie); note also Iranian eschatological imaginations (e.g., punitive bestial forms, eschatic hounds) that, though not identical, form a cognate symbolic field in which this passage's moral zoomorphisms would have been legible.

[183] The exhortation to cut off the "vile thought" at its first arrival echoes the Qur'ānic remedy to Satanic *waswasa*—seeking refuge at the first touch (**7:200; 41:36**)—and warns against following the "footsteps of Satan" (*khuṭuwāt al-shayṭān*: **2:168–169; 24:21**), here dramatized as a worm that, when indulged, becomes a serpent (cf. the Qur'ānic serpent imagery: **7:107; 26:32; 28:31**). The line "she decketh for man the foulest of things" is a near

paraphrase of the *zuyyina* motif ("Satan made their deeds seem fair": **6:43; 16:63; 27:24; cf. 35:8**), while "draw him on by degrees" matches the doctrine of *istidrāj* ("We shall lead them on step by step": **7:182; 68:44**). "The watering-places of the losers" puns on *mawrid* (place of arrival), recalling **11:98** (*biʾsa l-mawrid*) and the recurrent "*khasirūn*" refrain (e.g., **11:21; 39:15**). The bestial zoomorphy (worm/serpent) also sits in a wider Late Antique field—Zoroastrian *aša/druj* (Truth vs. the Lie) and Manichaean demonology—where vices assume animal forms to signify progressive moral deformation.

[184] The passage's cadence and *makarism* ("Blessed is the righteous poor") unmistakably echoes the New Testament '*Beatitudes*' (**Mt 5:3; Lk 6:20**) and the wider gospel polemic against vaunting wealth (**Mt 6:19–24**), while its Islamic core is Qur'ānic: do not squander or corrupt God's favor (cf. **14:28–34**), "seek, by what God has given thee, the Abode of the Hereafter... and do not seek corruption in the earth" (**28:77**), and "this worldly life is...boasting among you" (**57:20**; also **31:18**, "God loves not every swaggering boaster"). The ethic of *tawakkul* joined to lawful earning fuses **62:10** ("seek the bounty of God") with reliance texts (**65:3**) and the condemnation of *ṣuḥt* (illicit gain, **5:42**). Preferring the unlawful despite lawful equivalents aligns with the Qur'ān's *ḥalāl/ḥarām* discipline (**2:168; 5:87–88**) and Prophetic maxims about shunning the dubious; the insatiability of the "wretch" recalls **102:1** (*al-takāthur*) and the well-known *ḥadīth* of the two valleys of gold (cf. Bukhārī/Muslim). "Men attained not by the multitude of works, but by the purity of the soul" coheres with the Qur'ānic priority of inner rectitude—"who comes with a sound heart" (**26:88–89**) and "that It may test you which of you is best in deed" (**67:2**)—over the mere quantity of acts. Finally, the ascetic valuation of poverty as aid to purity resonates with early *zuhd* literature, yet also sits within a Late Antique field: Gnostic/Manichaean suspicion of acquisitive desire and, again, the Zoroastrian *aša/druj* polarity, where moral corruption is figured as worldly attachment and deception—precisely the "perishables" the text bids one to renounce.

[185] The blessing on the "bearer of knowledge" who "wards the precinct of the Truth" aligns with Qur'ānic ethics that couple knowledge with standing for right—enjoining right/forbidding wrong (**3:104; 22:41**) and the scholar's God-wariness (**35:28**)—and with the Prophetic maxim that "the best of people are those most beneficial to people," here specified as charity, tillage, craft, and trade (cf. **62:10; 2:198**), these being almost verbatim repeated in the *Bayān*. The exclusion from the "City of God" evokes the eschatological *dār al-salām* (**10:25**) as a mystical topos of belonging, while the aphorism "he who betrays for thee will betray against thee" crystallizes the Qur'ān's condemnation of *khiyāna* (betrayal) and its actors (**8:27; 22:38**). The censure of "cloaking falsehood in speech" echoes the

prohibitions against mixing truth with falsehood and *qawl al-zūr*—false or perjured speech (**Q 2:42; 22:30; 33:70**). Overall, the passage weaves Qur'ānic pericopes into an ascetic-civic ethic, which is simultaneously both Platonic and Islamic: knowledge guarded by justice, livelihood sanctified by service, fidelity over opportunism, and truthful speech as the seal of 'obedience' to the Divine.

[186] "The Intellect is the Light of God" simultaneously aligns the *ʿaql* with Ishrāqī light-metaphysics and the Shiʿite sapiential trope of the Primordial Intellect, and it naturally resonates with the **Light Verse** (**Q 24:35**). "Eschewing traffic in that which abideth not" condenses the Qur'ānic contrast between the perishing and the abiding—*mā ʿindakum yanfad wa-mā ʿindallāhi bāq* (**Q 16:96**; cf. **57:20**). The bird nesting by the portico of the *jabarūt* is a Suhrawardian image of the soul's elevation beyond the sublunary—dust not clinging to its wings—recalling Late-Antique ascensional symbolism (Gnostic/Manichaean "wings of light") and Iranian motifs of transcendent glory (*xvarənah*), while mapping onto the Illuminationist triptych *mulk-malakūt-jabarūt* that corresponds to *ʿaql-nafs-samāʾ*. "What the eye sought at first, the sincere one findeth" coheres with guidance granted to those who strive in purity (**Q 29:69**; cf. **5:27**). The inward "testimonies" lodged in the breasts echo the Qur'ānic witness/knowing-the-hidden-breast motif (**Q 40:19**, **3:29**, and the limb-as-witness pericopes **24:24**, **41:20–22**). Finally, "The Truth is succoured—though after a while" gathers the Qur'ānic assurance that *al-ḥaqq* prevails (**Q 17:81**, **21:18**) and that God defends the faithful (**Q 22:38**).

[187] **Corbin (84):** *Walī al-nuṭq*, a characteristic expression that I have not yet found elsewhere, and which the author seems indeed to apply to himself. In Ismāʿīlī gnosis the *Nāṭiq* is the prophet "enunciator" of a new religious *sharīʿa*...

[188] Corbin renders this here in French as *Élus* (elect).

[189] Meaning, Suhrawardī himself.

[190] **Corbin (84a):** *Al-amr al-aẓīm*: the great matter, the great Cause.

[191] This section appears to be Suhrawardī addressing his enemies. Are these the same enemies who had the ear of Ṣalāḥuddīn and his son in Aleppo? The threat that "the earth of God is inherited by the righteous" cites a core Qur'ānic pericope of viceregency and dispossession (**Q 21:105**; cf. **24:55**), while the chilling of the conspirators "as It chilleth the tempests" evokes the punitive piercingly cold wind (*rīḥ ṣarsar*: **Q 41:16**, **54:19**, **69:6–7**). The echo of '*the meek shall inherit the earth*' (**Mt 5:5**) is unmistakable here, dovetailing with the Qur'ānic pledge that '*My righteous servants shall inherit the earth*' (**Q 21:105**), situating the passage within a shared late-antique scriptural horizon of dispossession and rightful

succession. The "Ambassador" (*safīr*) who "judgeth the world by the Light of God" resonates with the angelic *sufarāʾ* (**Q 80:15**) *qua* Ishrāqī *nūr*-jurisprudence (cf. **24:35**; divine *al-qahhār*: **38:65**, **39:4**), while "that thine houses be swallowed up" recalls Qārūn's fate (**Q 28:81**). But here *safīr* (envoy/ambassador) is clearly a reference to himself: the *safīr* of the Light; and if this be the case (which we believe it to be), then this proves that Suhrawardī was indeed putting forth some kind of prophetic claim. Its language also codes the classic manner in which a prophetic figure usually addresses his/her enemies. It likewise clearly brandishes a threat to these enemies, insinuating that if he were to be killed by them, he—Suhrawardī—would judge these enemies from beyond the grave. Obviously, *safīr* can simultaneously be a referrence to Gabriel as well. The "planting of Order" suggests a theophanic re-founding—consonant with Qur'ānic agrarian metaphors for the true community (**Q 48:29**; **14:24–25**) and, in broader Late-Antique idiom, again, with Zoroastrian *aša* (Order/Truth) set against *druj* (the Lie/chaos). The marvelling at ascribing the "predicate of existence" to the unworthy is a philosophical polemic against false claimants (compare *zukh'ruf al-qawl*, **Q 43:30**), and the closing hyperbole—were the Light unveiled, "the pillars would be overthrown"—condenses the Sina'i-mountain and cosmic-collapse motifs (**Q 7:143**, **59:21**, **69:13–14**), asserting that unveiled *nūr* would shatter created supports.

[192] **Corbin (85):** *Al-ʿAbd al-awwal*, that is, Bahman [...], the first archangelic Intelligence of the plērōma of Light.

[193] **Corbin (86):** The Tenth Intelligence—Gabriel, the Holy Spirit, Angel of humanity. This entire stanza is characteristic of Suhrawardī's philosophy and spirituality as centered on this figure of the Holy Spirit—at once Angel of knowledge and of revelation, the "father" of Jesus (...Treatise V: *kalimāt al-taṣawwuf*—**WA**) and of the souls of Light scattered among the human race. He is himself a Light irradiated from the superior archangelic Lights (cf. Treatises VII [The Sound of Gabriel's Wing—**WA**] and **VIII** [The Tale of the Occidental Exile—**WA**]. More: the allusions here intimate the theology of religions professed by the author. It is to this Angel of humanity that every affirmative theology and every religious cult refer. Thus is recognized the religious unity of humanity; and at the same time the transcendence of the Unique—the "God of gods" who does not take numeration with the other Gods—is safeguarded. Suhrawardī knows perfectly well that when exoteric monotheism rejects the expression "God of gods," it is because such monotheism is then in peril of the very metaphysical idolatry it seeks to flee.

[194] **Corbin (87):** These are all the God-archangels of the plērōma, the hierarchical Intelligences superior to the Tenth and invoked in the liturgies "for each station."

[195] **Corbin (90):** [...] The idea of a solar theology and religion is here foreshadowed.

[196] **Corbin (89):** *Bi-lawaḥ yushaʿshīʿu*, an expression encountered also in Ismāʿīlī gnosis [note: our text reads instead *mamlūʿ yatashaʿshaʿu*—**WA**].

[197] *Al-ʿabdu 'l-awwal* ("the First Servant") also evokes Qur'ānic designations for the prophets as *ʿibād allāh*, especially **Q 17:1** (Muḥammad as *ʿabd*) and **Q 19:30** (ʿĪsā as *ʿabd allāh*). In Suhrawardī's idiom, it parallels the *nūr al-awwal* ("First Light") as the primordial bearer of divine effulgence, here being Bahman or Vohuman. The reference to *al-qurūn al-jāhiliyya* ("generations of ignorance") recalls the Qur'ānic and Islamic concept of *al-jāhilīya*, the age of ignorance before Islam (cf. **Q 3:154; Q 48:26**). Their fault lies in misattributing qualities to God which are properly those of Its servants. *Rūḥ al-qudus* ("Spirit of Holiness") occurs in **Q 2:87, 2:253**, **5:110, 16:102**, generally taken to denote Gabriel. Suhrawardī, however, uses it expansively as the Active Intellect and Lord of the Species to humanity. The invocation "*yā sayyidanā rūḥ al-qudus*" echoes both Qur'ānic usage and Christian pneumatology (Paraclete). The epithet *ṣāḥibu'l-insīya* ("Possessor of Humanity") is Suhrawardī's designation for the angelic archetype of humanity, here being the *Complete Human* (*al-insān al-kāmil*). It resonates with **Qurʾān 50:16** ("We are closer to him than his jugular vein") and Sufi anthropologies of the Logos. The phrase *ḍawʾ min ʿalāʾika* ("a Light from Thy Sublimity") parallels the *āyat al-nūr* (**Q 24:35**) and **Q 39:69** ("The earth shall shine with the Light of its Lord"), as well as **Q 7:143** (Mūsā overwhelmed when God manifests to the mountain). Then we have ***Hūrakhsh*** (Middle Persian: "the radiant one, the sun"), which is Suhrawardī's term for the solar theophany, the overwhelming radiance that distinguishes true divine light from deceptive sparkles (see the note below on **Hūrakhsh**). It also echoes **Qurʾān 6:76–79** (Ibrāhīm's rejection of star, moon, and sun) and **Malachi 4:2** ("the Sun of Righteousness shall arise with healing in his wings"). Finally, *malmūʿ yatashaʿshaʿ* ("a glittering gleam, sparkling") signifies the false or illusory lights of idolatry, recalling both Qur'ānic polemics against astral worship (**Q 6:76–79**) and **2 Corinthians 11:14** ("Satan himself masquerades as an angel of light"). Taken together, the stanza binds Qur'ānic and broader scriptural motifs into an Illuminationist tapestry: the primordial servant as bearer of the ray, the Spirit of Holiness as master of humanity, the overwhelming solar theophany, and the critique of false attributes.

[198] **Corbin (91):** *Al-Nāṭiq ʿan Allāh*, an expression that corroborates *wālī al-nuṭq* encountered above [...], and leaves no doubt as to the scope of the spiritual message of which the Shaykh

al-Ishrāq was conscious of being the herald. He is the *Nāṭiq*, the prophet of Ishrāq. In the exhortation [...], as in the *aḥādīth qudsīya* (inspired sayings), it is the "God of gods" who speaks in the first person. Therefore, it is the "God of gods," the Unique of Uniques, who exhorts the soul to the knowledge of her "Father," the Angel–Holy Spirit, because only he can lead her to the "God of gods" [...]. Hence, from that stanza on, it is in the name of "our father the Holy Spirit" that the *Nāṭiq* speaks [...].

[199] This oracle-like address braids Qur'ānic diction with Illuminationist (Ishrāqī) metaphysics and older Near-Eastern "watchfulness" motifs. The call "remember Me and worship Me, and flee unto Me" fuses several loci: *dhikr* and reciprocation in **Q 2:152** ("remember Me; I will remember you"), direct command to ***ʿibāda*** throughout (e.g., **Q 51:56**), and the imperative "*fa-firrū ilā allāh*" "So flee unto God" (**Q 51:50**). *Dhū 'l-ṭawl* ("Possessor of abounding bounty/grace") is a Divine epithet in **40:3**, while the threat-laden majesty—here as *al-hawl al-aqhar* ("the overmastering dread")—echoes the Name *al-qahhār* (**Q 12:39; 14:48**). The "dread Watch" (*bi'l-raṣad al-mahīb*) converges with *"inna rabbaka la-bi'l-mirṣād"* "thy Lord is in ambush/watchpost" (**Q 89:14**). The culminant remorse (*ḥasarāt*) resonates with **36:30** ("Alas, for the servants!") and judgment-day laments (e.g., **Q 23:99–100**). The promise of "delights of the marvels of My sanctity" recalls both Paradise's unseen rewards—"what no eye has seen..." in *ḥadīth* and Qur'ānic intimations (**Q 32:17**)—and the Qur'ānic topos that gnosis and nearness are the true felicity. The speaker is styled *al-nāṭiq ʿani'Llāh* ("the Speaker on God's behalf"), a phrasing that—while ultimately divine-prophetic—skews toward Ismāʿīlī technical usage of *nāṭiq* in cycles of revelation (*nāṭiq–wāṣī–asās*), and toward Shiʿi notions of a *ḥujja* in general who articulates the divine command. The summons to "flee" from the world's dispersion to a guarded sanctity, and the claim that unreceived *quds* (holy radiance) would dissolve embodied composites, aligns with a gnostic valuation of hidden knowledge as salvific and body-loosening. The "Watch" can be heard as the Imām's vigilant proof (*ḥujja/raqīb*) or angelic sentinels; the tone of esoteric exclusion (what was "missed") hints at *taʾwīl* as privileged unveiling. The overall voice, sovereign yet intimate, follows Shiʿi homiletic theophany: *jalāl* (awful majesty) drawing servants by both fear and lure of secret sweetness.

The triple movement—remembrance → worship → flight—is a Plotinian anagogy: a turning from multiplicity to the One, from *haykal* (composite body) toward simple light. "Delights of the marvels of My sanctity" are not merely hedonic; they are noetic illuminations (*anwār*) whose contact unbinds the composite (the passage's "thy persons would be rent asunder, bodies waste away"). This is classic Suhrawardī: the Light of lights

communicates *hayba* (majestic awe) and *quds* (holy luminosity); when unmediated, it overmasters (*qahr*) the dusky mixture of form-and-matter and recalls the Ishrāqī ascent from *mulk* → *malakūt* → *jabarūt*. The diction of *ṭawl* (largesse/grace) tracks the Plotinian emanative generosity of the First. The imperatives ("remember," "worship," "flee") mirror the *Poimandres* itinerary: awaken, turn within, transcend the spheres. The promise that true sight would make one abandon the lower sheath resonates with Hermetic rebirth (*palingenesia*) and the *gnōsis* that "burns off" mortal admixture. While vocabulary remains Arabic-Islamic, the *structure* of awe-watchfulness and the sanctum's "marvels" suggests Iranian archangelic jurisprudence and surveillance (Mithra as oath-watcher; Rashnu as the measurer), and the loss/gain of *xvarana* (glory): exposure to holy glory transforms or consumes the unworthy. Suhrawardī's known Iranophilia makes such undertones plausible: *hayba* as a luminous *frashōkerti* (renewal/resurrection) force that tests composites. But the tension of *jalāl* (dread/majesty) and *jamāl* (delight/beauty) here is Sufi pedagogy *par excellence*: *dhikr* summons, *ʿibāda* purifies, *firār ilā'Llāh* consummates. The threat of missing theophanic *ladhdhāt* reads as a warning against *ḥijāb* (veils) and an inducement to *fanāʾ* (the body/ego wasting in regret) so that *baqāʾ* in the Real may dawn.

The oration keeps strict *tawḥīd* (God alone as *dhū 'l-ṭawl* and Overmastering Dread), yet conducts the address through a mediating *nāṭiq*, producing a deliberately charged ambiguity: the "*I*" is God, but the *voice* is a luminous proxy: the God-Intellect. That is quintessential Suhrawardī: an epiphanic rhetoric where Light speaks in first person through graded intermediaries—prophet, Imām, angel—without compromising the One's simplicity. The whole passage choreographs a liturgical ascent: (**1**) confess unity (and unmask false claims to it), (**2**) enter remembrance and worship, (**3**) make the decisive flight to the Real, under the gaze of a majestic Watch, where the bounty of sanctity is the true delight. Miss this, and the body-self wastes in *ḥasarāt*; receive it, and the composite is transfigured by Light.

[200] **Corbin (92):** The *barāzikh*. This is a technical term in Suhrawardī's cosmology and physics, where it designates everything corporeal—everything that makes a screen and obstacle to the Light which it therefore captures, but which in itself is nothing but darkness. More generally, *barzakh* has an eschatological meaning: the "between-two-worlds," between this world and the *saeculum futurum*. Suhrawardī's acceptation of the word therefore gives to this world already an eschatological signification, as an interworld of darknesses into which the soul of light has descended and whence it must resurrect to the world that is its own.

[201] The passage invokes a vivid eschatological tableau, drawing upon Qur'ānic and broader scriptural idioms. The "worms of the army of darkness" (*dīdān jaysh al-ẓulumāt*) recall both **Qur'ān 14:17–18**, where the unbelievers "shall drink boiling water … and death shall come unto them from every side," and **Isaiah 66:24**, "their worm shall not die, neither shall their fire be quenched." The image of torment "in the dread barzakh" (*fī al-barāzikh al-hāʾila*) is Qur'ānic in resonance with **23:100**, which situates the soul behind a *barzakh* until the Day of Resurrection. The description "they are deaf and blind" (*ṣummun ʿumyun*) directly parallels Qurʾānic indictments of obstinate deniers (**2:18, 17:97**), where sensory loss marks spiritual incapacity. The "falling away of the instruments of the bodies" (*li-suquṭ ālāt al-ajsām*) echoes **36:65**, where God silences mouths and bodies themselves bear witness—bodily faculties are stripped away, becoming useless. The catalogue of punishments—"fear, gloom, sorrow, and slaying regret" (*khawf, ghasaq, ḥuzn, ḥasrah qattāla*)—is reminiscent of **14:50**, "garments of pitch and fire covering their faces," and of apocalyptic texts where terrors are parcelled out in stages. The "serpents of darkness" (*thaʿābīn muẓlima*) align with *ḥadīth* imagery of grave punishment, where serpents and scorpions afflict the soul for sins unrepented. The final line—"No companion have they save these; the sanctified visit them not, neither doth the Spirit of the Kingdom overtake them"—frames a negative beatitude: unlike the blessed who are greeted by angels (**41:30–31**) or comforted by the Spirit (*rūḥ al-malakūt*), these are utterly bereft. The absence of visitation by the holy recalls **Luke 16:26**'s unbridgeable chasm in the afterlife, while their only companions being torment recalls **Qur'ān 43:36**, "whoso turns from the remembrance of the Merciful, We assign unto him a devil who is his companion." In sum, the passage weaves Qur'ānic motifs of *barzakh*, sensory deprivation, and escalating torment within broader apocalyptic and Gnostic imagery. Its underlying structure is dualistic: absence of Light is presence of vermin, serpents, and gloom; where the sanctified commune with *rūḥ al-malakūt*, the forsaken are sealed away in their own darkness.

[202] **Corbin (93):** It is the Angel–Holy Spirit, Angel of the human race [...] The exhortation here serves as a reminder of the common maxim: "*He who knows his soul* (or knows himself) *knows his Lord* (*his God*)." Note that this exhortation to the knowledge of the Angel as *Nous patrikos* is here formulated by the Unique, designated again [...] as the "God of gods."

[203] **Corbin (94):** *Abūnā al-Qudsī*, cf. the previous note. It is the figure of the Angel who, since the "Recital of the Crimson Archangel," dominates the spiritual horizon, while being the one who leads beyond that horizon. It is of this Angel that the *Nāṭiq* of Ishrāq is the spokesman [...]

[204] The voice of this passage is overtly paternal: *"Know, O man, thyself and thy Father; and thou art unto thy Lord as a child unto his sire."* The Father–child analogy (*wa-anta li-rabbika ka'l-walad*) is rare in the Qur'ān, which typically emphasizes the relationship of *ʿabd–rabb* (servant–Lord) rather than paternal intimacy. Yet this motif resonates with several overlapping currents. The exhortation to *know thyself* (*iʿrif yā insān nafsaka*) recalls, as Corbin showed above, the well-known *ḥadīth qudsī*: *"man ʿarafa nafsahu faqad ʿarafa rabbahu"* ("Whoso knoweth himself knoweth his Lord"). The subsequent paternal address, *"O my children"* (*yā awladī*), evokes **Q 31:13**, where Luqmān admonishes *"yā bunayya"* ("O my son"), an intimate didactic voice. The warning that bodies would perish without divine mercy echoes **16:18** and **35:15**: "God is Rich, while ye are the poor." The image of a "holy Father" (*abūnā al-qudsī*) resonates with Gnostic Abba-language, most famously in the Gospel of Truth and other Nag Hammadi texts, where the ineffable Father begets emanations and the soul must return as child to Parent. In Ismāʿīlī hierarchies, the *asās* or *ḥujja* is sometimes described as paternal guardian of believers. The lament—*"Have ye no shame, O my children?"*—bears the rhetorical sting of esoteric admonition, paralleling Shiʿi *ḥadīth* where the Imām as "spiritual father" rebukes his community for heedlessness. The command *"Magnify Him until He bring thee unto the God of Being"* ties filial piety to metaphysical ascent. This recalls the Neoplatonic *anagoge*, where the soul ascends through magnification (*taʿẓīm*) until union with the One. Suhrawardī's Illuminationism equates such magnification with turning toward the Light of lights. Here, "Father" may signify the proximate hypostasis or luminous principle through which the soul journeys, while "God of Existence" (*ilāh al-wujūd*) is the transcendent source.

Hermetic texts often use paternal metaphors—the *Poimandres* introduces itself as the "Mind of the Sovereignty," a fatherly revealer addressing the "child of mind." Zoroastrian hymns, though less paternal in diction, portray Ahura Mazda as source and sustainer, with humanity as dependent offspring of his beneficence. The lament of betrayal in this passage ("We nourished thee, and yet ye diminished Us") bears the cadence of Avestan rebukes to those who reject the divine order (*asha*). The passage thus blends Qur'ānic imperatives (*dhikr*, *taʿẓīm*, *raḥma*) with paternal imagery foreign to the **Qur'ān** but familiar to Gnostic, Hermetic, and even Christian registers. It exemplifies Suhrawardī's syncretism: scriptural diction layered with Neoplatonic ascent and Iranian metaphysics, casting the divine not only as Lord but as Father, whose mercy sustains existence itself, and whose absence would dissolve the body into nothingness.

[205] **Corbin (95):** *Āyyatuhā al-gharbiyya!*—a designation of the soul conforming to the "Recital of the Occidental Exile" [...] All the stanzas that follow are in perfect consonance with that recital, and likewise contain many reminiscences of the "Hymn of the Pearl" in the *Acts of Thomas*.

[206] **Corbin (96):** *Walīdāt Rūḥ al-Qudus*, since human souls are so many minor Words issuing from the major Word who is Gabriel, the Holy Spirit [...]

[207] Meaning, the *nafs* (base ego).

[208] This passage casts the soul as a fallen daughter, once *walīdat al-quds* ("child of holiness") but now *gharība* ("stranger"), a rhetoric suffused with Qur'ānic, Gnostic, and Biblical undertones all at the same time. The loss of the robe of innocence (*jilbāb ʿiṣmatik*) recalls **Q 7:27**, where Satan strips Adam's children of their garments to expose their shame. The exhortation to "lament thyself in the court of abasement" mirrors **Q 12:97**, where Joseph's brothers plead in humiliation for forgiveness. The Father's disavowal—*"We love not the disobedient"*—parallels **Q 2:276**, *"God loveth not every sinful disbeliever."* The final exile to the *dār al-ḥirmān* ("abode of deprivation") is an inversion of *dār al-salām* (**10:25**), the Qur'ānic abode of peace, turning paradise-language into condemnation. But the imagery of estrangement and forgotten origin is distinctly Gnostic: the soul, once radiant, falls into the realm of darkness and must remember its true Parent. The phrase *ʿabadt ʿabduk wa-nasīt rabbuk* ("thou didst worship thine own servant and forget thy Lord") echoes Gnostic critiques of misplaced devotion to lower archons rather than the true Source. In Ismāʿīlī *taʾwīl*, the return to the Father (*al-rujūʿ ilā'l-ab*) is a technical phrase for restoration to the luminous hierarchy, here denied. The Father–daughter lament also recalls **Ezekiel 16**, where Jerusalem is portrayed as a daughter of noble lineage who prostituted herself and was cast off. The refusal of entry into the house of holiness mirrors **Matthew 25:12**: *"Verily I say unto you, I know you not."* The idea that sanctity cannot admit strangers also resonates with **Revelation 21:27**: *"There shall in no wise enter into it any thing that defileth."* The "gift of Light" (*ʿaṭiyyat al-nūr*) withheld from the polluted invokes Suhrawardī's doctrine that only purified souls can receive illumination from the *Nūr al-anwār* ("Light of Lights"). Estrangement from Light is exile into shadow and non-being, hence *ḥirmān*. This lament dramatizes estrangement as adultery and forgetfulness: a soul born in holiness has sullied herself, worshipped her servant, and lost her robe of innocence. The Father's rejection synthesizes Qur'ānic divine severity, Gnostic alienation, Biblical prophetic rebuke, and Illuminationist metaphysics of Light withheld. It is both judgment and pedagogy: a warning to remember origin, lest one be cast from *quds* into *ḥirmān*.

[209] **Corbin (97):** [...] This whole stanza particularly illustrates the necessary mediating function of the Angel–Holy Spirit. He is the guide toward the "God of gods." He is (as the Imām in Shiʿism) the support of the Attributes that cannot be conferred on the Unique without monotheism itself degenerating into metaphysical idolatry. Just as imāmology elsewhere fulfills a Christological function, so the person of Gabriel, the Angel–Holy Spirit, assumes in Ishrāqī theosophy and piety the role of a *Christos Angelos*. The group of stanzas...forms a moving prayer of intercession addressed to the Angel–Holy Spirit as Angel of humanity.

[210] Our reading of this specific line is different from Corbin's. He has taken *al-mustanīr* as "the veiled" whereas its clear meaning is "the illumined." To us, the sense is obvious: the intensity of the divine light veils even those illuminated by It, and especially from the un-illuminated who usually cannot even discern the station of the spiritually illuminated. In another context, Sufism also holds that the solitary ones (*al-afrād*) are veiled from each other and unaware of the each other's ranks in the spiritual hierarchy.

[211] Meaning, that even the strong in attainment—or even the other intellects—are weak in comparison to the Light of lights. The mention of the Pleiades (*al-thurayyā)* anchors the passage in a long tradition of astral symbolism. In Arabic poetry and Qur'ānic exegesis, *al-thurayyā* connotes loftiness, remoteness, and the unreachable; the Prophet is reported in a *ḥadīth* to have said, *"If knowledge were suspended at al-thurayyā, men from Persia would reach it"* (Bukhārī/Muslim), binding it to transcendent wisdom. In this passage, the Pleiades signify the utmost heights of the created order: even their "coursers" could not remember the God of heaven without divine leave. The contrast of weakness and light recalls **Q 24:35**, the famous *āyat al-nūr*, where the Light of God transcends all cosmic lamps. Likewise, **Q 6:76–79** narrates Abraham's rejection of star-worship, declaring his Lord greater than the most brilliant heavenly lights. Here the same motif is inverted: even the brightest constellations require divine command to recognize and serve. Note that Hermetic writings (e.g., *Poimandres*) often depict stars as ensouled beings praising the divine, but subordinated to the One. Neoplatonic cosmology treats the stars as intermediaries radiating the intelligible, yet wholly dependent on the First Good. The insistence here that worship itself requires divine license resonates with that framework: no motion of ascent is possible apart from the Father's permission. Now, in the *Yashts*, the Pleiades are associated with *Tishtrya* (Sirius) and the rains, a star of cosmic struggle against drought-demons. The imagery of brightness

withheld (*"were it not for the intensity of the Light..."*) parallels Iranian myths where excessive radiance blinds or overwhelms mortals until mediated by divine beings. Overall, the passage situates the human soul's renewal of covenant alongside cosmic powers. Not even the stars, symbols of wisdom and order, can worship without leave. The polarity—Light too intense to reveal, power too frail to manifest—expresses an Ishrāqī paradox: divine truth both unveils and conceals, requiring humility of even the loftiest beings. In this way, the text fuses Qur'ānic *tawḥīd*, Gnostic Father-language, Neoplatonic emanationism, and Iranian astral myth into a single vision of dependence upon the *ilāh al-ālihah, rabb al-arbāb* ("God of gods, Lord of lords").

[212] The final image of caravans straying into a "wilderness of darkness" (*al-mafāza al-ẓulmāʾ*) gathers together Qur'ānic, Sufi, and Biblical strands of allegory. The "wilderness" recalls **Q 2:257**, where God is said to bring the faithful *min al-ẓulumāt ilā al-nūr* ("from the darknesses into the light"), while those who turn from It are left wandering. The caravans that lengthen their path or lose their beasts echo **Q 14:44** and **36:52**, scenes of sudden awakening when it is too late. The unseen guide crying aloud recalls **Q 36:70**, the Messenger sent to warn, and **7:179**, where men are "as cattle, nay, more astray." In Sufi literature, the caravan is the community of seekers of the *ṭarīqa*. Their beasts of burden are the faculties of the soul; if broken or wearied, the path to the Beloved is cut off. The *dalīl* (guide) who cries out without being heard recalls the spiritual master whose call is veiled from inattentive ears. ʿAṭṭār's *mantiq al-ṭayr* (Conference of the Bords) also presents travelers confounded in deserts of bewilderment until illuminated by a higher call. The wilderness is the site of both testing and revelation: Israel's wandering in the desert (**Exodus**, **Numbers**) and Christ's forty days in the wilderness (**Matthew 4**). Yet here it is a place of darkness and disorientation, where the caravan falters. **Isaiah 30:21** speaks of a "voice behind thee, saying, This is the way, walk ye in it," directly paralleling the guide's unheard cry. Suhrawardī's Illuminationist framework often casts metaphysical error as *ghurba* (estrangement) or wandering in *ẓulma* (darkness). The lost caravan represents intellects estranged from their source, unable to perceive the voice of the *dālīl* (guide) because the faculties are dulled. The metaphor dramatizes the plight of the soul estranged from Light: caravans of human striving set forth but collapse in the desert of shadow, their paths prolonged, their mounts spent. Though the guide calls, the veil of heedlessness prevents hearing. It is a layered image of judgment and pedagogy, uniting Qur'ānic darkness/light dichotomies, Sufi tropes of the journey, and Biblical wilderness motifs.

[213] **Corbin (98):** A fresh reminder of Suhrawardī's conception of the archangelic plērōma as an initiatory confraternity [...] "Thy brethren" are the God-archangels who, like the soul herself—the daughter of one of them, the Holy Spirit—constitute "the royal race of Bahman-Light."

[214] This passage is framed as a prophetic exhortation: the "Herald of Holiness" addresses a sleeping soul, bidding her rise. The imagery of the "dove of the unseen" (*ḥamāmat al-ghayb*) and the "ruin smitten by time" (*khariba ḍarabat-hā al-ayyām bi-maqāriʿihā*) draws from several scriptural and esoteric reservoirs. The sleeper awaiting resurrection recalls **Q 36:52**, when the dead exclaim: *"Who hath raised us from our resting-place?"* The "highest assembly" (*al-malāʾ al-aʿlā*) is Qur'ānic language (**37:8; 38:69**) for the angelic council, here trembling at the soul's impending return. The "ruin" echoes **Q. 22:40**, where monasteries, churches, synagogues, and mosques are described as places where God's name is remembered, vulnerable to destruction. The scourge of "time" (*al-dahr*) parallels **Q. 45:24**, where disbelievers claim, *"Naught destroyeth us save al-dahr (time)."* Here, the ruin stands as a symbol of the soul's decay when estranged from God. But note how the "dove" is a Gnostic symbol of the soul, light-winged yet exiled. In Manichaean hymns and Christian apocrypha, the dove is the descent of spirit into matter, awaiting recall. The admonition that she sing praises recalls the Sufi practice of *dhikr*, wherein the soul, like a bird, beats its wings against the cage of the body. The ruin smitten by time is the Gnostic cosmos itself—an *aeon* corrupted by archonic forces ("the basest of men"), in contrast to the heavenly pleroma. The dove of Noah (**Genesis 8:8–12**) returns with an olive leaf, a harbinger of renewal. Here, too, the dove of the unseen is urged to sing hymns, to herald resurrection from ruin. The "ruin smitten by time" parallels **Lamentations 1–2**, where Jerusalem lies desolate, scourged by divine wrath and human violence, and the prophets call her back to covenant. In Suhrawardī's Ishrāqī idiom, the sleeper is the soul veiled in corporeal darkness. The dove signifies its luminous nature, while the ruin is the body, subject to corruption and oppression. The guide's voice is the emanating Light of lights, stirring the soul to rise, transcend the ruin, and rejoin the luminous assembly. The dove and ruin together dramatize estrangement and return: the soul, once radiant, has sought shelter among ruins battered by time and degraded men. Yet the herald calls her to awaken, to sing praise, and to remember her kin among the angelic assembly. This interplay of Qur'ānic judgment, Biblical lament, and Gnostic ascent distills the Illuminationist theme: the soul's exile in the ruin of time, and her destined flight back to Light.

[215] **Corbin (99):** Let us recall here the scenography of the initiation recitals: the recollection in the *khānaqāh*, which is the inner oratory; the door opening upon the deserted countryside when night has fallen...[...]

[216] This passage unmistakably evokes *The Tale of the Occidental Exile*. In that allegory, the soul is depicted as estranged in the western exile of the body and material world, awaiting the summons to return eastward toward the Orient of Light. The instruction here—"*when the shadow of night is stretched forth, withdraw thyself into a house of dusk*"—is a direct literary echo of that tale, situating the addressee within the same liminal threshold between exile and return. The *bayt dhī ghasaq* ("house of dusk") is the symbolic chamber of alienation, yet also the place of awakening: where estrangement ripens into longing and the secret cry is uttered. The "shadow of night" recalls **Q 17:78**, *"Establish the prayer at the decline of the sun till the darkness of the night (ghasaq al-layl)"*, a verse that classical exegetes linked to the night-vigil (*tahajjud*), the locus of secret communion with God. The "hidden cry" (*khafī al-nidāʾ*) parallels **Q 7:55**, *"Call upon your Lord humbly and in secret"*, and **19:3**, where Zakarīyā calls upon his Lord *"khafīyan"* (in hidden supplication). Night, in Qur'ānic cadence, is both veil and sanctuary, the time when true prayer arises. In Sufi practice, retreat into solitude at night embodies the inner withdrawal of the soul from multiplicity to unity. The "house of dusk" thus symbolizes *khalwa* (seclusion), and the "hidden cry" the *dhikr* of the heart, inaudible to others but overwhelming within. That the soul is "filled with awe" (*wa-anti mina'l-hayba malʾān*) corresponds to the Sufi dialectic of *jalāl* (awe/majesty) and *jamāl* (beauty). Here awe overtakes the soul in the very moment of her secret address. For Suhrawardī, the *Occident* is the body and its shadows, while the *Orient* is the realms of the lights of the Light of lights. The house of dusk is the corporeal prison, yet paradoxically it becomes the arena of gnosis: exile itself teaches longing for the Orient. The hidden cry, uttered in darkness, is the soul's call to the realm of Light, a call inaudible in the West but resounding in the East. The hidden cry recalls **Matthew 6:6**, where prayer is commanded in secret chambers, and **Psalms 77:6**, *"I call to remembrance my song in the night."* The "house of dusk" also parallels the wilderness tent, a temporary habitation of trial and divine encounter. The passage's imagery is not accidental but deliberate: it places the addressee within Suhrawardī's map of exile, instructing her to embrace the nocturnal chamber of estrangement and there to cry out secretly, for it is in the hidden cry that the Father's voice is heard. The oscillation between darkness and awe, seclusion and communion, is the Ishrāqī drama of return: through the house of dusk, the soul reorients toward the dawn of Light.

[217] **Corbin (100):** It is the term *Espahbad* that we have translated here by "archistrategos." As is known, Byzantine theological and liturgical literature confers the qualification *archistratēgos* of the heavenly armies upon Archangel Michael. It is conferred here upon Archangel Gabriel as Holy Spirit. The term "commander" translates Persian *sarhang*. (Both terms are still in use today in the Iranian army: *sepahbod*, *sarhang*.)

[218] As Corbin indicated above, the persianisms here—*ispahsālār* ("commander of the host") and *sarhang* ("captain/field-commander")—are titles from Iranian military and courtly culture. Suhrawardī's use of them within a celestial address ("Ispahsālār of the Kingdom, Sarhang of the Unseen") transposes worldly hierarchy into angelic cosmology. What were once markers of temporal power now become metaphors of divine governance: God or Its Spirit is imagined as the supreme marshal, ordering the ranks of Light against the hosts of darkness. This linguistic grafting of Persian military honorifics onto metaphysical figures typifies Suhrawardī's Ishrāqī project, where Iranian cultural idioms are woven into a universal metaphysics of Light.

[219] The phrase *ṣanūbura* or *ṣanūbara al-ḍawʾ* (the Luminous Pine-Tree) is striking here. The noun *ṣanūbura*/*ṣanūbara* (from Persian *sanobar*, pine tree) is rare in Arabic, and its use here is deliberate. As a conifer, the pine-tree symbolizes the perennial, upright, and ever-green reality that bridges heaven and earth, serving as an Imaginal *axis mundi*. By qualifying it with *al-ḍawʾ* ("light"), Suhrawardī invests the tree with theophanic significance: it is not an earthly tree, but a cosmic one, radiant and eternal. Here within Suhrawardī's Illuminationist framework, this *Luminous Pine-Tree* corresponds to the eternal feminine archetype: the *Sophia* or *Sakīna* we briefly encountered in the previous *influx*. This is the mediating principle who receives divine radiance and communicates it to the human seeker, guiding the soul upward toward its origin. Thus the *ṣanūbura al-ḍawʾ* is more than an image; it is a direct pointer to the luminous Companion who is both metaphysical presence and personal guide as well as Wisdom (*ḥikma*) itself. The pine tree in ancient Mesopotamian and Iranian traditions symbolized immortality, cosmic axis, fertility, and goddess power. In the Cybele/Attis cult it became a central sacramental tree of death and rebirth. In Iran, as *sanubar* or cypress, it represented immortality and divine light. When Suhrawardī calls the Sophia the *ṣanūbura al-ḍawʾ* ("Luminous Pine-Tree"), he is tapping into this very ancient archetype: the cosmic goddess/tree who mediates divine light, grants rebirth, and guides the soul across thresholds. In ancient Mesopotamia, the goddess Inanna/Ishtar was primarily associated with the date-palm and sacred trees more

generally, but in some cultic syncretisms conifer trees (cedar, fir, pine) were adopted as symbols of her sacred groves.

In the **Epic of Gilgamesh**, the Cedar Forest guarded by Humbaba was divine, linked with Inanna/Ishtar's domain. In Asia Minor and Iran, the pine is closely tied to the cult of Cybele (Kubaba), the *Magna Mater*, whose consort Attis is mythically castrated beneath a pine tree and whose blood sanctifies it. The pine thus became the tree of death-and-resurrection rites. The pine cone in fertility rituals specifically symbolized the seed of life, regeneration, and was associated with female reproductive power—literally, the cone as womb/seed-holder. Yet the pine, being evergreen, was also understood as the tree of *amṛta* (immortality) in Indo-Iranian myth, parallel to the *haoma* plant of Mazdaenism—conferring eternal life, divine insight, and union with the higher powers. Interestingly, there have been suggestions that the *asherah* pole that the ancient Israelites worshipped may not have been merely symbolic, but in fact carved directly from a pine trunk or branch, whose straightness and natural durability made it especially suitable for ritual installation (see especially, Saul M. Olyan *Asherah and the cult of Yahweh in Israel*, 1988). Obviously, the connection of *asherah* to the Theophany of the Divine Feminine as *shekinah* in Jewish mysticism has a long, ancient pedigree. Inferentially, Suhrawardī is also drawing on this. See also our card of the **Imām-Creatrix (II)** of the **NUR Tarot** wherein its artist beautifully symbolized all of this.

[220] This prayer is not a mere devotional utterance but a condensed dramatization of Suhrawardī's Illuminationist cosmology. Its opening addresses—"O Heaven...O Stars...O Earth...O Water...O Fire of God shining with Thy light"— summon the cosmic elements as conscious witnesses, echoing Qur'ānic passages (e.g., **41:11–12; 33:72**) while situating them in the Ishrāqī framework of living, luminous presences. The language of light dominates: God's eyes "piercing by Thy reach," the "bearers of Its Light and firmness of Its Mercy," the "radiant light," and the "reviving of dead darkness by the lamps of God's workmanship." This diction reflects Suhrawardī's doctrine of the Light of lights, in which all beings are descending and emanated grades of luminosity, with darkness marking the lowest strata of being—or barriers/fortresses to Light.

The sequence of angelic orders—"the holy forerunners, the consecrating anointers, the directing forerunners, the distributors, the binders, the openers"—deliberately imitates the oath-style cadences of **Qur'ān 51:1–4** and **77:1–7**, but here functions as a litany of hierarchical lights, comparable to graded intellects and angelic governors. As we glossed

above, the striking phrase *ṣanūbura al-ḍawʾ* ("the Luminous Pine-Tree, offspring of Holiness and the Pure Soul") introduces an Imaginal symbol of Suhrawardī's Sophia-like archetype who mediates divine light to the seeker. Equally Illuminationist is the sharp polarity of light and darkness: the speaker declares disavowal "from the darknesses and their sisters and daughters," an imaginal genealogy extending the Qur'ānic contrast of *al-nūr* (light) vs. *al-ẓulumāt* (darkness) (**2:257; 14:1**). Here, utilizing quasi-Zurvanist idioms, darkness is personified as rebellious offspring, while light is angelic kinship (we say Zurvanist, because the pair are illustrated as being contrasting '*siblings*' rather than strict, complete opposites, which Mazdaean cosmology would usually frame it by). The statement of faith distinguishes between *rubūbīya* (Lordship) and *rabbāniyya* (Dominicality), reflecting Suhrawardī's layered metaphysics of divine governance: the first denoting God's sustaining power, the second Its lordly essence irradiating the higher worlds. Finally, the apotropaic role of divine radiance is affirmed: "Its Light is a repeller of the demons, by the Light likened unto It of the Exalted Estate," echoing **Qur'ān 67:5** and **72:3**, but also aligning with Suhrawardī's doctrine of 'protective lights' that shield the soul in ascent. Taken together, the prayer reads as a liturgical enactment of Suhrawardī's *ḥikmat al-ishrāq*: theophanic light, hierarchical angels, Sophia as the cosmic axis of tree and lamp, and the sharp opposition of light and shadow. It is not only prayer but theurgy, a performative alignment with the graded orders of light that structure the Ishrāqī universe, hence the reason for it being conferred the status of a daily confession.

Additionally, throughout the prayer, the Qur'ānic cadence and imagery is quite striking and explicit. The invocation "*yā absār allāh al-nāfidha bi-madāk*" ("O Eyes of God, penetrating by Thy reach") evokes **Qur'ān 11:37** and **54:14**, where Noah's Ark is said to be built "*bi-aʿyuninā*"—"under Our Eyes"—and guarded thereby. The petition "*uqaddisu rabbī taqdīsan yashhadu lī bihi al-ʿuwān yawma al-qaḍīyyāt*" mirrors eschatological formulas such as *yawm al-qīyāma* ("the Day of Resurrection," e.g. **2:85**) and *yawm al-faṣl* ("Day of Decision/Separation," **77:13–14**). The cosmic vocatives—"O Heaven, be still; O Stars, perceive; O Earth, preserve; O Water, by thy purity; O Fire of God, by Thy Light"—resonate with **Qur'ān 41:11–12**, where the heavens are commanded to respond, and **33:72**, where the heavens, earth, and mountains are addressed concerning the *amāna* (the Trust). The formula "*yā ḥifẓ al-aʿmāl*" ("O Preserver of deeds") corresponds to **Qur'ān 18:49**: *wa-wajadū mā ʿamilū ḥāḍiran wa-lā yaẓlimu rabbuka aḥadan*—"they will find all they did present before

them, and thy Lord wrongs no one." Similarly, the phrase "*usabbiḥu allāh rabba al-mulūk*" recalls *tasbīḥ* passages such as **57:1, 59:24**, and **62:1**: *yusabbiḥu li'llāhi mā fī al-samāwāt wa-l-arḍ*—"Whatsoever is in the heavens and the earth glorifies God." The oath-like sequence *"fa'l-qāsimāt al-ʿāqidāt al-fātiḥāt"* is consciously modeled on Qur'ānic passages such as **51:1–4** (*wa'l-dhāriyāti dharwan, fa'l-ḥāmilāti wiqran...fa'l-muqassimāti amran*) and **77:1–7** (*fa'l-mursalāti ʿurfan, fa'l-ʿāṣifāti ʿaṣfan*), imitating their rhythm and structure. The imagery of lamps appears in "*bi-maṣābīḥ ṣanʿat allāh*" ("by the lamps of God's craftsmanship"), recalling **Qur'ān 67:5**: *wa-jaʿalnāhā rujūman li'l-shayāṭīn*—"We made them missiles against the devils/demons." Likewise, the declaration "*alladhī lā yuqḍā ḥamduhu*" parallels the inexhaustibility of God's praise in **Q 18:109** and **31:27**: "*If the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted*." The formula "*yuḥīṭu bi-kulli shayʾin wa-lā tuḥīṭu bihi*" recalls **Q 20:110** (*wa-lā yuḥīṭūna bihi ʿilman*) and **65:12** (*wa-kāna Allāhu bi-kulli shayʾin muḥīṭan*). The triad *"sajdatī wa-tilāwatī wa-adhkārī"* echoes Qur'ān **3:191** and **33:41–42**, where believers are enjoined to remember and glorify God abundantly. The apotropaic imagery "*ḍawʾuhu ṭāridun li'l-shayāṭīn*" draws on **Q 67:5** and **15:17**, where heavenly lights repel devils. The phrase *"bi-dhī al-jadd"* invokes the famous prayer formula *wa-taʿālā jadduka wa-lā ilāha ghayruka* ("Exalted is Thy majesty, and there is no god but Thee"), paralleled by **Qur'ān 72:3**. Finally, the renunciation "*barāʾatī ʿani'l-ẓulumāt wa-akhawātihā wa-banātihā*" is indebted to the Qur'ān's dualism of *al-nūr* and *al-ẓulumāt* (cf. **2:257**: "God brings them out of the darknesses into the light"), though Suhrawardī extends this with Imaginal kinship metaphors ("sisters" and "daughters" of darkness). The prayer closes in unmistakably Qur'ānic cadence as reworded in an Illuminationist register: "*falahu'l-ḥamdu bilā nihāya wa'l-ḥamduli'llāhi waḥdahu.*" In sum, the piece is deliberately styled as a miniature *sūrah*: it opens with invocation, addresses cosmic witnesses, adopts Qur'ānic oath-formulas, testifies to divine lordship, and ends in eternal praise. Yet it also contains Illuminationist neologisms and registers, showing Suhrawardī's integration of Qur'ānic idiom into a theurgic Ishrāqī cosmology. We are quite familiar with such literary flourishes, it symbolic strategies and processes, because it is precisely how the Bayānī central figures express things. Therefore, looking at Suhrawardī himself as a sort of proto-Bābī in that regard is not much of a stretch.

[221] This prayer opens by elevating the divine as the sole "Necessary Existent" and immediately weaves canonical Islamic liturgy into Ishrāqī theosophy: the cadence "from

Thee is Peace and to Thee returns Peace" echoes the well-known post-prayer formula (*allāhumma anta al-salām...*; cf. **Q 59:23–24** on the Names *al-salām*, *al-quddūs*). Calling God "the God of gods" (*ilāh al-ālihah*) draws on Neoplatonic and Ikhwānian diction while resonating with Iranian titulature for Ohrmazd, signalling at the outset the fusion of Avicennian metaphysics, Qur'ānic devotion, and the Iranian hieratic register characteristic of Ishrāq. The predicate *wājib al-wujūd* is Avicennian, but Suhrawardī re-casts it photically as the *nūr al-anwār* ("Light of Lights"). The long string of superlative epithets—"Most Victorious Light," "Most Pervasive Theophany," "Most Boundless Simplicity of Freedom," "Most Noble Effulgence," "Most Complete Might," "Most Manifest Radiance," etc.—is not ornamental excess; it performs an anabasis through Names. In Ishrāq, to praise is to rise: the catalog itself enacts the ascent of the intellect, a "theurgy of Names" comparable to the Proclean hymns and the *Chaldaean Oracles*, but baptized in Qurʾānic idiom. Cosmologically the prayer traverses the standard Ishrāqī ladder: *lāhūt* (divine), *jabarūt* (dominion), *malakūt* (angelic), the celestial spheres, and finally the sublunary composites. Naming God "Empyrean of Holiness and purified *malakūt*" situates transcendence above and within the angelic hierarchy. When he invokes God as "God of the active intelligences" (*al-ʿuqūl al-faʿʿāla*), Suhrawardī borrows Avicenna's chain of separate intellects but translates them into "victorial lights" (*anwār al-qāhira*): causally sovereign luminosities graded by proximity to the *Light of lights*. Likewise, "God of the rational souls" (*al-nufūs al-nāṭiqa*) preserves Avicenna's *fayḍ* (emanative "effusion") while emphatically denying *ḥulūl* (incarnation) and *inṭibāʿ* (impress) in bodies; souls receive light without mixture. The celestial realm is described as "impervious to breach and corruption" (*mumnaʿa al-kharq wa-l-fasād*), affirming Aristotelian incorruptibility while re-grounding it in theophanic radiance. By contrast, the sublunary order appears as "emanated particularities" (*al-mutadharrīyyāt*) spread out on their "plane" (*bisāṭ*) and carried by "composited vehicles" (*markabāt*). This is Suhrawardī's physics of graded luminosity: not *kalām* atomism, but a granular field in which forms shine through composites according to capacity. The temporality that contains these orders is named in Avicennian terms—*sarmad* (sempiternity), *duhūr/dahr* (aeonic duration), and the pair *azal/abad* (pre- and post-eternity)—but again ascribed to God as artisan of durations. At the heart of the prayer stands Ishrāq's apophatic master-stroke: "Thou art veiled only by the intensity of Thy manifestation" (*iḥtijab bi-shiddat al-ẓuhūr*). This reverses a purely hidden deity; super-manifest light blinds, so the most truthful praise is *al-salb* (negative predication). Hence the warning against ascribing *kayfīya* (quality), *kammīya* (quantity), *ayn* (whereness), *waḍʿ* (position), *ḥajm* (measure), or accidents to God—except as

majāz (metaphor) for pedagogy. The paradox continues: "the eyes of holiness are suffused with the ray of Thy Essence—blinding in its dazzling, scattering in its effusion." Theophany both overwhelms and disseminates; the divine is knowable as Light yet unknowable in essence. Qur'ānic and liturgical filaments run throughout ("Light of the Light" recalls **Q 24:35**; "First of firsts" aligns with **Q 57:3**; *allāhu lā ilāha illā huwa* becomes "There is no *Huwa* save It"). At the same time the Iranian register hums beneath: Suhrawardī's wider corpus names the solar Intelligence *Hūrakḫsh* and aligns archangelic Lights with Amesha Spentas (e.g., Shahrīvar/Xšaθra Vairya for dominion), and celebrates flame as earthly theurgy—background that makes "victorial lights" sound unmistakably Zoroastrian–Neoplatonic in coloration even when the diction is Arabic.

Ritually the prayer is performative. The *talbīya*—"Here am I (*labbayka*)"—transposes the *ḥājj* summons into an Ishrāqī readiness before Light; "turning of faces" and "bending of necks" replace definition with orientation. The triple petition "fortify me with Light, quicken me with Light, gather me in Light" recasts grace, vivification, and eschatological *ḥashr* (ingathering) as stages of illumination. The terminus is contemplative immersion: "the longing of Thy Encounter and the immersion in contemplative annihilation," which is Suhrawardī's photic analogue to *fanā'*: extinction not by essence-fusion but by the gaze transfigured in glory. Taken together, the prayer is a compact *summa* of the Oriental Theosophy of Light. It fuses Avicennian structure (Necessary Existent/Being, intelligences, durations), Qur'ānic and Prophetic formulae, and the Iranian hieratic imagination (flame, sun, archangelic court) into a single theurgic ascent by Names. Praise functions as ontology in motion: as epithets intensify, the soul climbs from particulate composites through souls and intellects to the *nūr al-anwār*, only to learn that the final veil is nothing but the excess of manifestation itself.

[222] We offer here below our translation into English of Corbin's comments from *En Islam iranien*, **Tome II**: 129-132:

...So it is with the Sun, which Suhrawardī designates under its Iranian name, *Hūrakhsh* (*Sol splendidus*), and which the Avesta salutes as "the fairest manifestation of Ohrmazd." Suhrawardī designates it as being the theurgy of the archangel Shahrīvar (one of the seven Amahraspands, Xshathra Vairya, "Desirable Dominion," in the Avesta), who is precisely distinguished as "possessing the appearance of the sun" and who in Suhrawardian hierarchy of the archangelic Lights belongs to the "latitudinal Order" of the archetypes. It

is in the Ishrāqī tradition—that of the "oriental" theosophers—to honor with a special cult the star of radiant splendor, the "producer of day and prince of Heaven."

If the mention of the "oriental" theosophers intervenes here, it is with deliberate intention. The incandescent mass of the Sun is, assuredly, admirable, and the continuation of terrestrial life depends on its irradiation. But our shaykh has in mind something more fundamental, relating to all that the notion of "Orient" and of the "rising Sun" implies for him [...] There is a certain way of perceiving sensible things simultaneously in this world and in the *malakūt*, that is, in the suprasensible world; of perceiving at the same time the Sun of this world as the spiritual Sun of the suprasensible world, and it is the rising of this spiritual Sun that matters in the "Oriental theosophy." This is what is intimated in a long passage from the *Book of Paths and Havens*, indispensable for understanding the psalm that will be read below; the shaykh explains that, without the obstacle of the material body, our souls would directly receive in themselves the imprint of the knowledge of the *Animae caelestes*. Then he alludes to certain practical forms of divination in the lower world that do not concern the spiritual elite (it is the same differentiation that the "Chaldaean Magi" imposed between the theurgic sages and the *goêtes)*. As for the "hieratic" sages, their knowledge as well as their spiritual practices are "enciphered in symbols" (*marmūz*), of which some examples will be found in his *Book of Oriental Theosophy*. He describes how the encounter with suprasensible realities (*al-amr al-ghaybī*) may then take place: sometimes in the manner of reading a written text, sometimes by hearing the voice of an invisible interlocutor, a sonority now suave, now terrible, now a faint rustling. It also happens that the interlocutor manifests himself under a certain figure; it can be a sidereal figuration, or it can be the appearance of one of the celestial Princes, in the form of manifestations corresponding to the spiritual state of the visionary. These are always real events, although they do not take place in our world, but in the mystical world of Hūrqalyâ, the *mundus imaginalis* or "intermediate Orient." Now, as Suhrawardī specifies, "the portico (*pīshgâh*) of all authentic ecstasies in the mystical world of Hūrqalyâ is precisely that of the magnificent Lord Hûrakẖsh, the most splendid of the beings who have taken on a material body (*motajassidīn*), the Most Venerable who is the supreme Face of God according to the language of the Oriental theosophy (the language of the Ishrāq), for it is he who watches over meditation by dispensing to it the Light and who is its 'witness-of-contemplation.'

These clarifications suffice to suggest that what is at stake is evidently something other than the physical star, the incandescent solar mass perceived by our profane senses. When the psalm translated below addresses the Lord Hûrakḥsh who is the "portico" of ecstasies, as "the most luminous of beings endowed with life and thought,"—when it evokes "the splendor of his thinking soul,"—it is addressing unequivocally a superior spiritual entity. This entire psalm calls back to memory for us the text known under the name of the "Liturgy of Mithra," which is in fact rather a liturgy of personal initiation, the celebration of a *mysterion* or sacrament of immortality. We know that in the Avesta, Mithra is the Lord of celestial Light, and consequently of all the celestial luminaries. Neither in the mysteries that bear his name, nor in the Avesta, is Mithra himself the sun, but the sun is his chariot. In the Suhrawardian psalm, the doxology celebrates the "body of light" of the Lord Hûrakḥsh, and the invocation is addressed to him as to the one who is the thinking soul of that body of light. The schema of the angelology described above is thus verified here. For the psalm, in addressing the Lord Hûrakḥsh, prays him to pray in his turn to the one who is his "father" and who makes to rise "his thinking soul to its orient," that is to say, to the heaven of Hūrqalyâ. The incandescent solar mass is indeed the theurgy, the hierophanic form of the archangel Shahrīvar, and the *Anima caelestis* who governs it, "who moves by the ardor of love," is indeed the Lord Hûrakḥsh, the celestial Soul, the Espahbad Light who sets his Heaven in motion by the desire which draws him towards the Intelligence from which he emanates.

The name of "father," repeated during the course of the invocation, corresponds to its symbolic usage among the Neoplatonists and in the *Chaldaean Oracles*. Yet it also suggests here a reminiscence of the "Liturgy of Mithra." The *mystai* of the highest grade of the mysteries of Mithra were called "fathers"; those of the grade immediately beneath were the "sons" of these "fathers." Between them there was a link far stronger than that of father and son according to the flesh, a spiritual link, since together they were the sons of Mithra, their "father." And it is under this name and in this capacity that at the beginning of the "Liturgy," Mithra is invoked as "Father," who alone can impart and does not impart except to his "son" that which is his own substance, namely that power (*dynamis*) whose birth, the "initiation" in man, is the sacramentum of his apotheosis. To this very end tends the final invocation of the present psalm. The term "father" will be employed again by Suhrawardī in the psalm of Hermetic inspiration that he addresses to his "Perfect Nature." In the

present psalm we see the term reappear at each rank of the angelic hierarchy, uniting all these ranks by a bond whose designation evokes a tie analogous to that which joins the *mystai* in an initiatic confraternity.

Suhrawardī's psalm consists first of a doxology, setting forth the splendors of the visible star, of the body of light of the Lord Hûrakḥsh; then comes the invocation properly so called. One observes that it unfolds by ascending mediations: it is addressed first to the Lord Hûrakḥsh; through him, to the archangel Shahrīvar whose body of light is the theurgy; through him to all the victorial Lights; by these to the primordial archangel, Bahman; and by him finally to the "Light of Lights," the "God of Gods" (this term is also found in the encyclopedia of the Brothers of Basra). This liturgical ascent accords with the "hieratic ascension" that the Angel of Initiation suggests in several of Suhrawardī's visionary Recitals. [...]

[223] Corbin's **n199** of *En islam iranien*, **Tome II**, 129: Cf. *Borhān-e Qāteʿ*, ed. Moʿīn, IV, p. 2390, s.v. *hūrakḥsh*, where several etymologies are discussed: *Hvāre* (sun) *xšaēta* (brilliant), Persian *x̲uršīd*, *x̲hōrshīd* (cf. L.H. Gray, *op. cit.*, pp. 85–87); *Hvare-raošna*, whence *Hū-rōxšān*, *Hūr-raxsh*, *Hūrakḥsh*, according to a Pahlavi translation of Yasht III. According to a Pahlavi gloss on Yasht VI, 2 (Darmesteter, *Zend-Avesta* II, p. 404, n. 2), *hvare-raošnē* designated more specifically the rising sun, from whom the Angels receive the *Xvarnah* in order to distribute it over the Earth. For Suhrawardī, it is by the rising light (*nūr shāriq*) that the soul strips off its material tunic and puts on the "auroral robe," becoming itself a substance of the dawn, the rising sun. Cf. *Motāraḥāt*, §223, and *Terre céleste*, p. 169.

[224] See the note above. **Hūrakhsh**, the Resplendent Sun (Latin *sol splendidus*), as Corbin showed us, denoting not the material orb merely, but the Sun in its archangelic and theurgic modality: "*həvara* ("**Hūrakhsh**"), which derives from the Avestan word ***xšaeta***, meaning "the shining one" (from the root *xvar* = sun, light); in other words, a passive participle describing the Sun," (*my trans.*) in Karbāssīān: 16. In other words, it is the radiant solar hypostasis that manifests as a visible theophany of the divine order. In the Avestan corpus, **Hūrakhsh** is *Xshathra Vairya* (*desirable reign* or the *chosen dominion*) and is hailed as 'the most beautiful manifestation of Ohrmazd', that is, the supreme effulgence of the Godhead in the cosmos. The Sun here is not only a physical luminary but also a hierophany: a blazing mirror of divine light that discloses the glory (*xvarnah*) of the Creator. Within the Avestan cosmology, **Hūrakhsh** is placed in direct relation to the *Amahraspand* (Amesha Spenta) of *Xshathra Vairya*, one of the six great archangelic emanations of Ohrmazd. This

archangel is the embodiment of just dominion, celestial sovereignty, and the archetype of sacred kingship. In certain exegetical traditions, *Xshathra Vairya* is precisely identified as 'having the appearance of the Sun', linking the solar theophany with the archetype of divinely ordered rule. Thus, the visible brilliance of the Sun in the heavens reflects the metaphysical splendor of cosmic justice and divine sovereignty. Suhrawardī inherits and reinterprets this Iranian angelology. He designates **Hūrakhsh** as the *theurgy* of the archangel Shahrīvar (Pahlavī form of *Xshathra Vairya*), situating the Sun as the active emanation of this celestial regent. In Suhrawardī's metaphysics of Light, the Sun is not a mute body but an intelligent theophany: a luminous manifestation of an archangel whose rays animate the sublunar world and transmit divine order. To contemplate the Sun in its *hūrakhshī* aspect is to perceive the theophanic dominion of Shahrīvar as it imprints justice and sovereignty upon the cosmos. **Hūrakhsh** thus signifies the solar pole of the angelic hierarchy, the radiant throne of divine dominion. It is the archetype of illumination, rule, and order made manifest in the heavens. As such, the Resplendent Sun is not merely a cosmological entity but a *liturgical presence*: a living sign through which the soul may ascend towards the eternal dominion of the Light of lights (*nūr al-anwār*).

[225] The phrase *al-maʿlūl al-awwal* literally signifies "the First Effect" or "the First Caused." In Illuminationist cosmology, as in Avicennan metaphysics, the Necessary Being (the Light of lights) is uncaused and without antecedent. From It proceeds immediately the First or Universal Intellect, which is described as *al-maʿlūl al-awwal* because it alone is directly caused by the Light of lights. This First Intellect, however, is not a passive recipient only: it is simultaneously the principial cause of all that follows it in the chain of emanation, giving rise to the hierarchy of intellects, souls and heavenly spheres beneath it. For this reason, the term may be rendered either as "the First Effect" (emphasizing its ontological dependence upon the Light of lights) or as "the First Cause" (emphasizing its causal function toward all subsequent existents). Suhrawardī and his commentators understood both aspects to be inseparable: the First Intellect is first because it is caused by the Light of lights, and it is *cause* because everything after it depends upon its mediation. In English, therefore, it is appropriate to gloss the phrase as "the First Cause, being the first caused by the Light of Lights" while rendering it in translation simply as either "the First Cause" or "the First Caused."

[226] The persianism and epithet *sikandar sipihr al-karīm*—here translated as "noble **Sikandar** of the exalted Sphere"—combines three registers of meaning. *Sikandar* is the Persian form of Alexander, often used in Islamic and Persianate mystical literature not merely for the

historical conqueror but as a symbolic title of cosmic rulership and world-embracing sovereignty. *Sipihr* (lit. "sphere" or "firmament") designates the celestial heavens in classical Persian poetry and cosmology, frequently invoked by poets such as Ḥāfiẓ and ʿAṭṭār. The adjective *al-karīm* ("noble, gracious, exalted") conveys both moral generosity and ontological majesty. Together, the phrase hails the Moon as a cosmic sovereign, or 'noble Alexander of the exalted Sphere'—a title of regality, splendour, and theophanic authority.

[227] The *distillative spheres* are cosmologically linked with the rain-bearing clouds in Qurʾānic idiom, such as in **78:14**: "And We sent down from the *muʿṣirāt* [*distillative spheres* or 'rain clouds'] water in abundance". In the Ishrāqī register, they signify the heavens as pressing vessels which *squeeze forth* effluences into the sublunary world

[228] This prayer to the Moon is one of the clearest demonstrations of how Suhrawardī integrates Platonic cosmology, Zoroastrian angelology, and Qur'ānic prophetic rhetoric into a single Illuminationist invocation. The Moon here is not merely a celestial body nor even a passive astrological influence, but a living hypostasis of cosmic mediation: *vizier of Hūrakhsh* (the Sun), *caliph* of the solar light, and simultaneously *Sikandar*—evoking Alexander as the archetypal philosopher-king transposed into the celestial register. Such epithets bind Greek, Persian, and Islamic mythic-political symbols into a single theurgic address, making the Moon not a planet but a regional sovereign within the divine economy. The prayer's cosmological logic is rigorously Neoplatonic: the Moon is described not as an autonomous god but as an obedient intermediary, moved by the motion of its own Sphere, inflamed with longing (*shawq*) for its ʿ*aqlī* Beloved, that is, its governing Intellect. The petitioner does not request aid directly from the Moon in its material aspect, but asks it to intercede upward along the Great Chain of Being—to its *"Father and Intelligible Cause"*, then to *"all the Active Intelligences"* (*al-ʿuqūl al-faʿʿāla*), and finally to *"the First Cause, the Most Proximate Light, the Universal Intellect"*. The movement of prayer thus mirrors the movement of emanation in reverse: the supplicant ascends by the same ladder through which existence descends, enlisting the celestial hierarchy as intercessors in the mode of angelic liturgy. Even the phrase *"free from the contingent occurrences and the distillative spheres (al-muʿṣirāt)"* echoes Qur'ānic language (**Q 78:14**), yet reinterprets it as a technical term of metaphysics. What is especially striking is that Suhrawardī treats prayer itself as a theurgical operation: invocation functions not as mere devotion but as a means of *re-harmonising one's soul with the order of the cosmos*. The Moon is petitioned as *"Supplier of moist essences," "Governor of generation and corruption"*, not only in the body but in *psychic rhythms*—

hence the plea to *"avert the maladies of soul and body."* In this, Suhrawardī stands in direct continuity with the Hermetic Asclepius, the Bundahišn, and the Ikhwān al-Ṣafāʾ, yet surpasses them by introducing a distinctly Islamic teleology: the ultimate prayer is not for private gain but for "the triumph of the **People of Light** and Illumination." Even planetary devotion becomes militant in service of Ishrāq.

[229] The epithet *bahrām sipihr* unites the established Persian name of Mars with the cosmological designation *sipihr* ("sphere" or "firmament"). *Bahrām* is the traditional Iranian planetary name for Mars, widely attested in Zoroastrian, Persian, and Islamic astrological sources, where it connotes valor, strife, blood, and fiery potency. By contrast, *sipihr* is the poetic term for the celestial vault or heavenly sphere, common in classical Persian poetry as a synonym for "heaven" or "firmament." Combined, the title *Bahrām Sipihr* may also be rendered "Bahrām of the Sphere" or "Mars, lord of the Firmament," and functions here as a theophanic honorific: it situates Mars not only as the martial planet of traditional lore but as a radiant sovereign of the heavens, a cosmic power obedient to its Creator yet mighty in its delegated dominion. Note that the scribe for **AyaSofya 2144** *folio* **22b** mistakenly rendered it as *burhān* (برهان), which is clearly an error, since *bahrām* is the established Persian word for Mars. In *folio* **202b**, the scribe for **Topkapı Sarayı Müzesi Ahmet III 3271** (probably attempting to fix the error of their predecessor) also blundered, rendering it as *bahramān* (بهرمان). For their part, per *folio* **241b**, the scribe of **Topkapı Sarayı Müzesi Ahmet III 3217** uncritically repeated the same error as **AyaSofya 2144**. We have fixed it in our transcription and then rendered it back this way above into English, since there is no question that Suhrawardī intended **Bahrām**—and nothing else.

[230] Suhrawardī's invocation of Mars (*al-mirrīkh*) markedly intensifies the martial and apotropaic register of his planetary liturgies. Whereas the prayer to the Moon dwells in the mode of mediation and moist generativity, this address to *Bahrām*—the Zoroastrian *Yazata* of victory—revives the ancient Iranian cult of the warlike planet under its pre-Islamic theonym while simultaneously integrating it into a strictly Neoplatonic cosmology. Mars is not praised for indiscriminate violence but acknowledged as the celestial principle of severity (*jalāl*), necessary for the preservation of justice. Its titles—*the Smiter (al-qāṣim), the Severer (al-qāṭiʿ), the Potent One (al-qawī)*—echo both Qur'ānic vocabulary for divine retribution and Pahlavi epithets for **Bahrām** as the cosmic champion of Truth (*Asha*) against the Lie (*druj*). By placing Mars "*removed from generation, from rending, from corruption, and from the linear course*," Suhrawardī explicitly strips violence of its chaotic earthliness and repositions it as a purified archetype within the Fifth Heaven, corresponding to the

Aristotelian sphere of fiery motion yet free of decay. The structure of intercession mirrors that of the other litanies: the supplicant does not request Mars to act autonomously but to petition upward through its causal lineage—to its *"Father," "Cause," and "Beloved,"* identified with *al-nūr al-qāhir* ("the Victorious Light"), then further to the *active intellects* and finally to the *Universal Intellect* and the *First Cause*. Thus, violence is ritually subordinated to intellect; wrath becomes a tool of illumination. The prayer does not ask for personal conquest but for the subdual of "the enemies of the Truth" and the triumph of the **People of Light** and Illumination, revealing that Suhrawardī understands theurgic invocation not as astrology but as cosmic militancy. Mars is not appeased—it is commanded to align its force with ontological justice. In sum, this liturgy fuses Zoroastrian angelology, Qur'ānic theonymics, and Neoplatonic emanationism into a doctrine of sanctified violence: Might without Malice, Wrath without Chaos. It is not Mars the planet but Mars the Principle, wrested from astrological fatalism and reintegrated into the metaphysics of Ishrāq.

[231] In **AyaSofya 2144** *folio* **22b**, the epithet for Mercury appears as *fawrān sipihr* (فوران سپهر) (boiling of the Sphere), but this makes no sense and is almost certainly a scribal corruption. The paleographic similarity between *fawrān* and *farzān* (فرزان) makes the error understandable, yet the meaning is thematically ill-suited: "boiling" or "effusion" does not align with Mercury's traditional planetary symbolism of subtlety, reason, and intelligence. Here only **Topkapı Sarayı Müzesi Ahmet III 3271** *folio* **203a** has rendered it correctly. The others do not. The Persian *farzān* (from *farzāneh*) means "wise, sagacious, learned," an epithet frequently applied in Persian poetry to sages and philosophers. *Sipihr*, as we said above, is the classical term for "sphere" or "firmament," often employed in cosmological and poetic contexts. Together, the phrase *farzān sipihr* may be rendered "Wise One of the Sphere" or "Sage of the Firmament." This epithet harmonizes perfectly with Mercury's astrological and philosophical character: as the swift and subtle planet of intellect, eloquence, writing, calculation, and mediation, Mercury is the "scribe of the heavens" (*dabīr-i-sipihr*) in Persian lore. The titles that follow in the prayer—*al-ʿālim al-ʿāmil, al-nāṭiq al-ṣadūq, ḥabr al-samāwāt* ("The learned and the doer…the speaking and the truthful; the scribe of the heavens…")—all reinforce this identity, presenting Mercury as the bearer of divine intelligence and cosmic speech. Thus, *farzān sipihr* is almost certainly the authentic reading, restoring coherence to the planetary cycle of epithets alongside *sikandar sipihr* (Moon) and *bahrām sipihr* (Mars).

[232] Suhrawardī's address to Mercury (*ʿuṭārid*), unlike the hymns to the Moon or Mars, shifts from the registers of fertility or might into that of intellect, cunning, and secret

illumination. Mercury is portrayed not merely as the swift-moving planet of astrological lore, but as the celestial Logos itself, simultaneously *scribe, treasurer, speaker, and knower*. The epithets *ḥabr al-samāwāt* ("Scribe of the heavens"), *khāzin al-ʿulūm al-daqīqa* ("Treasurer of subtle sciences"), and *faḍḍāḍ al-dhikr* ("Emanator of remembrance") place Mercury in continuity with both Hermes Trismegistus, Tīr/*Tishtrya* of the Zoroastrians, and Idrīs/Enoch of Islamic lore, all legendary figures of writing and celestial ascent. Yet Suhrawardī's originality lies in presenting Mercury not as an autonomous deity but as a conscious node in a noetic network of intercession: one "moved by the motion of his Sphere," yet inflamed with longing for his *holy Beloved*, the higher Intellect. The prayer reveals Suhrawardī's distinct metaphysical psychology: intelligence is not a static faculty but a flux of remembrance descending through the planetary hierarchy. Mercury becomes the distributor of gnosis through *dhikr* to the other stars according to their natures—a cosmic pedagogue and transmitter of inspiration. Unlike the fierceness of Mars or the fecundity of the Moon, Mercury's sanctification is one of mediation between mind and revelation, thought and speech, heavenly inscription and earthly comprehension. Even the request made of him is telling: not for conquest nor for material bounty, but *"ease the way of luminous rectitude,"* and *"converse with me."* This is not petitionary devotion; it is initiatic dialogue. Thus, the hymn to Mercury serves as a key to Suhrawardī's entire project of Ishrāqī gnosiology. Knowledge is neither abstract nor impersonal—it is angelic, erotic, and hierarchical. One does not *possess* wisdom; one *is inducted into it* through the orbits of longing. Mercury is therefore not only the planet of intellect, but the patron of hermeneutics: the one who unlocks symbols, keeps secrets, and remembers for those below what the heavens no longer speak aloud.

[233] **Hurmuz** (هرمز), a name derived from *Ohrmazd* (Ahura Mazda), the Wise Lord and Godhead of Zoroastrianism. Jupiter, universally known in Graeco-Arabic astrology as *al-saʿd al-akbar* (the Greater Benefic), was regarded as the planetary embodiment of felicity, justice, and wisdom. The Iranians identified this beneficence with *Ohrmazd* Himself, so that Jupiter became the celestial reflection of the supreme deity's benevolent qualities. In astrological texts from the Pahlavi period and later works such as al-Bīrūnī's *kitāb al-tafhīm*, Jupiter appears consistently under this Persian name. The invocation of "Hurmuz" in our text here thus situates Jupiter not merely as a planet, but as a theophanic presence: the astrological mirror of divine justice, blessing, and cosmic wisdom. Note that **Topkapı Sarayı Müzesi Ahmet III 3271**, *folio* **204a**, has read it instead as **Hermes** (هرمس). While this is clearly a scribal error, it is not entirely without its merits. For in the Hellenistic and Hermetic synthesis that

informed much of late antique astrology, Hermes Trismegistus was often cast as the revealer of astral wisdom and the intermediary of planetary gnosis. Thus, the mistaken rendering subtly discloses an underlying truth: Jupiter–Hurmuz as the Greater Benefic shares in the same symbolic economy as Hermes, both figures serving as cosmic mediators of wisdom, justice, and felicity. The error, therefore, may be read as an inadvertent Hermetic gloss upon a Zoroastrian name, showing how Greek, Persian, and Arabic currents of astrological lore entwined in the manuscript tradition. Corbin has played much on this connection, even though it is a clear scribal error that **AyaSofya 2144 23b** got right whilst its copyist (obviously not an Iranian or familiar with its language or culture) clearly misread. At the same time, the error reflects a real syncretic current: in late antique Harranian, Neoplatonic, and Hermetic circles, Hermes and Jupiter were often paired, Jupiter as the celestial guarantor of justice and order, Hermes as the mediator of wisdom and revelation. Already in the *Poimandres* of the **Corpus Hermeticum** and in later *Arabic Hermetica*, one finds Jupiter invoked in conjunction with Hermes as co-custodians of astral science. In Persian planetary lore, Jupiter as Hurmuz is *al-saʿd al-akbar*, while Hermes is *nabī al-falak* (prophet of the heavens); their conflation, therefore, however mistaken, discloses a subterranean truth—that Hurmuz/Jupiter and Hermes alike stand at the juncture of divine intellect and human knowledge, the planetary and the prophetic. What the scribe erred in historically, he perhaps disclosed symbolically: the hidden continuity of the Iranian Ohrmazd, the Greek Hermes, and the astrological Jupiter as one axis of cosmic felicity and wisdom. For some general background, but without any discussions of a Hermes-Jupiter syntheses, see Kevin van Bladel *The Arabic Hermes: From Pagan Sage to Prophet of Science* (Oxford University Press: Oxford, 2009).

[234] In the terminology of traditional astrology inherited from the Hellenistic into the Arabic-Islamic world, *al-saʿd al-akbar*—the Great Benefic—is the standard epithet of Jupiter (*al-mushtarī*). Jupiter is deemed the supreme dispenser of fortune and felicity, embodying prosperity, wisdom, magnanimity, and the balancing of justice. Venus, by contrast, is called *al-saʿd al-aṣghar*, "the Lesser Benefic." Astrological manuals from Ptolemy's *Tetrabiblos* to Abū Maʿshar's *kitāb al-madkhal al-kabīr* agree that Jupiter's beneficence is both worldly (prosperity, protection) and intellectual (rectitude, sagacity, right judgment). Yet here in Suhrawardī a parallel symbolic current flows: the Sun (**Hūrakhsh**) is the theurgy of the archangel Shahrīvar (*Xshathra Vairya*), the Amesha Spenta of "Desirable Dominion." Here the Sun is not merely one star among the seven but the luminous throne of sovereignty itself, the radiant emblem of divine kingship and theophanic dominion. Suhrawardī's

Hūrakhsh is therefore the visible manifestation of Shahrīvar's celestial reign, the living axis of cosmic order. Thus, we must hold the distinction:

- Jupiter/*al-saʿd al-akbar* → "the Great Benefic," patron of fortune, prosperity, justice, and felicity.
- Sun/Shahrīvar (*Xshathra Vairya*) → "the Sovereign Luminary," archetype of rulership and theophanic dominion.

The two currents are complementary rather than identical. Jupiter bestows beneficence and expands prosperity; the Sun establishes sovereignty and radiates dominion. Together they represent the dual pillars of cosmic order: fortune and dominion, blessing and rule, felicity and sovereignty.

[235] Among these planetary sanctifications, the hymn to Jupiter (*al-mushtarī*), here addressed under its Persian name *Hurmuz*, is the most overtly ethico-political in tone. Whereas Mercury presides over cunning and Mars over severity, Jupiter is invoked as the archetype of cosmic justice, wisdom, and magnanimity—a veritable *king of virtues*. The litany lavishes titles of moral and juridical excellence: *"Master of knowledge and wisdom, justice and virtues, of beautiful morals and lofty qualities; Mighty in resolve and gracious admonition."* This accords with both astrological tradition, which identifies Jupiter as *al-saʿd al-akbar* ("the Greater Benefic"), and Zoroastrian cosmology, where *Ahura Mazda*'s light is refracted through planetary regents of blessing (*yazdān*). By calling Jupiter *"Progenitor of blessings (wālid al-barakāt)" and "Mediator of beneficence (wāsiṭat al-khayrāt)"*, Suhrawardī casts it as the metaphysical source of prosperity and righteousness, a celestial *qāḍī* and *sulṭān* in one. The structure of intercession again follows the Illuminationist ladder of emanation: Jupiter is beseeched not directly to grant worldly fortune but to petition upward through its own noetic lineage, to *al-nūr al-qāhir al-ʿaqlī* ("the Victorious Noetic Light"), then to the *Separate Intelligences*, then to the *Universal Intellect*, and thence to *"the God of gods, the Light of lights."* This recursive hierarchy reflects the Neoplatonic logic of procession and return (*al-ṣudūr wa'l-rujūʿ*), but Suhrawardī infuses it with Qur'ānic vocables of praise and beseeching, merging philosophy with supplication. Notably, the final petitions are not for domination but for proximity, illumination, and moral purification: *"that I be numbered among Its proximate ones, among the bearers of Its Lights, among the knowers of Its Mysteries."* Thus, Jupiter becomes the celestial patron of spiritual sovereignty—not the authority that rules over others, but the One who confers inner legitimacy upon the soul. In Suhrawardī's theurgy,

sanctified kingship is not political but noetic, bestowed not by lineage but by alignment with the cosmic order of Light. Jupiter is therefore not merely the Greater Benefic in astrological tables; it is the planetary face of divine governance, protector of the illuminated polis of souls.

[236] The epithet ***awrmān sipihr*** used by Suhrawardī here more than likely is derived from *abarmān siphr*. While *abarmānīg* appears in Pahlavi sources solely in legal contexts—pertaining to inheritance or privileges tied to noble birth (i.e., *abarmānīg* as "of noble descent")—the grafting of this meaning onto a cosmological register seems secondary, and its precise moment of transition remains unclear. H.S. Nyberg has suggested a cognate relation between the Avroman parchments and Zoroastrian terminology, reading *hawraman/oraman* as a dialectal form of *ahuraman* or *ahura mazda* (cf. H.S. Nyberg, "*The Pahlavi Documents of Avroman*," *Le Monde Oriental* XVII, 1923: 189). The preposition *abar* in Middle Persian means "up, on, over," and functions as a prefix to denote loftiness, superiority, or excellence. The Avroman parchments themselves are legal contracts but are significant in situating the Hawraman region as a later center of the Yārsān (*ahl-e ḥaqq*), founded by Sulṭān Sahak in the 14th century of the common era—a movement often read as being crypto-Mithraic and marked by some distinctly Illuminationist influences. Its eschatology is also somewhat crypto-Zoroastrian, with Mithra assuming messianic attributes and proportions, much as the Roman reception once identified Jesus with *Sol Invictus* or Apollo-Helios. This indicates a sort of durable Aryan cosmological substrate intertwined with Near Eastern syncretism. Yet in Pahlavi usage, the planet Venus is consistently known as *anāhīd* (Avestan: *arədvī sūrā anāhitā*), whose cult center at Kangavar (Concobar), not far from Hawraman, reveals a western Iranian epicenter for her worship—close to the Assyro-Babylonian center of the cultus of *Ishtar*. Western Iran has long been a zone of syncretic marriage with Near Eastern cults, while eastern Iran gravitated more toward Indo-Aryan traditions. The sense of *abarmān/awrmān sipihr* as "righteous disc" resonates with *xvarnah/farr*, the divine "glory" bestowed by Ohrmazd on kings as the legitimizing diadem of sovereignty (*farr-i-ilāhī*). This suggests, at least symbolically, a link between Venus and the fortune or divine sanction of kingship, though such a conclusion here is tentative. Absent Sassanian attestations of the phrase, it is more plausible that *abarmān/awrmān sipihr* is of post-Sassanian coinage, perhaps reinterpreted by Suhrawardī amid the decline of Zoroastrianism in Iran, who reconfigured the older cosmological narrative according to the lore still available to him. That said, Malīḥeh Karbāssīan's point, however, is well taken. To wit:

> **Awrmān**, which in Suhrawardī's text is used for Venus (*zuḥra*), is taken from the phrase **āpō rāmoiðwem**, meaning "the taking up of water." In **Yasna 65**, where the praise of water and the invocation of Anāhitā is sung, the supplicant asks the water to fulfill his wishes. Here **āpō** means "water," and **rāmoiðwem** from the root **ram** carries the sense of "taking rest, repose, dwelling." Over time, in this phrase, **āpō** has been shortened to **ā** (still used in some regions to mean "water"), while **rāmoiðwem** has become **rama**. Thus, the final form "Awrmān" also represents a remnant of an ancient genitival form (*my trans*.)

In *az vāridāt va taqdīsāt-i-sohravardī tā simīnādhā-i-āzar kayvan*:16.

Be that as it may, Walbridge (2010: 91) obviously derived "Uzmān" from **Topkapı Sarayı Müzesi Ahmet III 3271** (*ff.* **204b**), without first double-checking **Aya Sofya 2144** (*ff.* **24a**). Had he also checked Nyberg above, he would have surely made the right connection and immediately realized the copyist for **Topkapı Sarayı Müzesi Ahmet III 3271** had grossly erred in deriving "Uzmān" from "**Awrmān**." As for **AyaSofya 2144 24a**: the *alif* (ا) that appears above the final *nūn* (ن) of *awrmān*—making the following word appear as *asbahar* (اسبهر)—this can be put down to a slip by the scribe substituting it for the diacritical point that should be there instead. We have seen varieties of such scribal slippages repeatedly in multiple Arabic and Persian **MSS** too many to list. Yet a decent philologist of Arabic and Persian philosophical and mystical texts—and especially one claiming expertise in the philosophy of Suhrawardī—should be able to spot such anomalies on sight and correct them accordingly, especially since such a specialist should already know that Suhrawardī's practice of introducing persianisms into his Arabic texts is well established elsewhere.

Now, for Suhrawardī the designation *awrmān sipihr* must be understood within his broader Ishrāqī cosmology, where the planetary spheres are at once physical orbs and angelophanic presences in the *mundus imaginalis*. Venus, under this epithet, is not merely *al-zuhra* of the astrologers, but theophanic Sophia—*al-ʿālima al-ʿāmila* (the "knowing and active one"), whose light, beauty, and harmony mirror the divine Name *al-jamīl* (The Beautiful). Suhrawardī's planetary invocations regularly transfigure inherited Iranian and Hellenic designations, investing them with symbolic, initiatory valence: the *sipihr* is not only the astronomical sphere but the imaginal "fortress" or "mandala" in which the soul ascends, and *awrmān* connotes an exalted or "over-arching" sovereignty. Thus, in his

prayers and visionary recitals, the epithet functions as a cipher for Venus as the radiant archetype of Love and Beauty, enthroned in Her heaven, mediating divine effulgence to the lower worlds. Corbin was right to underscore that such titles are not ornamental but technical—keys to Suhrawardī's re-imagining of the Zoroastrian-Platonic heritage into an Ishrāqī angelology, where every planet becomes a gate of ascent and every epithet a marker of its angelophanic station.

[237] Suhrawardī's sanctification of Venus (*al-zuhra*) is unique among the planetary litanies for its explicitly feminine theophanic register, presenting the planet not as a neutral astral power but as a Lady of celestial splendour, invoked under the dual symbolism of *al-thurayyā* (the Pleiades) and *awrmān*, the Persian name recalling Anāhitā and the great Iranian goddesses of light, water, and fertility. Her epithets—*"Glowing, Auspicious, Noble, Fair of Countenance... Possessor of Light adored and brilliance beloved... of Gentleness, Adornment, Gladness, Beauty, Fragrance, Harmony, Love, and Blessing"*—construct a portrait not of passive beauty but of radiant beneficence, a luminous archetype of cosmic concord (*iʿtidāl*). In contrast to the wrathful **Bahrām** or the juridical **Hurmuz**, Venus is the principle of celestial allure, drawing creation upward through *eros rather than compulsion*. This aligns with the Platonic doctrine of Love as the motive force of the heavens (cf. *Symposium*, *Enneads* VI.8), and simultaneously with the Qur'ānic vision of divine attraction (**Q 5:54**: *"It loves them, and they love It"*). Yet Suhrawardī avoids anthropomorphic romanticism: Venus is emphatically obedient to her Originator, moving not by whim but by yearning for her Holy Beloved—that is, the higher Intellect. Even beauty is thus recast as an angelic discipline of desire, perfected only when turned toward its metaphysical cause. The invocation's structure retains the same Illuminationist chain of ascent found in the other litanies: Venus is entreated to intercede with her Father and Noetic Cause, who must in turn entreat *their* Father—the Universal Intellect, and finally the First Principle, the Necessary Being. This cascading petition ritualizes eros as epistemology: longing becomes the ladder of ascent. The concluding petitions—illumination, nearness, ease of affairs, and the victory of the **People of Light**—reveal that Venus is not merely patroness of earthly love or ornaments, but guardian of inward serenity, social harmony, and spiritual felicity across both abodes. In Suhrawardī's Ishrāqī cosmology, Venus is therefore not the sensual temptress of popular astrology but the celestial ***Sophia***, whose radiance reconciles multiplicity without erasing difference. She is fragrance in the metaphysical garden, balance in the symphony of spheres—and above all, the proof that beauty itself is a form of Truth.

[238] AyaSofya 2144 , Topkapı Sarayı Müzesi Ahmet III 3271 and 3217 transmit the epithet as *kīyān* (كيان), which in Arabic superficially yields "being, existence, essence." While this word carries rich philosophical resonances, it is contextually inappropriate in a planetary invocation explicitly addressed to Saturn (*zuḥal*). Here the phrase *anta kīyān sipihr* (أنت كيان سپهر) would render an obscure and philosophically forced construction ("you are the being of the firmament"), whereas the more obvious reading is *kaywān* (كيوان), the proper name of Saturn in Arabic, Persian, and the wider Near Eastern astronomical lexicon. The form *kaywān* is of Middle Persian origin, itself from Avestan and Old Iranian astral nomenclature, preserved through Pahlavi texts into Islamic cosmology. It appears consistently in Arabic and Persian sources as the vernacular name for Saturn. Al-Bīrūnī's *al-āthār al-bāqīya* and *al-qānūn al-masʿūdī* use *kaywān* when glossing Saturn's position among the seven classical planets. Persian poets—Firdawsī, Khayyām, and later Ḥāfiẓ—invoke *kaywān* in verse as a synonym for Saturn, often to symbolize loftiness, remoteness, or difficulty. The confusion of *kaywān* (كيوان) with *kīyān* (كيان) is easily explained by paleography: in many hands the *wāw* (و) can be mistaken for *yāʾ* (ي) when dots are absent or faded, especially in *naskh* or *taʿlīq* scripts. Since *kīyān* is itself a valid Arabic word, the error could pass uncorrected by later copyists unfamiliar with astral technical terms. Suhrawardī was trained not only in philosophy and theology but also in the astral sciences (*ʿulūm al-falak wa-l-nujūm*). All of his writings show his deep familiarity with planetary correspondences, Ptolemaic cosmology, and Zoroastrian–Persian cosmography. It is therefore inconceivable that Suhrawardī himself would use *kīyān* in place of *kaywān*. Thus, the correct reading, which we have restored in this piece, is *kaywān*. The variant *kīyān* reflects a secondary scribal corruption, and obviously not Suhrawardī's usage. The planetary framework of the prayer confirms that its author intended the Saturnine name known across both Arabic and Persian learned traditions. From this point forward, this specific point is not even up for credible debate.

[239] Like the others, this planetary invocation to Saturn (*kaywān/zuḥal*) exemplifies the Illuminationist blending of astral piety with metaphysical ascent. The opening salutation situates the prayer within the traditional Saturday rite of Saturn, yet Suhrawardī immediately elevates the register: Saturn is not invoked merely as a celestial body but as a cosmic sage, "the noble lord, exalted, wise, obedient to his Maker." As the ones before it, the prayer describes Saturn as animated by longing for the Beloved, turning with perpetual movement in its orbit, yet "exalted above rupture, corruption, and decay." In this vision, Saturn becomes a mirror of the philosopher-sage: remote, exalted in the heavenly ascents

(*baʿīd al-marāqī*), endowed with profound thought and awe-inspiring dignity, yet obedient to the First Cause who illumines and governs all. The invocation thus positions Saturn not only as a planet in the Ptolemaic cosmos but as a theophanic emblem of Intellect disciplined by longing. The second movement of the prayer shifts from praise to supplication, asking Saturn itself—personified as a paternal guide—to intercede with the Universal Intellect and, through it, with the God "of gods, Lord of lords, the Mover of all." Here Suhrawardī draws on the neoplatonized Avicennan cosmology: the planetary sphere addresses its cause, the Intellect, which in turn addresses the ultimate Source beyond change and renewal. The supplicant prays to be joined to the company of those who are ever yearning for God, granted divine lights, knowledge, and protection from the maladies of soul and body, and united with the "People of Light." In this way, the prayer reveals the practical dimension of Illuminationism: contemplation of the heavens is not idle cosmology but a liturgy of ascent, where the planetary presences become mediators guiding the soul back to its hidden origin in the Light of lights.

[240] This passage sets out the conditions under which Saturn should be consulted. Ideally, Saturn should be in one of its strongest positions (exaltation in Libra, or in Aquarius or Capricorn). Failing this, it should at least be in one of its secondary dignities (such as bound, triplicity, or face/decan), or be well-placed in relation to time and direction, moving direct, and located in a masculine quadrant. The text warns to avoid times when Saturn is afflicted—especially if squared or opposed by Mars, or when in its decline—for then it acts weakly or harmfully. When strong and unafflicted, Suhrawardī likens Saturn to a generous man who grants requests; but if afflicted, combust, or retrograde, it is like a weary, preoccupied man, unable to help. The passage concludes by stressing the importance of knowing both the benefic and malefic conditions of the planets in order to act in accordance with them.

[241] Piątak (166) has misread this completely even though **AyaSofya 2144** makes it relatively clear. He has *khabb* (خبّ), which is clearly the wrong wording in this specific context. If instead—and as **AyaSofya 2144 25b** has it—we read *juffan* (جفًّا, "in dryness"), the sense falls squarely within classical Arabic astrological doctrine, which characterizes Saturn (*zuḥal*) as cold and dry by nature. In humoral cosmology, dryness (*jufūf*) is linked to the melancholic temperament and the color black, making the instruction "let them be black" entirely coherent. This restores both the astrological logic and the ritual consistency of the passage that Piątak's transcribed Arabic text completely obscures with its misreading. Some basic

knowledge of traditional medieval and Islamic astrology, never mind the clear evidence of **AyaSofya 2144 25b** itself, would have certainly guided him in the right direction.

[242] This ritual instruction illustrates the classical strand of Arabic astral magic, in which the efficacy of planetary invocation depends on precise alignment with the planet's nature. The reference to Saturn's "dryness" (*juffan*) coheres with the humoral classification of Saturn (*zuḥal*) in the Arabic astrological tradition as cold and dry, melancholic in temperament, and associated with the color black (see *Abū Maʿshar: The Abbreviation of the Introduction to Astrology together with the Medieval Latin Translation of Adelard of Bath*, edited and translated by Charles Burnett, Keiji Yamamoto, and Michio Yano, Brill: Leiden, 1994). The requirement to wear black or blue clothing and to assume the demeanour of one "sorrowful and grief-stricken" reinforces this Saturnine ethos. The directive to "resemble the elect of the Jews" reflects the medieval Islamic astrological convention that Saturn presides over Judaism and its practitioners, a link documented in both Arabic and Latin sources (see *The Book of Instruction in the Elements of the Art of Astrology: al-Bīrūnī's Kitāb al-Tafhīm*, edited and translated by R. Ramsay Wright, Luzac & Co.: London, 1934; Reprint: Hijra International Publishers: Lahore, 1989). The iron ring (*khātam ḥadīd*) and iron censer (*majmara ḥadīd*) correspond to Saturn's elemental rulership over metals, as does the catalogue of incense ingredients: opium (*afyun*), storax (*usturk*), saffron (*zaʿfarān*), lamb's tongue (*lisān al-ḥamal*), cardamom (*qardamānā*), olibanum (*kundur*), wool scraps (*wasakh al-ṣūf*), colocynth fat (*shaḥm al-ḥanẓal*), and cat's skull (*qiḥf sinnūr*). Such ingredients combine baneful, noxious, and pungent substances traditionally aligned with Saturn's malefic character (see *The Chronology of Ancient Nations: An English Version of the Arabic Text of the Athar-ul-Bakiya of al-Biruni*, translated and edited by C. Edward Sachau, W.H. Allen & Co.: London, 1879; Reprint: Institute for the History of Arabic-Islamic Science: Frankfurt am Main, 1998). The instruction to pound these in equal portions, mix them with goat's urine, and fashion them into wicks (*fatāʾil*) is consistent with recipes preserved in the *ghāyat al-ḥakīm* (*Picatrix*) and other grimoires, where fumigation by planetary suffumigations "feeds" the astral body of the invoked planet (see *The Propositions of the Philosopher Yaʿqūb ibn Isḥāq al-Kindī Concerning the Influence of the Stars*, Latin text and English translation in Charles Burnett *The Liber de radiis* (al-Kindī's *De radiis stellarum*), Warburg Institute Studies and Texts, 14 The Warburg Institute: London, 2011). Finally, the insistence that the operation occur in "Saturn's own hour and on its day" explicitly appeals to the system of planetary hours and days, imported into Arabic astrology through late antique sources and widely used in Islamic ritual magic (see Hellmut Ritter and Martin Plessner eds. *Picatrix: Das Ziel des Weisen von Pseudo-Majriti*.

Studien der Bibliothek Warburg, 12; B.G. Teubner: Leipzig: 1933; Reprint: Institut für Geschichte der Arabisch-Islamischen Wissenschaften: Frankfurt am Main, 1962.) The result is a full Saturnine conjuration, aligning time (day and hour), appearance (color, mood, dress), material correspondences (iron, black substances), and fumigation, all meant to channel Saturn's influence so that the operator's request may be granted.

[243] This ritual prescription corresponds to the classical rules of planetary theurgy in the Arabic Hermetic–astrological tradition. Jupiter (*al-mushtarī*) is consistently described as the planet of beneficence, religion, justice, and expansion, and in the Islamicate astrological literature is associated specifically with Christianity and Christian monks. This connection appears in al-Bīrūnī, who records that Jupiter is the *ṣāḥib al-naṣārā* ("patron of the Christians"), while Saturn is linked with Judaism, and Venus with Islam (see al-Bīrūnī above). The vestments prescribed here—the honey-colored robe (*kisāʾ ʿasalī*), cincture (*minṭaqa*), scapular-like garment (*mishʾad*), and mantle (*muṭlaba*)—are consistent with medieval Arabic descriptions of Christian monastic attire, corresponding to Jovial color symbolism (yellow, golden, honey) and ascetic religious garb (see Thomas E. Burman *Religious Polemic and the Intellectual History of the Mozarabs, c. 1050–1200* Brill: Leiden, 1994; Giorgio Levi Della Vida, *"Christianity in the Arabic Tradition,"* in *Cambridge History of Islam*, Vol. I, Cambridge University Press: Cambridge, 1970). The suffumigation recipe aligns with Jovial correspondences found in the *Ghāyat al-Ḥakīm* (*Picatrix*). Bdellium (*mīʿa yābisa*), sandalwood (*sandarūs*), calamus (*qaṣab al-dharīra*), juniper berries (*ḥabb al-ʿarar*), and pine resin (*ṣamgh al-ṣanūbara*) all appear in Arabic and Latin planetary incense lists for Jupiter. "Dove's foot" (*rijl al-ḥamāma*) and peony root/wood (*ʿūd al-fāwāniyā*) are also found in Graeco-Arabic pharmacology as Jovial plants associated with protection, healing, and beneficence (see Dioscorides *De Materia Medica* translated by Lily Y. Beck, Olms-Weidmann: Hildesheim, 2005). The instruction to knead these in wine (*khamr*) reflects the Jovial association with conviviality, religion, and abundance, in contrast to Saturnine mixtures which employ goat's urine or other baneful solvents. The making of wicks (*fatāʾil*) from the mixture, to be burnt as needed, echoes the practice of planetary suffumigations described in al-Kindī's *De radiis* as well as in the *Picatrix*, where smoke and aroma serve as vehicles for astral transmission (see Charles Burnett above).

[244] Either mustard seed (*ḥabb al-khardal*, *Brassica nigra*) or black cumin (*Nigella sativa*).

[245] Or a similar aromatic herb.

[246] Piątak (170) has the Arabic transcription here somewhat garbled in an augmented form, neither following **AyaSofya 2144** properly nor **Topkapı Sarayı Müzesi Ahmet III 3217 243b**.

We have followed the wording of **AyaSofya 2144 26a-b**, which is straightforward and not requiring the kind of emendation Piątak has made to his version, which makes the wording of the instructions unintelligible. That aside, the ritual prescription for addressing Mars (*al-mirrīkh*) conforms closely to the well-established corpus of planetary theurgy in the Arabic Hermetic tradition. Mars, the Greater Malefic, is associated with warfare, aggression, and fiery destructive potency (see David Pingree *The Thousands of Abū Maʿshar*, Warburg Institute, London: 1968). Accordingly, the instructions call for red garments (*thiyāb ḥumrāʾ*), weaponry (*silāḥ*), iron (*ḥadīd*), and military or idolatrous dress, all markers of the planet's martial symbolism (see al-Bīrūnī above). The incense composition also reflects Martian correspondences, combining substances that are hot, acrid, resinous, and often baneful:

- **Frankincense male** (*kundur dhakar*): While frankincense is more typically Jovial/Solar, the "male" designation suggests a harsher, more acrid resin, here aligned with Mars' fiery potency (Ḍiyāʾ al-Dīn Ibn al-Bayṭār *al-Jāmiʿ li-Mufradāt al-Adwīya wa'l-Aghdhīya*, 4 vols., Būlāq: Cairo, 1874–1883).
- **Myrrh** (*ṣabr*): A bitter, drying gum, often linked to Saturn and Mars in both Graeco-Arabic pharmacology and the *Picatrix*.
- **Ḥabb al-dahmast**: Identified by Ritter and Plessner as likely mustard seed (*Brassica nigra*) or nigella (*Nigella sativa*), both fiery seeds classified as hot and dry in the fourth degree; later Maghribi manuscripts explicitly gloss it as mustard (*ḥabb al-khardal*).
- **Flowers of *adhkhar*** (*fuqqāḥ al-adhkhar*): This plant, *Lippia nodiflora* or a related aromatic, appears in Ibn al-Bayṭār as warming and pungent, suited for Mars.
- **Euphorbium** (*al-afrabiyūn*): A violently irritating resin from *Euphorbia resinifera*, used in both medicine and magic; in the *Picatrix*, it is classically assigned to Mars as a "fiery" substance (see Pliny the Elder, *Natural History*, trans. H. Rackham, Loeb Classical Library, Harvard University Press: Cambridge, 1938–1963).
- **Long pepper** (*dār filfil*): A heating spice, associated with Mars for its pungency and aggressive quality (Dioscorides, *De Materia Medica*, translated by Lily Y. Beck, Olms-Weidmann: Hildesheim, 2005).

The preparation method—equal portions, ground, kneaded with the blood of a cock (*dam dīk*), and formed into wicks (*fatāʾil*) for fumigation—again corresponds to Martian symbolism. The cock is a traditional sacrificial animal of Mars, representing boldness, aggression, and bloodshed (see Agrippa *Three Books of Occult Philosophy*, Book II, ch. 22: cock as sacred to Mars).

The use of animal blood in binding incense mixtures is also paralleled in Graeco-Egyptian magical papyri and in al-Kindī's *De radiis*, where the "spirit" of the ingredient amplifies the astral force (see Charles Burnett above). Taken as a whole, the ritual exemplifies the Martian magical style: boldness, weapons, iron, red color, harsh fumigants, blood sacrifice, and aggressive address. It complements parallel prescriptions for Jupiter, Saturn, and other planets found in the *ghāyat al-ḥakīm* (*Picatrix*) and related Arabic magical texts.

[247] Piątak (172-3) has misread one word in the first line (يَحيَي when it should be فَتَرَيَا), which both **AyaSofya 2144 26b** and **Topkapı Sarayı Müzesi Ahmet III 3217 243b** confirm. Now, the Sun (*al-shams*) is consistently presented in Arabic Hermetic and astrological sources as the source of illumination, sovereignty, and vitality, and as the planetary patron of kings, rulers, and imperial or priestly elites (see David Pingree above). The prescription here stresses Solar regalia: yellow silk (*dībāj aṣfar*), gold crown (*tāj dhahab*), gold ring (*khātam dhahab*), and a golden censer (*majmara dhahab*). These elements align with both Arabic astrological manuals (i.e. al-Bīrūnī, Abū Maʿshar) and the *Picatrix* (*ghāyat al-ḥakīm*), which repeatedly associate the Sun with yellow/gold colors, precious metals, regal apparel, and fiery dignity. The instruction to dress in the manner of the *kāsīra* (the Khosrowid emperors of Iran), the *furs* (Persians generally), and the *majūs* (the Zoroastrian magians) reflects the Islamic tradition that the Sun was considered the patron (*ṣāḥib*) of ancient Iranian royal and priestly classes. Medieval Arabic writers often saw Sassanian and Zoroastrian rituals as "solar" in nature, paralleling Hellenistic astrological doctrines linking the Sun with monarchy and fire-worship. The incense composition is also recognizably Solar, comprising bright, warming, aromatic, and luminous substances:

- **Saffron** (*zaʿfarān*)**:** Universally Solar in Arabic and Latin magical lists, for its golden color and high value.
- **Bdellium** (*mīʿa*): A resin related to myrrh, considered warming, luminous, and purifying.
- **Frankincense male** (*lubbān dhakar*)**:** Frankincense in general is linked to the Sun for its bright smoke and temple use.
- **Nutmeg** (*jawz būwā*)**:** Though a later import into Arabic pharmacology, nutmeg was classified as warming and uplifting, fitting Solar virtues (see William Eamon *Science and the Secrets of Nature: Books of Secrets in Medieval and Early Modern Culture*, Princeton University Press: Princeton, 1994).

- **Pomegranate blossom** (*julannār*)**:** Red-gold blossoms used in Persian rituals, symbolically Solar for their radiant color (see Toufic Fahd *La divination arabe: Études religieuses, sociologiques et folkloriques sur le milieu natif de l'Islam*, Brill: Leiden, 1966).
- **Aloeswood** (*ʿūdnī*)**:** A highly prized, resinous wood associated with incense for royalty and temples.
- **Mastic resin** (*mīwzaj*)**:** Likely *mastiche* (*Pistacia lentiscus* resin), a bright, clear resin classified as warming, benefic, and Solar in the *Picatrix*.
- **Talc** (*ṭalq*)**:** A shining, reflective mineral, often used in cosmetics and symbolically connected with brightness and Solar brilliance.

The use of cow's milk (*laban baqar*) as the binder for the mixture emphasizes fecundity, purity, and the nourishing, life-giving qualities of the Sun, in contrast to the blood or urine solvents of malefic planets like Mars or Saturn. Taken together, this recipe exemplifies the Solar regime in planetary magic: radiant attire, golden regalia, bright resins, fragrant spices, and life-giving milks. It mirrors the prescriptions for Solar images and suffumigations in the *Picatrix*, as well as the planetary correspondences recorded in Ibn al-Bayṭār's pharmacological encyclopaedia and al-Bīrūnī's astrological compendium.

[248] Either dragon's blood resin or benzoin, used as a gem/resin substitute.

[249] Again, even with his critical apparatus, Piątak (173-4) at times garbles the texts found in both **AyaSofya 2144 26b** and **Topkapı Sarayı Müzesi Ahmet III 3217 243b-244a**, misreading the text in crucial instances. Be that as it may, Venus (*al-zuhra*) is consistently represented in Arabic astrological and Hermetic sources as the planet of love, beauty, fertility, perfumes, and ornament. The ritual prescribes that the operator appear *bi-zī al-nisāʾ* (in the attire of women), adorned with pearls, wreaths, and fine clothing. This conforms with the planetary "image magic" of Venus found in the *Picatrix*, where Venus is described as ruling femininity, adornment, perfumes, and musical or erotic pleasures.

Adornment and Dress

- Splendid garments (*thiyāb fākhira*), pearls (*luʾluʾ*), and wreaths (*iklīl ḥubb*) all correspond to Venus's rulership over ornament, beauty, and sexuality.
- The instruction to wear women's attire resonates with the cross-gender, androgynous or erotic aspects of Venus in planetary theurgy.

- The use of *darābar* in a ring is intriguing: glossed either as dragon's blood resin (*dam al-akhawayn*) or benzoin (*Styrax benzoin*). Both are fragrant, reddish resins associated with Venus (sweet scent, love-magic, beauty talismans).

Censer and Incense

The materials chosen for fumigation all belong to Venusian correspondences in Arabic pharmaco-magical literature:

- **Aloeswood raw** (*ʿūd nayyiʾ*)**:** Sweet, costly wood used in perfumes, linked to luxury and refinement, thus Venus.
- **Storax** (*sukk*)**:** Resin with a warm, sweet fragrance, classically Venusian in *Picatrix* and Ibn al-Bayṭār.
- **Costus root** (*quṣṭ*): Aromatic, warming, aphrodisiac properties, often paired with Venus in erotic and medicinal recipes.
- **Saffron** (*zaʿfarān*)**:** Bright, luxurious, love-associated spice; in both medical and magical texts it is quintessentially Venusian.
- **Ladanum** (*ladhan*)**:** Resin with a musky odor, tied to sensuality and love magic.
- **Mastic** (*muṣṭakā*)**:** Clear, sweet-smelling resin, Venusian in *Picatrix*.
- **Poppy husks** (*qushūr al-khashkhāsh*)**:** Mildly narcotic, linked to pleasure, sleep, and intoxication; in magical recipes often attributed to Venus or the Moon.
- **Willow leaves** (*waraq al-ṣafṣāf*)**:** Aphrodisiac and love-charm plant in Arabic herbals, strongly tied to Venusian erotic uses.
- **Licorice root** (*aṣl al-sūs*)**:** Sweet-tasting, soothing, linked with Venus for its harmonizing and erotic properties.

The binder is rosewater (*māʾ ward*), an unequivocally Venusian element symbolizing love, beauty, and feminine allure. All in all, this Illuminationist Venusian rite is the most openly erotic and ornamental of the planetary prescriptions: gender-crossing dress, pearls and finery, women's perfumes, and incense composed of sweet, fragrant, and narcotic substances. It perfectly matches the broader astrological doctrine that Venus governs love, pleasure, beauty, perfumes, and adornments, while also resonating with the Islamic magical tradition that employed Venusian suffumigations in love spells and erotic bindings. [250] Here Piątak's text (175) is only slightly better than the ones preceding it, but still not completely satisfactory. That said, the ritual directions here for Mercury (*ʿuṭārid*), like the

others, are a highly structured synthesis of planetary magic with the ethos of scribal culture. Mercury, in late antique and Islamic cosmology, is the planet of eloquence (*faṣāḥa*), swiftness (*surʿa*), and intellectual ingenuity. The instruction to appear "in the garb of the scribes" (*bi-zī al-kuttāb*) aligns the practitioner directly with Mercury's archetype as celestial patron of writing, calculation, and learned discourse. The use of lead (*raṣāṣ*) for both the ring and censer, while seemingly anomalous—since lead is more commonly associated with Saturn—underscores the operative principle of inversion and correspondence: lead here serves as a grounding medium for Mercurial volatility, channeling its airy dispersion into stable form. The incense mixture, a complex pharmacopeia, combines aromatic, resinous, and bitter substances: *ushna* (lichen), *kammūn karmānī* (Carmanian cumin), *ḥabaq jabalī* (mountain basil), *jamājim al-rayḥān* (basil pods), *bādhāward* (costus), *qushūr al-lawz al-murr* (bitter almond peel), *ḥabb al-ṭarfaʾ* (tamarisk seed), and *zarjūn al-karm* (vine sulphate). Each element invokes a subtle correspondence—bitter, acrid, and resinous herbs purify and quicken thought; vine sulphate (*zarjūn al-karm*) links Mercury to viticulture and fermentation, suggesting transmutation of knowledge into wisdom; and basil (*rayḥān*), Qur'anically associated with paradise (cf. **Q. 55:12**), imbues the operation with a paradisal signature. Finally, the act of grinding (*tusḥaq*), kneading (*tuʿjan*), and fashioning into wicks (*fatāʾil*) is more than technical preparation. It symbolizes the transformation of scattered *materia* into articulate form—mirroring Mercury's own alchemical role as mediator between intelligible and sensible worlds. Whether here or in the previous ones, the wicks thus embody speech itself: ignited offerings of ordered words rising in smoke toward the planetary intelligence of Mercury—or the previous intelligences in their own case. This here now both grounds as well as opens up an important dimension to the metaphysics of the Active Imagination where theurgy is specifically considered.

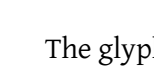
[251] Piątak's text (176-7) continues to be unsatisfactory here as well, almost obscuring the intention of the ritual. That aside, the lunar operation is one of the most symbolically rich of the planetary rites. Every detail here is chosen to reflect the Moon's qualities of luminosity, receptivity, and fluctuation. The instruction to attire oneself "in the raiment of youths" (*bi-zī al-aḥdāth*) and to emphasize *whiteness* (*bayāḍ*) signals purity, freshness, and renewal, which are archetypal lunar attributes. In late antique and Islamic cosmology, the Moon is the mirror of heaven, reflecting light but not generating it; thus, the practitioner's outward appearance becomes a vessel of reception rather than origination. The stipulation of "sweet fragrance" parallels the Qurʾānic imagery of *rayḥān* (fragrant basil) as paradisal, while also recalling ancient Near Eastern associations of lunar deities with fertility and nocturnal perfumery. The

incense mixture deepens this symbolism. *Ḥabb al-bān* (frankincense, *Olibanum*) was historically linked with both purification and invocation of celestial beings. *Qushūr al-ṭalᶜ* (palm spathe-peel) evokes fecundity, since the date palm is archetypically feminine in Near Eastern traditions. *Zahr al-qaḥwān* (chrysanthemum blossoms, *Chrysanthemum coronarium*) connotes nocturnal blooming and cycles of time, while *azfār al-ṭīb* (costus-root, *Saussurea costus*) was prized in Greco-Arabic medicine as both an aromatic and a stimulant of the womb, again reinforcing fertility and cyclical potency. Perhaps most striking is the requirement that these substances be kneaded with the *milk of a nursing woman* (*laban murḍiᶜa*). Milk embodies lunar whiteness, nourishment, and maternal receptivity. In Hermetic and Ishrāqī symbolism, milk is frequently the *prima materia* of instruction and transmission: it signifies wisdom as sustenance, drawn from the maternal cosmos. To bind the incense with this substance is to align the rite with the Moon's role as mediator of growth, fertility, and reflected light. Here, milk both anchors and sanctifies the lunar mixture, transforming incense into an alimentary sacrament of the Imaginal ascent itself. The fashioned wicks (*fatāʾil*) thus become lunar vessels: when ignited, they release the composite of whiteness, nourishment, and fertility upward as vapor, corresponding to the Moon's own task of elevating earthly cycles into celestial rhythm. In sum, the operation not only calls upon the Moon but mirrors its essence, embodying the reciprocity between Above and below.

This all finds a precise resonance in Suhrawardī's visionary recitals, where the Moon often appears as Guide (a few times even personified in human form), since it symbolizes with the Active Intellect—Gabriel, the Lord of the species of humanity. In the *Tale of the Occidental Exile*, for example, the luminous celestial bodies—particularly the Moon—function as waystations of guidance, reflecting Light from the intelligible realm to the seeker lost in the exile of *dunyawī* materialism. The lunar symbolism of whiteness, reflection, and maternal guidance in these texts is mirrored in this ritual: the practitioner becomes, through whiteness, fragrance, and the milk of a nursing woman, an embodied reflection of the Moon's Imaginal function towards the *theosophianic* sage. Thus, the lunar operation is not merely a technical act of planetary invocation. It is a lived correspondence with the very structure of the cosmos as seen through the Ishrāqī *eyes of fire* (i.e. gnosis): the Moon as mirror, the Moon as Mother, the Moon as Guide of souls in exile toward the Orient of Light. See also the lunar symbolism in our own visionary recital—*The Soul of Holiness*—because it resonates deeply with this very ritual.

[252] The contemporary planetary glyph for Saturn being: ♄

Here the symbol of Saturn appears as a ligature-like form resembling a scythe or hook, calligraphically harmonized with Arabic script. Unlike the standardized European glyph ♄, which modern astrology and astronomy employ, Suhrawardī's version retains the texture of the script itself: it is a living talisman rather than a geometric shorthand. Both forms, however, preserve the same archetypal reference—the sickle of Kronos/Saturn, emblem of time, restriction, and mortality. The Illuminationist figure communicates this archetype through *scriptural aesthetics*, embedding Saturn's power in the flow of letters and the sacred alphabet. By contrast, the Western glyph reflects a process of secularization: the sacred sickle abstracted into cross and curve. Thus, Saturn offers a window into how symbolic forms evolve from mystical hieroglyphs into technical notation, while still bearing the same shadow of inevitability—the weight of time, discipline, and limitation.

The glyph we find in standard editions of the *Picatrix* is: 

[253] The contemporary planetary glyph for Jupiter being: ♃

Here the figure of Jupiter appears as a flowing symmetrical ligature. This form links the planet to scriptural morphology, as if Jupiter itself were inscribed in the sacred alphabet. It is similar to the Western glyph ♃, which is a stylized "4" and abstracted from an ancient Greek zeta (Z) with added flourish. In European astrology this came to symbolize Zeus' dominion, expansion, and authority. Suhrawardī's form, however, is talismanic rather than shorthand: it enfolds the planet's beneficence within the strokes of sigil, Jupiter as the cosmic legislator whose very mark is scriptural. Like the modern glyph, it communicates Jupiter as hierarchy, justice, and growth in schematic form; with the Illuminationist glyph also communicating Jupiter as a living letter, a benefic archangel whose presence is written into creation. Both transmit Jupiter's archetype of abundance and law, one in geometry.

The glyph we find in standard editions of the *Picatrix* is:

[254] The contemporary planetary glyph for Mars being: ♂

Incorporating the letters *hāʾ* (ه) and alif (ا), here the figure of Mars is rendered as a jagged, scorpion-tail–like sigil, angular and sharp, consistent with its martial and corrosive qualities. It evokes a weapon's edge—or a flame's flicker with its brazier—talismanically embodying aggression and rupture. The contemporary Western glyph ♂, by contrast, is the circle with an arrow—derived from the shield and spear of Ares, later systematized as the biological symbol for "male." Whereas the Western form abstracts Mars into a universalized icon of masculinity and combat, Suhrawardī's symbol is both more ominous

and more esoteric: it belongs to the magical alphabet, not to public signage. It does not symbolize "man" as a category, but violence as a force of being—the destructive spark in the cosmic order. Thus, the difference is profound: the Illuminationist Mars is a talisman of rupture, a sign that wounds as it signifies; the Western Mars is an emblem of gendered activity, domesticated into a scientific shorthand.

The glyph we find in standard editions of the *Picatrix* is:

[255] The contemporary planetary glyph for the Sun being: ☉

Here the Sun is rendered not as the simple astronomical dot-in-circle (☉) familiar to modern astrology, but as a flowing calligraphic glyph that sometimes resembles a spiral or a circled stroke, integrated into the rhythm of Arabic script. Suhrawardī's figure thus functions less as a neutral astronomical marker and more as a luminous ideogram—a "signature" of the solar intellect. Where the contemporary glyph communicates the Sun as the geometric *center* of the planetary scheme, the Suhrawardian form communicates the Sun as *source of radiance* and theophany, in harmony with his doctrine of Light (*nūr*) as the principle of existence. The difference is not cosmetic but ontological: the Western sign is schematic, denoting a body in space; the Ishrāqī sign is talismanic, denoting an eternal presence that irradiates order into the cosmos. Both converge on the same referent, but one speaks in the language of theophany.

The glyph we find in standard editions of the *Picatrix* is:

[256] The contemporary planetary glyph for Venus being: ♀

Here the sign for Venus appears as a triangular or Y-shaped glyph, seeming to incorporate the letters *wāw* (و), *ḥāʾ* (ح), *lām* (ل) and *yāʾ* (ي) but inverted. Calligraphic in its execution, it is distinct from the familiar modern symbol ♀. Where the Western glyph schematizes the mirror of Aphrodite—a circle above a cross—the Illuminationist version feels more like a rune of resonance or a forked channel, suggesting both harmony and emanation. Venus here is not reduced to a gendered emblem, but inscribed as a talisman of balance, attraction, and luminosity, consonant with Suhrawardī's metaphysics of Light. The modern glyph, systematized in Renaissance Europe, emphasizes Venus as a planetary principle in astrology and as the root of the biological symbol for "female." The Ishrāqī version, by contrast, resists biological reduction and instead radiates a spiritual-musical quality: Venus as the harmony of the spheres, the beauty that tunes existence. In this way, Suhrawardī's

figure transmits a cosmological grace, while the Western glyph conveys categorical function.

The glyph we find in standard editions of the *Picatrix* is:

[257] The contemporary planetary glyph for Mercury being: ☿
Here Mercury's glyph is a looping ligature that flows like an Arabic letterform, almost resembling a fusion of *ʿayn* (ع), *mīm* (م) and *dāl* (د). It conveys swiftness and subtlety, as if the very pen-stroke dances across the page. This differs markedly from the modern Western glyph ☿, a schematic circle with cross and horns, abstracting Hermes' caduceus into a composite diagram. The Illuminationist form retains a talismanic intimacy: Mercury as *scribe* and *messenger*, whose sign itself appears like handwriting in motion. By contrast, the Western sign, born of Greco-Roman astronomy and Renaissance codification, encodes Mercury as a systematized emblem of intellect, speech, and mediation. Both express the same archetype—Mercury as quicksilver, the in-betweener—but in two registers: one poetic and scriptural, the other diagrammatic and scientific. In Suhrawardī's version, Mercury is not only a planet but a letter-bearing angel, inscribed into the alphabet of Light.

The glyph we find in standard editions of the *Picatrix* is:

[258] The contemporary planetary glyph for the Moon being: ☽
Here the Moon's sign is drawn as two inverted, elongated crescents within each other. This glyph carries the astronomical association with the waxing and waning orb as well conveying in ideogram the concept of motherhood. In contrast, the contemporary Western glyph ☾ or ☽ is a pared-down crescent, a minimalist pictograph of the Moon's phases without linguistic depth. Suhrawardī's crescent thus functions talismanically, binding the celestial body to a talismanic function, while the modern glyph reduces it to an astronomical shorthand. Both convey mutability, reflection, and receptivity, but the Illuminationist version ties lunar symbolism into the metaphysics of Light—the Moon as the first mirror of the Sun and as the cosmic theatre of imaginal forms and the womb of material manifestations. The glyph we find in standard editions of the *Picatrix* is the same as the contemporary planetary glyph above.

[259] Our text is a transcription of **Topkapi Sarayı Müzesi Ahmet III 3232 70a-73b**. Note that after the first paragraph, much of this item is a reiteration of our **8th** item here with some slight changes in wording. Otherwise, the two items are nearly (albeit not completely) identical.

[260] Meaning, God of the Lords of the species (*arbāb al-naw'*), i.e. the angelic and archangelic intellects acting as the Platonic archetypes and titular mediating agents, which we have already spoken about above.

[261] This prayer stands among the most theologically expansive and metaphysically ambitious passages in *al-wāridāt*, serving almost as Suhrawardī's Illuminationist "Great Doxology." Unlike the planetary litanies, which ascend through intermediary Lights, this invocation addresses the Divine Absolute directly, tracing a ladder from penitence to metaphysical apophasis, from fear of wrath to annihilation in pure luminosity. What begins as a plea for forgiveness—*"Nullify the finite by He Who is Infinite!"*—quickly unfolds into a full articulation of Ishrāqī negative theology: God is *"beyond quantity, quality, position, accident, attribute,"* and any description is admitted only out of *"necessity of expression."* This rhetorical move directly echoes both Qur'ānic transcendence formulae (e.g. *laysa ka-mithlihi shay'*) and Neoplatonic apophatic wisdom as found in Plotinus, Pseudo-Dionysius, and the *Theology of Aristotle.* Yet Suhrawardī's metaphysics is never abstract. The prayer is structured as a path—from dependence to ecstasy. Its opening sequence situates the human soul as *barefoot upon the thorn-strewn path*, beset by obstacles from before and behind—a rare existential realism in mystical literature. But the solution is not moral self-reliance; it is radical entrustment to the "Universal Bounty" of the Necessary Being. The divine attributes are then unrolled like a liturgical crescendo — not merely recited, but stacked in intensifying superlatives, each prefaced by *"the Most"* (*al-af'alī form*), articulating a metaphysical vision of God as maximal actuality: total Light, total Power, total Beauty.

From there, the prayer becomes a cosmological summons: Suhrawardī invokes the Active Intellects, the Separated Souls, the Supreme Sphere, and the celestial bodies—yet always with the caveat that their governance is *not by contact nor conjunction*, but by intellectual emanation alone. This is pure *falsafa*, but delivered in the cadence of devotional awe. The climax is an ecstatic ontological inversion: *"Thou hast veiled Thyself by the intensity of Thy Manifestation, and everything is Thy Luminosity."* Here Suhrawardī restates the Illuminationist axiom: God is not hidden—God is *too manifest* for limited perception. The final petitions are strikingly eschatological and erotic: *"Speak to me... strengthen me with Light... gather me unto Light... grant me the immersive annihilation (inghimās) in Thy Majesty."* Unlike purely Sufi *fanā'*, this annihilation is intellectual and luminous, echoing both Zoroastrian concepts of absorption into the Fire of Ohrmazd and Platonic reversion to the *nous*. The communal conclusion—*"Aid the* ***People of Light*** *and Illumination"*—makes clear that this is not merely personal piety, but a manifesto of spiritual partisanship. Suhrawardī

prays not as an individual soul, but as a representative (and *nāṭiq*) of the Ishrāqī *umma*—a *nation of Light*, awaiting vindication. In sum, this prayer is a summa of Illuminationist theology, uniting Qur'ānic litany, Neoplatonic cosmology, Zoroastrian angelology, and apophatic mysticism into a single ascending arc—from confession to cosmic vision, from terror to brilliance, from name to Light.

[262] Our Arabic transcription of this item comes directly from **MS Topkapi Sarayi Müzesi Emanet Hazinesı 1006**. While Piątak says (199-200) that he consulted two additional **MSS** for this item that we have not seen (*viz.* **Dār al-Kutūb 8388** and **Essad Effendī 3688**), his claim that it also occurs in **Ragip Paşa 1480 182b**, **Topkapı Sarayı Müzesi Ahmet III 3217 175b-176a** and **Topkapi Sarayı Müzesi Ahmet III 3232 72b-73a** is false. **Ragip Paşa 1480 182b** is the glorification to the Intellects (i.e. our item **5** here) with the next *folio* containing the same prayer following this item in our publication. The item in **Topkapı Sarayı Müzesi Ahmet III 3217 175b-176a** is the exact same item as **Ragip Paşa 1480 182b** with **Topkapi Sarayı Müzesi Ahmet III 3232 72b-73a** being the last third of our preceding item here.

[263] In some *kalāmī* texts (and even those of *falsafa*) this sometimes denotes the four elements; see Shahrastānī's *al-Milal wa'l-Niḥal*, vol. 1, ed. by Muḥammad Badrān (Maktabat al-Anjlu al-Miṣriyya: Cairo, 1948), *passim*; al-Juwaynī *al-Irshād* ed. Muḥammad Yūsuf Mūsā and ʿAlī ʿAbd al-Munʿim ʿAbd al-Ḥamīd (al-Maktaba al-Tijāriyya al-Kubrā: Cairo, 1950), *passim*; Ibn Sīnā *al-Shifāʾ: al-Ṭabīʿiyyāt* (*al-Samāʿ al-Ṭabīʿī*) ed. S. Zāyed (al-Hayʾa al-ʿĀmma li-Shuʾūn al-Maṭābiʿ al-Amīriyya: Cairo, 1964), *passim*.

[264] This supplication, attributed explicitly to Suhrawardī himself, functions as a concise manifesto of Illuminationist metaphysics in devotional form. Unlike the planetary litanies which ascend through the hierarchy of Lights, this prayer begins at the summit—addressing God as the immediate source of intelligibles (*maʿqūlāt*) and sensibles (*maḥsūsāt*) alike, thereby collapsing the familiar philosophical dualism of *nous* and *physis* into a single radiant theophany. Suhrawardī invokes God through a litany of roles drawn from both philosophical and Qur'ānic registers: *"Bestower of souls and intellects, Inventor of quiddities and principles, Activator of forms and apparitions, Light of Lights, Governor of every revolving sphere."* In doing so, he fuses Aristotelian causality, Plotinian emanation, and Qur'ānic sovereignty into one seamless grammar of invocation. Two doctrinal pillars define this prayer: ontological humility and luminous emanation. The human intellect is declared to be but *"a drop from the oceans of Thy malakūt,"* and the soul *"a spark from the sparks of Thy jabarūt."* These terms—*malakūt* (supra-sensory dominion) and *jabarūt* (plenary spiritual sovereignty)—belong to the Sufi cosmological triad of *mulk–malakūt–jabarūt*, but Suhrawardī wields them

within a Neoplatonic ontology of degrees of Light. God is described as an Essence that ever-overflows (*dhāt fayyāḍa*)—an explicit rebuttal of any voluntarist or anthropomorphic theology. From this overflowing Light emanate "spiritual substances neither localized nor confined... stripped of joining and parting," a precise formulation of the Active Intellects (*al-ʿuqūl al-faʿʿāla*) and the separate souls of Aristotelian cosmology, shorn of their dry abstraction and made objects of longing. The closing petitions reveal the true objective: not merely pardon nor salvation, but luminous transfiguration. Suhrawardī prays: *"Send upon our spirits the dawnings of Thy Lights, pour upon our souls the flashes of Thy Traces."* This language (*shawāriq*, *bawāriq*) derives from both Qur'ānic dawn imagery and Persian Sufi literature, yet here serves as technical vocabulary for epistemic illumination. Knowledge is not acquired—it *dawns*. Union is not achieved—it *flashes.* The final affirmation, drawn from **Qur'ān 6:103** and **36:83**, reasserts the paradox of Illuminationism: God is visible only through the invisibility of Its excess. It is *"veiled by the intensity of His own manifestation"*—not unknowable by absence, but by radiance. Thus, Suhrawardī's prayer is not mere piety but a metaphysical ascent in miniature: beginning in cosmic praise, passing through the critique of discursive knowledge, and culminating in a plea for absorption into primordial Light. It is philosophy transmuted into invocation—the very essence of *Ishrāq.*

[265] This supplication serves as a distilled fragment of Suhrawardī's *illuminationist soteriology*: salvation is nothing other than the soul's migration from opacity to luminosity. Unlike prayers of moral penitence or ascetic renunciation, this text is formulated as a cosmological petition structured around two poles: *"from Thee is the Dread-domain (al-rahabūt) and unto Thee is the Longing-domain (al-raghabūt)"*. These paired terms, likely of Suhrawardī's own coinage, evoke a metaphysical tension between *tremendum* and *fascinosum*, to use Rudolf Otto's famous distinction: God is simultaneously the terrifying abyss and the beloved summit. Fear (*rahba*) is not negated by love (*raghba*), but transfigured within a polar luminosity that draws the soul upwards by both contraction and attraction. The core movement of the prayer unfolds through a litany of deliverance: *"deliver us from bodily entanglements... save us from murky impediments... purify us from the defilement of prime matter (al-hayūlā) unto the witnessing of Thy Lights."* This language is explicitly Peripatetic (*hayūlā* as Aristotelian prime matter), yet transvalued into Ishrāqī visionary ascent. Matter is not merely ontologically inferior—it is existentially suffocating, described as *"murky impediments"* and *"dusk of nature."* The goal is not conceptual knowledge but "witnessing" (*mushāhada*) and beholding (*muʿāyana*)—technical Sufi terms implying direct luminous perception, not discursive reflection. Once more, Suhrawardī invokes his signature

metaphysical analogy: *"The Intellect is but a drop from the oceans of Thy Dominion, and the Soul a spark from the blazes of Thy Empyrean."* Dominion (*malakūt*) and Empyrean (*jabarūt*) represent two ascending registers of suprasensory ontology in Sufi cosmology—the prayer thus frames human epistemic faculties as scattered embers of celestial conflagration. The Divine Essence, characterized as *"ever-effulgent (dhāt fayyāḍa)"*, gives rise to "jewels of spiritual-theurgies unconfined, purified from where-ness." Here the Avicennan ontology of immaterial intellects (*jawāhir*) becomes active theurgic presences (*jawāhir rūḥāniyya*)—the angelic realities that mediate divine influx. The doxology introduces an image both novel and disorienting: *"Glory be unto It before whose floods of fragrance (tīyār rīḥān?) minds are bewildered."* The metaphor of fragrance as an overwhelming ocean is highly unusual in classical Arabic devotional literature, suggesting perhaps Zoroastrian or Mazdean sensory mysticism, where divine presence is apprehended not only through light but through celestial scent. The final Qur'ānic seal (**36:83**) reaffirms sovereignty (*malakūt*) not as distant abstraction but as the very hand wherein all dominion rests. Thus, this prayer, while shorter than the previous theophanic litanies, encapsulates the entire Suhrawardian worldview: the world is shadow, the soul is imprisoned light, and God is both terror and radiance—the abyss and the Beloved. Deliverance lies not in negation of embodiment alone but in its transmutation through direct infusion of divine luminosity. It is theological metaphysics recited as yearning.

[266] As the final item, this brief but extraordinary invocation encapsulates Suhrawardī's doctrine of the Perfect Nature (*al-ṭibāʿ al-tām*)—the individualized theurgic intelligence or luminous double that stands as both ontological origin and eschatological companion of the soul. Its angelology moves within a lineage older than Islam, drawing simultaneously from Hermetic daimōnic doctrine, Zoroastrian fravašī theology, and Neoplatonism. The address to the Perfect Nature as "foremost liege, holy angel, and precious pneuma" echoes the *Pymander*'s depiction of the *nous* as both father and guide, as well as the Zoroastrian conception of the *fravarti/frawahr*, the celestial prototype of the soul which intercedes on its behalf before Ahura Mazda. Likewise, the phrase "God of gods" (*ilāh al-āliha*), as we have seen throughout, recalls both Qur'ānic high metaphysics (e.g. **9:31**) and Hermetic epithets of the Absolute, while simultaneously invoking the Avestan "*baga* of *bagas*" and the Enūma Eliš's transcendent divine ordering of lesser powers. The text's insistence on the Perfect Nature as both "divine father and spiritual offspring" mirrors Suhrawardī's metaphysical bidirectionality between emanation and return, akin to the Hermetic formula of the *païs-patēr* (child-father) and the Neoplatonic hypostasis that is both source and *telos* of the soul.

The ascription of governance (*tadbīr shakhsī*) gestures toward the Aristotelian *archē* of the celestial soul and the Platonic *oikeiōsis* of the guardian spirit assigned at birth. Furthermore, the Perfect Nature is "bedecked in the lights of the Divine realm," an illuminationist recasting of the Zoroastrian *xvarnah* (divine glory) and the Hermetic *augoeides* (luminous body). Its role as intercessor in "the effusion of the Light of the Mysteries" reflects both the Ishrāqī cosmology of graded emanations and the Hermetic/Chaldaean theurgy wherein ascent is achieved through invocation of one's proper daimon. The ascetic prescriptions—dietary abstention from animal flesh, severance from attachments, ritual prayer, fasting, and purification of garment—link the text to late antique initiatory praxis shared across Hermetic, Manichaean, and Zoroastrian strands, as well as Ismāʿīlī and Sufi disciplines. Avoiding animal flesh recalls both Pythagorean–Hermetic purity codes and the Zurvanite notion that consuming sentient life thickens the corporeal sheath that veils the soul's light. The phrase "It is the One Who grants success and aid" subtly retains Qur'ānic cadence while situating efficacy in the Perfect Nature as a mediating *barzakh* between the supplicant and the "God of gods." Far from being merely devotional, the hymn functions as a practical theurgic manual: it presumes that the Perfect Nature is a real ontic intelligence, simultaneously internal and transcendent, that may self-disclose (*tajallī*) in visionary form when ritually summoned and ethically prepared for. In this, Suhrawardī positions the Perfect Nature not only as soteriological guide but as proof of his illuminationist adaptation of prophetic template—where inspiration is neither sealed nor historically exhaustible but activated through ascent to one's own luminous double. In the two following notes below, we offer Corbin's relevant insights from *En islam Iranien* **Tome II**, because what he says is key to understanding all facets of this short, beautiful piece.

[267] **Corbin:** This psalm [i.e. the Hymn to the Sun], so typically expressive of Suhrawardian piety, faithful to the inspiration of "Oriental Theosophy," conceals a symbolism whose key is perhaps to be found in the psalm to the "Perfect Nature." Doubtless, this symbolism is associated with a conception of the universe, with an astronomy and a physics which are no longer ours today. Yet it seems superfluous to suggest that for mystical consciousness in its profundity, it is indifferent whether a geocentric theory or a heliocentric theory of celestial phenomena is professed, for each is equally remote from the real purport at issue. Or better, to take up Suhrawardī's own term, neither is anything other than the "portico" to be crossed—and this "portico," as we well know, no sputnik, no rocket of the future, will ever be able to cross. For the gravity from which the soul, the interior man, must free itself

to cross it has nothing to do with that which the forces, however prodigious, discovered in the laboratories of our age, may surmount.

Another remark is suggested by the ascending progression of mediations invoked in the psalm. This liturgical gradation implies a structure that we find indicated in a strange dialogue whose interlocutors are given to us as being the celebrated Orthodox Christian physician Constantin, son of Luc (Qosta ibn Lūka), who lived in the ninth century, and his disciple Amalâg the Greek, whose personality still remains, in truth, mysterious. A characteristic fact: it would seem that Ismāʿīlī theosophy appropriated this dialogue, since it is in an unpublished Ismāʿīlī work that we found it. We shall cite here only a very brief extract.

The disciple asks the master: "Wilt thou not make me know my God?" The master replies: "Knowest thou Him who reveals thee unto thyself [...] He it is who frees thee from sadness, He who produces in thee something of which thou tastest the secret sweetness, and of which at the same time thou feelest the force, and which makes thee independent of all else than that which is not He? He whom, if thou knowest Him, none can prevent thee from part of thyself. It is then, yes, that thou hast found thy God; it is then that thou art a true believer." And when the disciple asks: "Is there anything beyond my God, so that I may be among those who have obtained all?" he receives this reply from the Sage: "Beyond Him, there is He who is for Him as He Himself is for thee, One for One, and so on, up to the threshold of Him in whom are contained all the Uniques."

This dialogue opens a "monadological" perspective which is that of Ismailian gnosis, just as it is that of Ishrāqī theosophy. The final words of the Sage are in perfect accord with those we hear at the end of several initiatory Recitals of Suhrawardī, in the same way that the initial response of the same Sage implies what Suhrawardī designates under the name of "Perfect Nature," and which, in the entire Ishrāqī tradition, is associated with the recollection of the mystical experience of Hermes. That is why [...], and in order to mark its connections with the Chaldean or Orphic piety of the Neoplatonic hymns, as well as with the astral liturgies of the Ṣābians of Harran, of Hermetic tradition, we shall at least insist once more on the psalm to the Perfect Nature.

This psalm...addresses that spiritual entity whose name comes directly from the Hermetic Revelation, as it is known from Suhrawardī and his school, namely the "Perfect Nature" (*al-Ṭibāʿ al-tāmm*). We have already seen above, in what precedes, that she is the philosopher's "first angel" [...], his *agathos daimōn*, and that she sums up in her person the

double sense of *Xvarnah*: she is Light and she is the personal Destiny of him whose "first angel" she is. Her eschatological significance is announced in the fact that the ecstasy in which she appears—just as she appeared to Hermes—is an anticipation of personal eschatology. We have already alluded to her occasional presence even in the Shi'ite *imāmology*. Commentators at times identify her with the Angel of Humanity (Gabriel, Holy Spirit), insofar as she individualizes the relationship with each human individuality; she is each time what that Angel is for each one, just as above the Angel there is He who is for him what he himself is in relation to the human species; we spoke...of a "monadological" perspective.

In the preceding psalm [i.e. the Hymn to the Sun], the author asked the Angel of the Sun to pray all the archangelic Lights to pray together the First among them. Likewise, in the visionary Recitals of Suhrawardī (for example, the "Sound of Gabriel's Wings," the "Recital of the Occidental Exile") there appears, at the beginning or at some other moment, a mysterious figure who, referring to those above him, declares: "It is I who am their tongue; beings like thee can communicate with them only through me." Likewise, in the Neoplatonist Proclus, there are the "Hermeneut Angels," who reveal to and interpret for human souls that Silence, the Unuttered of the angels and the gods of the superior hierarchies. Whoever hastens to dispense with these mediators forgets the most elementary phenomenological truth: under whatever form the supreme Divinity presents Itself to him, that form corresponds to his mode of being; for It can manifest Itself to him only according to his capacity, his aptitude to receive It. At once It reveals to him his limit, and indicates to him, as by the very "gesture" that constitutes his being, the Beyond of that limit. This is the meaning of the Angel, as Suhrawardī designates under the name of the Angel of Humanity, and what he experiences at the apparition of the Perfect Nature.

We recall here the original relation that the *shaykh al-Ishrāq* situates at the "morning" of being, at the "Orient" of all Lights, the relation between the "first beloved" and the "first lover," which, by repeating itself at all levels of Being, orders by couples the beings of all the universes. This same relation repeats itself, in its turn, between the angel and the Species which is its "theurgy," which emanates from its Light, just as it repeats itself for each entity as a relation of love that binds it to the celestial cause whose emanation it is. Each being, says our shaykh, has in the supracelestial world the one toward whom its desire tends, the one who is its mediator between it and the Being of full right (*al-Ḥaqq*), and through whom he contemplates the archangelic divine Lights. It is therefore in an entirely symbolic sense that Suhrawardī here employs the term "father," since the birth in

question is that which the lover owes to the beloved; if the lover, as such, owes his birth to the very object of his love, it is equally because his love reveals to him in the beloved his own theurgic origin; it is the superior "I" to whom he says "thou," not as to an object to whom he would speak in the "third person," but *eo ipso*, by this revelation, he too gives birth to the beloved as such. Hence the reversibility characteristic of the terms that we observe from the very first words of the psalm that we shall read further on.

"Among these archangelic Lights who mediate the One who is the Being of full right (*al-Ḥaqq*)," writes the shaykh in the *Book of the Temples of Light*, "there is one who is to us in the relation of a 'father'; she is the archetype, the lord of our Species, the Bestower from whom our souls emanate. She is called the Holy Spirit; the philosophers call her the Agent Intellect."

In the *Book of Oriental Theosophy* the shaykh specifies: "It is the archangelic Light whose thinking species is the theurgy, that is to say, the archangel Gabriel. He is the 'father' of the human race, the Closest of the supreme archangels of the *Malakūt*, the Bestower from whom our souls emanate (*Ravān-bakhsh*), the Holy Spirit (*Rūḥ al-Qods*), the Bestower of knowledge and of inspirative grace, the one who confers life and preeminence. From him, upon the most perfect human complexion, the immaterial Light emanates which is the ruling Light of a human body; that is to say the ruling Light called 'Espahbad of human reality' (*Espahbad al-nāsūt*), the one who designates herself by saying 'my I' (*bil'l-anā'īya*)."

Thus, the tenth hypostasis of the Avicennian pleroma is integrated into the pleroma of the archetypal Lights of Ishrāqī theosophy. More exactly, it belongs to the "latitudinal" order of the theurgic Angels or archetypes of the Species, following the Zoroastrian archangels (*Amahraspandān*) named by Suhrawardī. It comes in the last place because all the irradiations of the preceding archetypal Lights converge in it, just as in the human microcosm all the powers and irradiations of the cosmos converge. The names by which Suhrawardī designates her make explicit the identity: Holy Spirit, Angel Gabriel, Agent Intellect. It is particularly fitting to emphasize the purely Persian term *Ravān-bakhsh* ("the one from whom our souls emanate"); we have pointed out elsewhere how this term could derive from Manichaean metaphysics of Light. Traditional Persian lexicons do not record the acquired sense without informing us of its origin: "It is the name of the Angel who possesses knowledge and wisdom; in Arabic he is called the Holy Spirit (*Rūḥ al-Qods*)." This theme of *Ravān-bakhsh*, Bestower of our souls, Suhrawardī has illustrated in striking mental iconography at the opening of one of his initiatory Recitals. The Angel Gabriel has two wings, we are told there: the right wing, turned toward Being, is pure and absolute Light—

it is that from which our souls emanate. The left wing, turned toward non-being, bears a tenebrous imprint, the shadow of which comes from the world of mirage and illusion.

There is more. This Angel Holy Spirit, Angel of Humanity, is also identified with the Paraclete, and this identification is charged with meaning. We have recalled in fact [...] how in Shi'ism, for example in Ḥaydar Āmolī, the "hidden Imām," the "expected Imām," was also identified with the Paraclete. Once again, we are on the path that permits a great Shi'ite thinker like Qāzī Saʿīd Qommī to homologate the relationship of the archangelic Light who is the Holy Spirit with each soul of light, with the relationship of the Imām with each adept—that is to say, with the "orphan" or "widowed" soul of the world of Light. These convergences between Ishrāqī theosophy and Shi'ite theosophy are characteristic of Iranian Islamic spirituality. Just as Ḥaydar Āmolī expressly refers to the Gospel of John, so Suhrawardī cites this saying of Jesus: "I go to my Father and to your Father so that he may send you the Paraclete who will reveal to you the sense of symbols" (*Gospel of John* 14:16, 26). Finally, we shall recall that to the symbol of the dove of the Holy Spirit corresponds, in Suhrawardī, the symbol of the *sīmorgh* [...].

As for the relation going so far as the substitution between this Angel of Humanity, Holy Spirit or Paraclete, and the Perfect Nature [...], at the margin of the account of the mental vision Suhrawardī narrates. Let us simply say here that the Perfect Nature is only for each human being what the Angel of Humanity is for the entire human species. An essence of Light, preexisting earthly birth, she is with him in a relation that makes of her his guardian Angel, to whom he is finally reunited at death. But above all, it is significant that in Suhrawardī's didactic work, the evocation is always associated with the mention of the name of Hermes. He recalls—and all the Ishrāqīyūn after him will recall—the vision that Hermes recounts in these terms: "Behold, an entity of the spiritual world inspired within me ('was projected into me') the highest knowledges. Then I said to her: Who then art thou? She replied: I am thy Perfect Nature." Mullā Ṣadrā Shīrāzī and others will love to invoke this text. Elsewhere will also be evoked the perils encountered by Hermes during a vision of ecstasy, and which caused him to cry out: "Thou who art my father, save me!"

There is in these indications something like a reminiscence of the *Poimandres* of the *Corpus Hermeticum*. Conjoined with those we have noted above, they allow us to situate the place of the "psalm to the Perfect Nature" within Suhrawardī's "Book of Hours." It follows the hymns or psalms composed to be recited each day of the week. It is entitled *Invocation* (*daʿwat*) to the Perfect Nature [...]

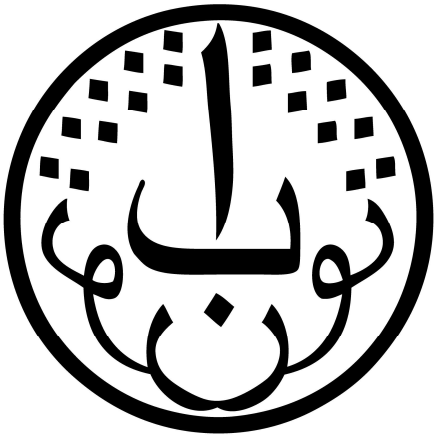
It seems indeed that the Mithraic ritual ("Liturgy of Mithra") knows a spiritual situation that corresponds to the beginning of this psalm. There, too, the mystic sees open to him the "field of consciousness" of his superior Self, his celestial pole, his Self as "second person," which is the "father" of his earthly person. But even if that superior celestial Self is our "father" and even if in one sense we are born of him...we also have, in another sense, to engender our superior Self, if we wish to enter into some conscious relation with him, a relation of "first" to "second" person. This again is what, according to the Neoplatonic commentators of the *Chaldaean Oracles*, is "to act in a paradigmatic manner," and such is the fruit of that "theurgic" virtue which distinguishes those *mystai* who have attained the highest spiritual grade.

As we anticipated above, the "Recital of the Occidental Exile" [...] will give us occasion to gather other texts relating to the Perfect Nature. Whether the various sources of inspiration—Hermetic, Neoplatonic, Zoroastrian—can be discerned in Suhrawardī, they are conjoined in this devotion to the "person" of the Perfect Nature, such as she presents herself to him and such as he invokes her. And undoubtedly the mysticism of the "Faithful of Love" [...] is but another form of access to the epiphany of the Perfect Nature.

We remarked earlier that in the work—or rather in the inner life—of the shaykh al-Ishrāq, the characteristic moment is that in which the doctrine ceases attempting to speak the Ineffable and becomes *event*. It is the moment when theosophical knowledge and spiritual, hieratic experience are conjoined. It is on account of this event, we now know, that the mystical Orient gives its name to "Oriental" theosophy. The event may take the form of a psalm where the spiritual "I" addresses the "second person," or even in the Recital of an event of which he himself is the subject in the first person, and which he narrates as having taken place in the eighth climate, the *imaginal* world. Suhrawardian Recitals form a cycle. If the heroes of the event are, as in the Recital that follows, heroes of the Iranian epic, these latter pass then by an "Oriental" transmutation; it is why, what is announced in its most eminent form in Suhrawardī is the passage from the heroic epic to the mystical epic [...], a passage of which King Kay Khusraw is the exemplary hero.

If today we are enslaved to a dilemma that leaves us no choice but between myth and history, or between the unconscious and rational consciousness, we have already observed (and the fault is no doubt due to a more or less agnostic ontology) that this ontology has become incapable of recognizing the real being which the *imaginal* world

possesses by full right, and of distinguishing it from the imaginary. In the Recitals of Suhrawardī, as in many Shi'ite narratives, everything is accomplished on a level that surpasses the two terms of our false dilemma: neither myth nor history in the current sense of the word. Thus shall it be with the encounter of the mystic and his Paraclete or Perfect Nature. It is all the more precious to recognize that the Iranian mystical gesture reconnects the cycle where perhaps the Occident had deposited its secret at the deepest level, when men became incapable of carrying it any longer—namely, the cycle of the Holy Grail. It is something far more precise than all the folkloric correspondences or recurrent archetypes of the collective unconscious. It is a matter of "hieratic" Presences held in common, of the Presence of a world common to some and to others— Presences that require the reality of their being to be recognized by full right, which evidently presupposes an ontology that has put an end to the divorce between thought and being, to which it seems so many minds in the West have had such difficulty renouncing. Several times already, regarding the Shi'ite Imām and his faithful, allusion has been made here to the knighthood of the Grail; there will be further occasion to renew these allusions. That there is something in common, a Presence in common—this is what Iranian spiritual world may reveal to us most fascinatingly [...]: *En islam Iranien*, **Tome II**: 133-140 (*my trans*.)



And the Light be upon those who follow the illuminations of the guidance unto the Truth!

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Manuscripts

كتاب الواردات والتقديسات للسهروردي

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الواردات والتقديسات

للشيخ العالم الفاضل الحجة المكمل
شهاب الدين السهروردي قدس الله روحه

فلولا دفرها غرقتني ادمعي ولولا دموعي لاحترقتني زفراتي

كتاب الواردات والتقديسات من قبل الطلسمات وكتب اليواقيت في اللطائف ورسالة الانوار
القرآنية وكتاب الصفحات اليونانية ورسالة في اللطائف المستجمعة ورسالة في ذيل انشاء القاضي عبد الرحيم
ورسالة في الصلاة على رأي ابن سينا وابواب صغار في المواعظ

1629

وقف هذه النسخة الكاملة سلطاننا الاعظم والخاقان المعظم مالك الرقاب والامم حامي الحرمين
السريفين السلطان السلطان السلطان العادل محمود خان ادام الله ايامه وضاعف احسانه وسعده
ملكه الاحقر خزانه الفقير احمد سميح رأفت المفتش بأوقاف الحرمين الشريفين عفر لهما

بسم الله الرحمن الرحيم عونك اللهم

كتاب فيه الواردات

والنفحات لشيخ العالم الفاضل محمد لكن
شهاب الدين السهروردي قدس الله روحه

اقرأ رفيقك أيها الطلسم السري فان رفيقك لوح الله المحفوظ بالاذكار
قدس الله والنير الاعظم على احد الافقين وجرد الذكر ان
مواقف الذكر يشهدها الاعيان ليس بذي بال عند الله صلوة
من لم يوجه الوجه المجرد ولا يرضى ربك بعمل لغيره فيه سهم ولا يحضر
الملك قربانا ليس له محراب محراب رجال الله لا يوسس بالبنيان
ولله المحارب العلى مطهرات اورثت لا يمسها الا المطهرون
احمد الله عند ذكرك في كل منقابلين خصك باكرامها فله الحمد بالاصل
الاعلى وله الحمد يا سابط النور على قدم الاحسان امجر يا بحرك قبل ان
يهجرك والزم ما يلزمك قبل ان يلزمك ادغم التاركة بتركها في فسحة
النور ما اغناك عن مصنوع الظلمات وما صنف لدى الفهم المستنير من باكرة
من مونة جلبت جلبا فان منية المستبصر جلى بلا مانه ولقيم اللطف
حمدا على موت مخلص كماله الحمد على قبض الحياة افترى العادلون لا شريك لله
لعبت الثنوية على لسان الايتراف ليس لجسد قلبان ولا لبد نفسان

للوجه

بعضهم

ولا لسما شمسان شهدت الاحاد بواحد منتهى الاعيان لو حصل
شمسان لانطمست الاركان اني لنظام ايهام شمسا اخرى فكيف لا باني
الها اخر ان كان للعموم يد فاين شمسه فمن قال بالثاني اعجزه البرهان وحار
الله وانت بنور العظيم ملان اقيم الشبح وبارقه ينزل على هيكلك
كانه شعلة نار في شبح اولعب تيار من ريح وام راسك يصرخ من يجورهم
سلاطة الانوار لتفجه نافورا وتصبحه ناعورا اذكر الله وانت من لباس الكون
عريان فتح الله الناطح يضطرب من الرياح ويتجاسر على رب الارباب
يزوري بالسماوات وحركاتها تعلب به وتقلبه في الفيافي رداء بالعالمين
شرب مدامة قدسية اثارت فرحة ابدية ما نال احوا السطح منها ان
صدق عنه شيم سكر المشاع موضع والشاربون صحاة اذا كر المعنى قل الطيش اذا
لاح لك اللوح فاحذر الكذب عند مناجزة الشجعان لن تفلح الجبان ويدك
ايها الحريص على الحطام الكاسد الغير سيد جسدك وخلوع اسعدك
ويواري حقنك استشرافها المهالك ليلا يحبس بقعة تنتهاها الاحداث ولله
القدس لتعود الى عالمها عيرات حمام الرملة ولقد حرم الله روح الرفيع
اول عود الفاجرين الى الاوطان طلبك ايها الحاطي جهلا فهربت منه
وطلبت فنجا فهرب منك وسيوخذ منك الضعيف وقد فاتك ما
فرمنك وما فرت منه واخذ بك سيطوه الله الاقتار شوف تنوي

عند عجزك ما هو آت وانت قادر ولتطلبن بحرك اذا لزم كيدك تحرك و
وتوديه ان ياط عنك ما ملكت من يمينك ليخلصك بعد ذلك وانى يموت
ما لا يموت وقد انصرم عنك ما رجوا وكيف يرجو المنقض خلاف ما حق
الاتقان ظهر النور يا اخا ايزغ واتى في الظلمات حيران اعمت
صالح الحي بكلفك الصمم طلبتك البصيرة وتشترى بعزل العمى ما اغلا
عمى يشترى بالعمر وما اعز موتا يباع به الحياه مجد الرب الرى بسط
المفس بالالى ثم قبض عنها الالى ومكن النفس ثم اماط الغشى ما الصبح
اذا انفلق والضواء اذا انشق هذا هو الصباح الصادق المبارك طلع
وصدق وعم الافق سلم الله على نفس آمنت بالمعاد ما كمال من
عمل بالما انما كمال من عمل بالنار والنور ونور الله يضى للنفوس وثار الله
ياكل الارجاس جعل الله السوق سلما الى النور والنور معراجا الى
ما خاف من اتخذ السوق العلوى مطيه ولا الحظ من رقا بمعاج الانوار
لو كانت اللذات الدارك جسما بنه ما استرذلت بر لضها عالم الاجساد
ليس ذو الكمال من حمل الاسباب انما الكمال لمن يسى الاسباب في فهى
مسببها واستغرق الارباب في عزة نور رب الارباب ليس اذا كان
الملك عظيما يسخر منه به ما عظم الملك لمن يسخف نفوسه من اراد ان
مما عطه الله من العالمين اخذه الله بكفه ان الله هو الغنى على النفوس
بسنوى الحقوق للعباد من حاد عن الحق ضل ومن حاد في الحق هوى

فلكل قهوة سكارى ولكل بحر معرقون كم بين سماء الظلمات
وخرخ عن نور الشمس وبين حابر اعاقة الاسباب لا يخرج عن البلاء
فانه صراط الله عليه عبرت فوافل الرجاء فلو سلكه لوجدت عليه
امارهم وتعرفت منهم اخبارهم فكل ارض لم يصبها من المصاب صيب
ات ان يبت مت النجاح نعم الرفيق ان كاصفة المسير الجوع والسهر
يصفان اعدا الله من الغوى بعقد مطايا وبعدان المسير لبسنا الاشراف
الفقر سوط الله به ساق الصديقين الى فواضل الدرجات يا من كلف بالبطن
المبين ضرعا على ما امرت به ام الذكر فلن يصدك عنه احد ويهلك الله
الكافر بفقه الوتر ما فعل امر الله ترك الاحسان تنقص رؤسها الروس
تنجر ابدا نهاذلك يا ابن الله كره ان تناجيه او لوحانية الجاهلية المعرضون
عن الايات المبينة وسيقلع الله عن ارضه الشوكة العقيمة ذات الضرر
ليرع للزرع الصالح ويبدل السيئات بكاس الكفر حقا بوا الايمان حرم الله
الضرر ابدا والضرر منفى في دين الله ما دامت السموات وذات الضرر
ملعونة في الواح الزبور عليها عداب من البراح لعن الله المنغل على داينه
بعمدا والموجع دابته والمروى حيا بوس شعره والصاب صرة تزيد على
الحامة اسس دين الله على الاستبصار وقبض بيع عادل ونبى صدق
وادى وعليه عهد الله الى السالفين منذ اصل الخلق فمنه لنا العاقبة

ثم ايها السائل فمن وفي بعهد الله نال منه افضل المثوبات
وكتب الملك في اللوح ان ضمان الرب ان يرد الغدر الى صاحبه
وان نفسا ينصف باوصاف ما فوقها يلبسها ثوب الصغار عليك
من دونك على ما ارجوه به من فوقك لانا من غير ك على ما سا محنت
به نفسك اذا عدمت الحيا فوضع الاسنة بعبد الله جا خير من ان
تعتده خوفا فان العمل ما تحويف ديدن اللئام اعمل لنفسك فقد ذل
من اجوح الى الشفيع نفس ايها الانسان دارك بافضل ما امكن وزخرفها
عن خنيثات الامور فان قيم المواد تصورها لا يدرك الفكرة الجيشة
تشرى كالسم اصرفها وهي ضعيفة لا تستضعفك قوتها ادرك
صغار الامور قبل ان يدركك كبارها اسلك ايها العقل و
يقظان قف موقف العظيم واتس من النور ربان احفظوا الها
الناس امانات اسراركم واعمالكم بكر حافظا امانا تكم اقروا السلام
على الآبا العالين وحبوهم سحابا الارباب يا ابنا الامهات عليكم
بالشمس ما اضات السموات اذا ارتكم ذات الابراج هياكل النور
فتنكم وانها طويلا واعتبر واستديرا واسلوكم كما رات قبلكم من
عظما الجبارين اندرست تواريخ اسمائهم من قتهم الايام واكلهم الشهور
ان يموت الجار رسول الى الجار وفريق الآبا مذير الابنا ان تكم

الساحرة فتورها قصورا وبطون افاعيها ان تسلبها الامس
منكم وسيطهى لكم ما بطن حسن بطن ما ظهر اعتموا فذركم الزابلة عيب
العاقل فوق راسه وعيب الجاهل تحت قدميه عمى السفي لا يرى المعجزات
اذا عرفت نفسك شاهدت معجزات الله الكبرى فيا من اضل اقرب
الاشيا منه ما ابعدك عن بعدها اطلب بارى الكل في القرب الاقرب
وان كان في العلو الاعلى قهرا وشرفا امر الله لا يتعطن بما توانيت ايها
المتخلف ولكن تنفي عيرا عن العضايك خذ عينك مدا وابسط بساطا
وادرك الساعلات من نابت الظلة لترى القوم قياما على راس العباد
كله بالمرصاد لقد غنى الحبيب فاز الواجدون هذه برزة النور والقوم
في ملاعب العشق يلعبون لا يباس شفار الهجر كم حبسه بي حلى بالطف
فعند اشتداد العقدة ارقب الانحلال لا بع هيبة الصمت بالوسط
من الكلام حمدا لمن باع الشريف الواقر الباقي بالخسيس الزر الفاني وكلما
من نعمة اذا كان الحمد من الله فهو على الجد محمود حمد الابتا بي حبر
الواقد الملهب بالنور حين انفتح الباب ونزلت الاركان وتعرفت
الاجزاء المتفكة ونار الله تمس السما علوا والقمر تنبئ لانه اية الليل
يطهو اية النهار والحقيقة العايبة حملت اما عدت البشرى لا يدرك
حامل السيف الجاهلي ان يدنوا ولا المراة المستهتر به ملفه الحسك

في الطريق ان تشتت بذله وطوايف من البرآن الى قل صوتها وكثر
دعاتها طفقت تطفي لهبوب ريح زعزع وبدات سكينة الله تظل
شاهرها واسد الاعادي جبارى لايرون النور البارق الذي ملأ الاركان
الا احتلاسا اذ يقول شاهر الا ايه للشيخ ذي الاديب ما
هذا الخطب المزعج فجيبه ان مقبض الكل لم يرض بالرايض سكانا
لارضه وان عطا الملكوت غاصبه على كاشر الى اهلية العيا وان عبده
البطل العقول في الدارين عند الله لعنا يقطع ادبارهم ويردهم الى
سوا البرخ المشحون بالعذاب عاد الشهود تسال الشخص للبا لوتسا
الملكوت ان تاذير ابطوا بالتجاب ويلفي المحكاف من ذا الذي يريده
الله فاطنا لارضه زا برا لبيته المقدس الذي لا يلمسه الا يدي
اجاب بان صفوه الله المختارين للاستخلاف فيه تعطون كل
دي حوحقه وسيله الى الملكوت لا يستكبرون عن الحق ولا
يخضعون للافك ولا يحومهم الموت ولا يوانون في فك الاسير
وعوث الملهوف لا يجمعون السحت ولا يسهرون بالدنيا يحبون
مجامع الافكار يحرون البصر بالنضر والطرف النور يسبحون الشمس
السماء هاجدون ويرسلون وظهر ابواب سماويه يفتحه لابصر
الغاوون اذا ما صعدوا استفادوا واذا نزلوا افادوا نظرهم

الى ما فوقهم تحصل المبغي من مظهره فيا لها من نظرة حراره حرف
من العلو الى السفل ومن السفل الى العلو لسفده مشبه الله في
في النظام لو بدت نظرة واحده لسوت وسرت سبحان رب العجايب
ومبدع الذرات ايام الله سبعه وكل من السبعه كالف يوم لالف
ملقاه الى الستة المعده مواجهه لوجه العرش المقيم دبي الاناب الباذل
حسبه في سبيل الله حادا عن ما ملك فاعد نفسه لروحانيه عظم موقعها
وحق له الرضوان لان المحارى بالنظر المستوى منه علم مطلبه فرحم
ونعمه وشكر سعيه وكافاه باشرف ما حارى به ذا حق حقه
ورحمه الله فوق ما يرجى حاوف حدود الحسبان في السما انوار يرى
عرف مراتبها وفي الملكوت الاعلى انوار لا يرى ولا تحس من الانوار
ظل لما لا يحس من سلك سبل الحق صادف عند كل حفظه الى النور المقدس
فنص صفوه الى معدن الحس ما سوى طلسمات سالبات لسلطان القوى
راس العقل نور الله ولا يدنى الى النور غير النور حسرك المدرك الصدوف
ان ذات الاول نور كل نور لا نور احس به نور لا مدركه احس ولا احطه العقل
ولا احلم عليه بالنهايه ولا يصل به شي ولا ينفصل عنه شي وان حجابه
نوريته ليس بذي حجم ولا عدد ولا مساحته متوفوق العضله في الكمال
عالم الله الاول لا تطاله المحسدون ما يلي فيه حتى يعقله عقل حي

لبحى الحى عنى الحى بل فيه الحى المحمود وحده لله رجعى الطهر اب
من المعوس النفس يورالله الحى القيام لايجرى يكف يجرى ما يقتس
بالا يجرى ونعقل ما لا يقسم لا تظهى صوره فرد انه الا فى مرآة
فرد انه النفس مراه الله ومرآه الله لا تشبهها مرايا الاجسام اذا
اخل التركيب رجع الوجيد الى الوجيد حقيقه النفس انها الحى القيام و
حقيقه الحى المطلق انه الحى القيوم وما زاد عليه نقشه او لكاد
اصرف العكره الى الانار العلويه واعرف الله ما عاجيب اياته
وشواهد هيبته الحضور فان الفكر لا تسلط على اله الارباب

ذكر الصفارات والاوبار والنعاف ذات
الشوق وليله القدس عالمها فلو لا شبهها الربيع ما عشاها العهن
المنبس لاطلال الابعاد قدس الله في اصاف الليالى والاسحار
وسبحه فجرا ان سبحه البحر سبح الارواح سيد السياره معلم الاسبوا
وهالك فرصه الحمد والدعا سبحوا الله بالنواقر المرعبه بهوه
سبحوا الله بالاصوات الملذه اذكرى ايها المدنيه الفاضله
ربك باصواتك المتجامعه والصياح والتفخيم والتعظيم ما ايهاك
ما مدينه طس يذكر الله في اسواقها ومشارعها وسلكها وبيوتها و
سطحها عند بلوغ راس البيرات للام راسم التسبيح وكبر تكبيرا

جهنم ايهم جيوش الشياطين ويقهر عبده الطاغوت وترعد
حنيات النفوس وهز النفوس وتحرك الاشباح الصيحه الجمهوريه
بالتسبيح فريضه في كتاب الله المسطور بالبيان يوم رئيه الاشراق
بوصول الايه الكبرى شطر الشرق من قسم الاشراق يختم به اربعون
يوما وفيت السابعون تركوا فيها ما اودوا التفضيله ذوحوه بارك
الله فيه على الربعه المقنوعه في دهن الاترج ذر عليها ما العهن المسحق
من الراس والدار صيني الشجر من الليسا فد ستلي الملكوت ويورق فيها
للصالحين وفي حضن الزاهره وذلك معظم اسبوع قيام التسبيحه المقابله
والبوب في الحول اسابيع مثلها ويتبسمها قوم معها من الشجر اللبنا
طهر الله اركانها وقومها بانيه مباركه اصبح عليها غمام الارض
شبها شهد بها ما دفرهم من سموات الكوس وارض تدمر وقدس
ماوكها الاعلون وفيها لفه القدس من الاترج الفوقه بلاغ للكافه
من المعهد وللسباره ما يبلغونه من الحوض ما يرح ممسكين ثابره الواحين
مدهشا وبلطفا على اسم واهب احياه كل ذلك من شعاع نور الله
ما فرحه العلوب بذكر الله المنان عز الله ايها الصفه المصوره بصوره
عباد الله الفاضلين ذات الروائح الى تنهج انك ببيان الله المذكور
للسب الروحانيه المنتسب عز لهم المستشرفين على المعهد الجامع

للاصمار ذى الهيبة المنبسة على اصباغ المدينة القائمة فى الاقاليم
العلوية الى منابع مياة الافكار عظم الله نوره ممن كفر نوره
لا تلفا عند المسير الى المعاد سراط الله ممدا الى السما
اقبس المستبصر المعنى من الصور كما سطت الصور بالمعنى عن اخى التجريد
سرى تحت الارض اذا نطرت من السما لشوق عيون الحق تدور
الديارات لولا شوق ملعلة لضاع ما سفل سبحان من الحدوث
بالحدوث والثبات بالثبات ناط الحوادث باسعد اذات
والاسعد اذات بحوادث وهو برى عن تغير الاحوال دام ما اقرب
فدام ما اوحب كذت ارباب الزخر لاشريك له فى صنعه ولا
نوقف لاحسانه على اوبه وحال لانهما من احسانه ماسبق قدرته
عجز ولا تقدم ارادته عقلها وكره والحق ظاهر الوجه لا تحدث
فيه حادث ولا يعتصد باعوان سبحان الله النهارى بالدس
والحامد للحق ومن الحمد عن فطره الله اليه على ظهارة البرية لولا ارا عه
المبطلون لطفت الفطرة سواهد الايمان ولله فى الافلاك
الديارات ذات عطا وذات نزول والله هو مقسم الصور
بديع الدهور والادوار ماسكان الارض ارفضوا سلطان
السماويات بالخروج عن معابرها ادفعوا ما هو مرا لحادثات

لحمتا الازل لا تكرهوا الموت اذا ابتهم فانه باب الابواب اذا
رضى صاحب اليد العليا حسرة الوشاة امر الله بالوصل يصفو للوا
للواحد بقدر ما تصفى له الواحد رد له برد لك اذا اعطيت فيادك
عرفك مرادك اذا تعولت فى الهوى على الهوى كيف يكون الا ان دين
الله هو الدين الازلى الذى حمله المسيحيون وادم لم يلوطينة التعجس
حتى لم يرفع الست المقدس بعنسا عن الابصار كتاب الله مشهود يراه
العاقلون ويقراه العاقلون ها نسكة الرب كالصبر ولا ارضاه كالرضى
واكمل اظهارها عوين والسلام على الابوار ثم الرقيم المقدس

اوراد الاستبصار

سمع الله بدا السوق وفتح طرق الكشف وتقارب ملكوت القدس
وتطعت اشخاص الصفو فقالت يا اله كل اله ارفع ذكرا النور وانصر
اهل النور وارشد النور الى النور ابتداء من الحق مبادى الحق كان
واسهت الله عامات السكران وقرب الوقت وظهر الامات
والتام آل طورسينا والفيلاق يقلن يا اله الفارقات ارفع ذكرا النور
وانداهل النور وارشد النور الى النور بفرد الرب بسنا المجد و
بتوحيد كبريا العز وعلامة العظم على كل نفس وعقل وجسم
وحلى كل حى بكل سى فى قرب حضاة العلو الاعلى والدنو

الادبي ونادت الزاكيات ياصاحب المثل الاعلى ارفع ذكر
النور وارشد الورى الى النور طهر الله القلوب ممن وقر بهم
وصل قداس الاشراق وبارك في صورة النور وارسل الرحمة على قنديل
المصلي وقدس القربان والمديح واجعل مناى الاشراق رائحة
المشرق نباحي القدسيين وبزل النصر وملئ الامر وتقول عند
شروق الجلال يامبدع الكل وغايه حركات السارقات الغاربات
اربع ذكر النور وابد اهل النور وارشد النور الى النور جعل الله
البر الاعظم وسيله وسلطانا والقى سوره عليه واياه ملك حضائر
الاجسام وصبره مالك رقاب المتمردين والذبه الحكمه على العالمين
وجعله واسطة النطاق ومبيم الحياة وسبب الفصول والليل
والنهار التمست منه مقدسات النفوس في طاعته ان يا ايها الشخص
الامور الى ابدا وجهه الى ابيه سل واهب العقل والوفاة
والحياة وصل اربع ذكر النور وابد اهل النور وارشد النور الى النور
انتهلت الى عوالي الاشخاص والاصوات وتضرعت النفوس الى
النفوس وتضرع الجميع الى العقول الفعاله ومبدا الكل محيط
وسوال الطبقات في الدعا المسجات ان يا مصفي النور و
الزكاة اربع ذكر النور وابد اهل النور وارشد النور الى النور امس

وارد الوصية الكبرى

افسست الشهب واحترقت به العدى وهمت حنود الشياطين
واعميت ابصارهم حتى لا يروني ارقا الى الملا الانور ناديت الي
فقلت ياصاحب الطلسم الفاضل جار الله الكريم حدثني الملك
حتى اسبط اليك ضيا الله حلعت الحلة للظلمة وطرحها وانا
على اسم الله متعلق بسنا بغرس السنا والمجد ولقد اصطلمت بعد
البروز والقوم اذا الحلى لشئ اصطلم لما خرجت من مضيق الظلام الى سعة
المكرمات رايت العرايب وصاحبها واخذت الحكمة والنهاوة
والسلطان وافضتها على الاشراق كتب الملك في السفر حرم الله روح
الحكمة على نفس امنت بالدنا وعسف المعتسف الحاسبة ان
يجمع الله في نفس واحدة محبة الحكمة والصوا النازع وحب الشهوات
والاموال حتم على عباده الله ان لا يطا ساحة القدس كل دوم دي
رطنه ولا يلحق المقام الاعلى الا سبيل جمع لعكر حباب الحق والتمس
الصوب طلم الليالي هاجي الدعة لطف الاكاد اذا نال العبد و مضا
من انق العز واطلع على معدن الشرف الزاهر لا يشغله عن الاستطاع
فانه لا يجد الرضا احيانا لا يفارقه حسن الاستصادهان على
المحب المباله ما استغفله المرفون هو مساحد الهم لا يسعف

الاوطار الا في الضرورات يضرب على الجوع والناس على التبع
مهمومون وبسرى بالليل على الضوء والناس في النهار على الطامات
ساع عظم الله يوم العي الاسعد في السموات والارض واتى
عليهم في صحف الاولين وكتب على نفوس المسسين من ان يلوثوا رواحا
روحانيين يحبون الانوار ولا يركنون الى الظلام فاذا بلغ احدهم بمصعد
القدس ناوى الى القدسس ثواب الاشراق في الهياكل المفرده
للتوا عليه العهد واسد الحكمه واذا قام الى الصعيد البرقا
يقدسونه ويصعدون به الى امد نه الله القايمه في الهوآ
ويرونهم هياكلها وعند الرقي مظهر النور والاشراق هذا من الله
ورقيم هر مس على ذلك منقوش والعهد فيه معقود والملايكه حضرو
الشهود قيام اصحاب الاجساد وعطوا من قوفكم بعظمكم من معكم
واحسنوا الى السافل يحسن اليكم العالي واحفظوا مداخلكم و
محارجكم لكل خاشع لله رواولكل مساله نور ساير معه حيث الطلوع
واعلموا ان انوار الله ارباب الانواع لهم بالمقدسس عناية الاباء
بالاولاد النفس الفاضله تحن الى اصلها البيرو ذات النكس يميل
مادونها من المظلم السافل وعلى الموذات مكافاة فضا الله ان
تجمع من المعابس فان كانت الصحبة ذات عصه وبكاء فكم

من نفس وطعنت بحرها بيدها الدالكاسبة لاغيرها وفي
تمايل الراكب الى ماجر غالها مواعظه لاولى الالصلاء ومنظر عول
القدس ناحيه من النفوس بروبا وسمع السموات انينها ويقول
الله الارباب قدسني بنورك واحشرني يا نورك واحلني ذا ايد
اواب واجعلني من المصطفين الاخيار كذب انه من زعم انه عرف
جناب الحق ثم تودوا ان لم يقدروا والله المولى نسعى حول
المدارات طايعا وملك عبد النظر والوطن القدر رضت بان يكون
الان ستر كالمك واحترف حالها على منبع الشرف الزاهر وصحبة
الجبروت والعز الذي لا يزال اذكرانها المغرور يوم يحل بك السكرات
والعمرات غاشيه والحل فارق والحيه ساجي نفسها بغرل والحسرات
باقيه وحجاب الظلمات بينك وبين الله مسدول والعود ممنوع و
الهاويه تحذبك الى دركل الهوان ايها المسكين اسدرك ما اشرف
على الزوال قبل ما يزول فما بعد الزوال من دركم من تابر كما انبيه
الا بعد مسير الصحب وزوال الوقت فلم تحد صديقا مسالما ولا صفوا
تستانس به في جمع لليله والعمان ماج فاه ليبلعه فلا ينفعه
السباح ولا يخلصه تكا الباكيات فامن يرى في العباده اشرف
وعملك محفوظ وتونس على وجه الماء وتامل ثباته انك ترضى المجمع

الاصغر يسخط الجمع الاكبر واعين الله عليك وقيه أمن موقع الريا
من النفوس كموقع الاخلاص يا اخا التسويف اذكر يوم موتك دون
لجوفك عذا غايب ويومك حاظر ان صحت العزيمة هلا اخترت
لنفسك ما اظهر لك على ما غاب عنك كيف يومك ليولد عاده
التكسل لغد هيهات ان غدا يومك ويومك امسك فاعمل يا انت عامل
ودرا العاجلة امرد ووبال يا عالم سوء ما تستحي من عملك فما بعد
العلم معذره ان الذي ضيع اليقين النفيس وهو عالم بقدره لاسك
بعد يا يفقده من مضيعه الجاهل به بماذا افاده السياحة اذا
اعوف نفسك مع الجاهل بها انزعم انك تنقذ الغرقى وانت اعرق
منهم ان هذا لزعم يصدقه كل قلب يقضان يا من ملكه الله طرفا من الدنيا
اما ترى ان الراحي ثبات هذه الزايله كمن اراد ان يخبط الهباء على
توبه كيلا يزول ومن اراد ان تشب به الطل يا لوتد لا تكست يا زايل
ما يقيم عليك وباله ولا بد خركره الخصوم ليوم وحدك لا يملكك عدا
من ملكه اليوم الظلم مبطل ليومه يا بطال صاحبه لا يحر ساحر
عود المظلوم فان له بسط بوحر ولا يهمل الملك الذي لا يستضي
بنور الحكمه والعدل كيميه علك سريرا او كرسيا ان سلمك اليه قطيع
لكل واصي حسره ولقاصر الملوك حسرات ايها العامل لا ترضى بخسران

اخرك لربح دنياك فشر الربح الزايل ماجر الخسران المقيم ضمنت الملايكه
يا من الله انها بعض البركات على كل من صحت نيته وقوله وفعله و
وانها تحازى الحايات بقطع الارزاق وتجازى الحريص بالحرمان ايها
الفقير احفظ فكرك اياك ان تجمع بين فقر الدارين ايها الحسود
لا معالجة لمن مرضه لصحة غيره ما اسهل على خصمك نعدنك لفرحه
لك اثم عذاب مره والحسود عذابه مرتان يا صاحب الهمه انك
انك لتشهد عند من يم اليه بخايتك ويعرفه انك سخوته فللنفوس
مقايس وللامور اشباه اودع الله العز في الصدق والذل في الكذب
والكمال فيما دام طرفاه من علايق الحسد في الاعتدال على ما عجز عنه الناطق
بالقول وان اشغال النفس بما لا يبغي مشغله عما يبغي وبارك الفكر
في فكره سيطول فكره بعد بعدهما على بقعاتهما وعبادي
الحركات خطرات لا توقف الامر بادر الى انفاذ مقتضيه الصلاح
ودع داعية الفساد ولقد خلعت السكينه في البصره و
ضبط المدركات اخوان الحقيقه لا يملكهم الامانه ولا يستذلهم
السؤال اذا سار اليهم الاشراف في حدات الحوجر دهم واذا سادوا
اليه ولهم في المقامات قيامات لا حلم الا بالعلم والشهود
ولا مستريح الا بترك الفضولات الراعي الى الله نايب الله

ندر المرء على حسب علمه وصبره وما النصر الا من عند الله كذلك
العاقبة الصبار الخرج على الغاية مصيبة ثانية اذا لم ينفعك الخرع
ولا يضيع فضيلة الصبر ما قدر لا يرد وحاكم الجود اذا قضى ليس
صبرها بصبرها واذا قضى عليها اعملها واذا ارسل الحدلان مقت النصح
وحب الكسل واذا قدر النجاح ارسل الفطنة واذا اباد هما واذا
كان الوقت كل الشيء عليك المغلوق واذا كان عليك العلق عليك
المفتوح وعد الله لكل دابة قدر مقدور ووقت موقت
من حفظ من الاثام ما ورد منه على غيره وما ورد من غيره عليه نجا
من شر الاثم لا تواخذ هذا ما ورد من غيره يحامر شر الاثم الا
تواخذ ما فوى في الالواح العالمات وكلمات القدس لها نظام
ووعد الله حق ونصر ونوى الاسراق موعود وانصار الله نوى القرار
وتسمعها بلاغ ابات الوارد ات الى بني ام الكتاب ٩

اورادي الانوار ٩

وسوله الحقيقة لا يرى بمثله ابدا بالسان القدس لقد كنت باعيننا
والليل معلم وباب الهدى كل مردود والسحاب هاطل والصواعق
ترمي والمدينة مضطربة والاودية تموج واعدا الله حماري
والاسهاد طلع ونوك الاسهاد للاسهاد حدوا هذا الطير ورده

لا اله الا العالمين الى انا الله لا اله الا هو قيم الكل ولحب الوجود هو
الجلال والبها القدس حنانى والكبرياء بساطى والعظمة سرادقى
حلت الازل فاطهر به قدم احسانى وحلت الابد فانت به
دوام جودى لا ينحصر ثنائى ملكى واوقات حدائق يحتويها
امكار الغاوين استضاء العوالم بنورى انوار ملكوتى حديم ساجع
الحاه والصولا موتون ولا يحسدون النور الذى بلقاه اشار اليكم
بنورى جرائم الظلم يبتغدون دونه محله حصوله لغيره فلم ينعم
بنفسه ليتجلى لذاته كما تجلى لغيره فماله الحكوه والسنور بالظهور
والنور البحت دوام بنفسه لذاته فهو حى لم يسبه اشار اليكم
المشركين. ليس عندى ميت ولا صديق ميت ولا ظله ولا صديق ظله
ولا صعد الى عشه ما عندك بجسد ولا احب محب الجسد بنى الراب
لا تشروا السبب العلوى لقد خلقناكم من عقد مظلمة لتطهركم لما
ذا فاعلون وان لم تنتهوا عن الرقون الى مثلات الظلم فمحن اراد وحى
الى عقد اصنو وستعلمون ما فيه من البلا العظيم يا ولدى الانور
لا تعسف الظلمات ما سليل الحماة لا سيما سريك الاعدو والميت
لا يمتنك من عاش بك يموت مدبك يحيى وبحياته يموت ارح لذات
النهام على لذات المعرس ان ذلك لشرك نفس لو كان ما عندكم

الكمال لاحرمه لمشتى ولا لمكنى ادركوا قدس الاله وابهم العقلا
العلوات السماويات حيوانات ذات عشق لاتعرفها الممات وابهم
ما بين النواسمات من الحيوان الذى كوف فان اقتسم الفريقان فا
فاجعلكم بعدان كنتم حيوانا لا تفسد لكم الدهور عيش الحى وحده
حيرى عيش الحيوان لانه النور وحده مسرور الا مولد من الظلم بزى
با لرصد الاكبر انكم جعلتم حيوانا مرتبط حيكم بميت فاحياروا
على من يحيى بكم من به يحيون وفى ظله لا تموتون ولا تعشون الركاب
الحياه لديه وما لكم لا تحيون معه وقد اخترتم على منبع الحياه
منبع الموت ان هذه صفقه لا ترضها كل ذى حجر سلم الانوار
المحصه عندك والتى تتدرع فى ظلم لحى به اشباح الموات وليشبه
المتجسمون حلقت الانوار المجردين المرسلين فى السموات والارض
من اضوا انوار الاقدس الذى شعشعهم جلالى عن لحوق بط الاشخاص
وهم الاجود الافضل والعالم الاول الكريم ما ذا رابتم من الصنع لدى البحث
ما يرون ظلال المآكل تروق المتعبون المجدون وهم الصفاه ولولا
عشق العالم الاطمس للسافل لسوق انوارى تحركت السموات على الدوام
ودام بها فيض الحادثات ولولا ما كان ما كنتم ولا تعبر المتعبون فا
تباح الاسواق ما مالكم لا تشتاقون لتنالوا الشعلات المتحاب

كما سال الحاويات من العاليات الدراريات البا قيات ان المشاهين
فى الكتاب لذكر من عظموا هو رخش شديد قاهر العشق ملك
الملكوت رئيس السماء فاعل النهار ما مرى فانه مثال جلالى وهو
شعاع شهر يزدود وشهر يزدود لدى مكرم ملحوظ اكرموا السبع الغطاء
نقبا الاجساد يتقربون بها الى فيها فايد السعادات وقايد الفهر
ومسرع الامر اذكروها فى شايحكم لتنالوا الركات تعظم الصنع تعظيم
لمبدعه فمن استحقره اسرك مقداره صاحبه بقدر ما تبصيم من فعلى عرفتم
كمالى ويل للجهال ما اجرأهم على رب العالمين فتح الله نفسا عمدت للعاوات
حيوة عمر اعمدت ان عوالى الاجسام الكرام اموات لا يبعرون ما خلقت
الاحسن والاتركت سرف مخلقه سواى بل ابدأ الاكمل فالاكمل لو اصفت
خلقت الاحسن والاشرف معدم لكان العدم لدى ابدا الاشاعنه افضل
الوجود ما افضت العقول باطله وما ارسلت من ارسلت لغير ان العقل
بل ليمده تفكروا تعقلوا الحير العكر ما يهدى لسا روح المعس لولا هوان
اليهود عند بارئهم ما سترت عليهم الحقيقه با مثله السنه استغلطوا
واستعلطوا عليهم والقوا فى الصغار المهين اولم يتدبروا اللذين انكسوا
لله العجاد ان عاقله الاشيا منهم لو كانت فى اجسام او منها بل لا يستمل
عليها افطار الكل فما ادركه واى يسلط الحرو على الكل فيقهره

ما لا احاطه والاحصاء سمعت الى طلب ما لا سامى وراه ولو
ردوا ايهم على سبيل مقادير صاحبهم لعلموا انهم دونها
هيم ثم هل يستوى المعمور بشى مع بشيار اجرابه مى يحمه الله النوريه
القائمه لامن ابن من الله مستقرها والى الله مغربها ولكن اصحاب
الحجابات عنها فى ظلال غيهن يا ايها الناس اخبركم على الصواب
فلكن شكر المتطوذكرا وخصصناكم بالفكره فلكن حاد الفكره عبره
وعلما واعبدوا الله كثيرا ومصلاكم هيا كل النور الرموا قديل الصوفه
فانها ولبذه القدس وخليفة الانوار قل لعبادى انى انا الانور الاتم
الاقهر احببت بكمال نورى لانون عنى ولاصله فى ومحضرهى
دوات عقلات انوزت بالمراتب والتخلص كل ذات انفسها
والطوائف كلهم تحت سعاع السحاب مغرقون كذب من زعم انى
وددت العدم ما اعجزنى الوجود حتى اظهر فزرى بالعما ولقد اوحيت
بلى الامام البحوث انى انا الله دائم الجود واصحاب العطله بهيم
مبطلون لايقهى فى شى وانا قاهر الظلمات بالنور وقاهر الانوار
بنورى لست اندم على ما فعلت وما انتهيت بعد نوم ولا فعل لازلت
قايما بالبسط وما انا من المعتبرين ما قضت امر الاكرم لدى من يمين نور
هو اول من ابدعنه والبيت فى ذاته مثال كمالى فابدعت به

الاعلين على نظام رصين الاعلين كلهم عمل ونورا عكس الاشعه من
العوالى بصاعفت الاضوا قدرت بها اعداد الناس بطر الامر
الى السلطان مولاه فاستعشق بنفسه فى حبه فابدعت بما استعشق
طلاى المحمد ومن شهود السلطان ذا بوق عشرق فى المسوس
حصى فى الاسان بقدر اسارق آل يمن قدسوا ال يمن نور وملوك ال
يمن نور اصحاب حضره الجبروت واسلم عظم الملكوت روح
سراوش بقدس طوبلا فاكم تورقون من اعطه الصفا وتبعوه
الى العالم الفسيح الجبات الضوا ستدموا شم البارقات لا
يلعنكم اشباح الكنه فكونوا علفا مقدس ان الاسفا وفى
الظلمات مساكن شوهها انفسهم وظلا لا تقضيها وصفهم اولم
يروا الناس ان الذى بنام عليه يراه مثلا بجسمها ويرى هيكله و
انيته ليس لحاويف ام راسه سعه بحضرها والمجرد من الانوار
فياض لمظاهره على حسب اوصافه وفى صور ذوات الصفات
الى لاسفها العيب ولا بقى بعدها عمى الظاهر ولا يتسب الى امكان
ذكرى للمعتبرين ولحاصرين فى مثل المعاد عقاب فسالهوم فى
العلوات يعهون ٣

وارد القدس لكل موقن كبر ٣

موجبًا بالاسراق وسبحان الله نور الانوار اهلا بك ايها المادى
ارا كل قيودى وارانى زال وحبى وقل تقلى وخف طهرى فعلا
خال الله فتح الباب فانى اخشى ان تسهو منى مراده الشاطين
بانا الارض تراجعه والسماء تعد لاستك قد دل عليها امر الله
واعلم من ايك لتدنينى لا الله رب الارباب الى صعدت الى
الملكوت ورايت الحجاب والفسحه والنور واخذت الكمال
والضو القدس واستدلت البركات على عالما وارسلت القدس
على الماء والطين اقدس فى الحجاب زلى الله نور النور الاعظم
الاقوى الاعز الاكرم قيام الاسباب كلها واحب الوجود ناظم
العوالم صاحب الحره الباسطه والنور الاقهر والبهاء الارفع و
والضو الاسنا الذى لاسبانى مبدع الدهر والسرمد والديمومه
ممد الازل بالابد القائم بالبسطوه بالسطوه القاهره
عارس الماهيات باجمعها اورمز دداذ اركمان الله الوحد
الذى له الوحده المطلقه من جميع الوجوه فعال الحجاب واهل
العقل والحياه مظهر الهوانات الذى موصوف الفضله والشرف
والوصف والنطق والحيطه والاشاره اله الالهه نور الانوار
نقدس اسمك محمدا وتسبحا يدرك به العالون اقدس عبد الله

وحجاب الله الاعظم نور الله الاكرم صبع الله الاعلى المثال الاول
القدس الاشرف ملك الملائكه رئيس الانوار القاهره كذا
الملكوت فى حضره القدس نور وافدس ظله الرفيع الذى عن
الافاق الجرم الاقصى منتهى الاشارات والحركات ونفسه المقدسه
المشتعله شعاع بهمن نور صاحب البسطه والحره والبرق البافد
فى الاعلين اقدس الانوار القاهره الاعلين ينابيع العز والبهاء والجمال
والكمال والشرف وارباب طلسمات السماوات والارض كلها روسا
الجبروت عباد الله الطاهرين الاكرمين اصحاب السلطان الباهر
والاسعه اللامعه والسبحات المقدسه والرتب المتعاليه ملاك
رق النار ولى نام الله العزيز اقدس النفوس الناطقه مدبر اب الجسم
عشاق الانوار القاهره واشعه عظمة القدس محركات الاجرام
لطاعة الله الاصو العلابه اسفهند السموات والارض من
الطاهرين اقدس اصحاب النوابت الانوار القاهره الخامس الاقدس
اقدس النوابت ومسكنها العالى الشريف اقدس لعظم الله النور
القائم السديد البهى الكبير صاحب الحره والقهر طلسم كيوان اقدس
عبد الله الطايع كيوان الاب الرفيع السيد المنير علوى المسكن
كثير السكان عظيم الامر عاير الفكر بعيد النظر فياض البرد والبس

صاحب التسبيح والتفرد والتفهم والتجارب والهم والوقار
والابد والقهر والثبات وانى على شخصه البير ونفسه الشريفة
واقدس مسكنه العالى المقدس الكريم لتعظيم الله النور القاهر
الشديد ذو الروا الاله المشرق تام العشق الاعلا والادراكات
منبع الخير والعدل والمحبة والايتلاف رب المشترى الذى هو
ظله واقدس عبد الله الطابع المشترى الاب الفاضل الغالب الزاهر
المنير السعد الاكبر صاحب العلم والعدل والصدق والحرى الجمال
والظفر والمكارم والرهد والوقار وعظم الهمة والغلب وانى على
شخصه البير ونفسه الشريف واقدس مسكنه العالى المقدس الكريم
اقدس لتعظيم الله النور القاهر الشديد ذى العزه والقوى والغلبة
العظيمة والبصيص المتاقد رب المريخ هو ظله واقدس عبد الله
الطابع المريخ الفاضل الشجاع الغالب الظافر صاحب القهر والسطوة
والباس الشديد النار الموقد والضو المهيب ذو الحرو والبيس
والقوة والسلاطة وانى على شخصه البير ونفسه الشريفه واقدس
مسكنه العالى المقدس الكريم اقدس لتعظيم الله القاهر الشديد
الفاضل القوى صاحب الابهمه العظمى والعزه الكبرى المشترى
المنير شمسه الملكوتى زينة العالم العقلى شهير النور

رب الطلسم هو حرش الشديد الذى هو ظله واقدس عبد الله الطابع
الاب الشديد هو حرش الفاضل الحكيم سراج العالم ملك الكواكب
واسطه النظام رئيس السما الشخص الانور والكوكب الازهر قاهر
العشق واعلى النهار كامل القوى حارس العجايب سديد الهيبه المستغنى
بنوره عن جميع الكواكب يعطيها ولا ياخذ منها ويكسوها النضره و
الضيا والاشراق وانى على شخصه البير ونفسه الشريفه واقدس
مسكنه العالى المقدس الكريم اقدس لتعظيم الله النور القاهر
الشديد البهى الجميل الصبيح صاحب الجمه والحسن كامل العشق العدى
المصى رب الزهره الذى هو ظله واقدس عبد الله الطابع الزهره
العذرا الصبيحه المشرقه البهيه ذات الملاحه واللطف والنظافه
والسخا والكمال والعطر والاعتدال والمودة والحلو الحسن والغنا
والالات الطرب والبهجة وانى على شخصها البير ونفسها الشريفه
واقدس مكنها العالى المقدس الكريم لتعظيم الله الكريم العالم السيد
العاقل المشرق المنير مفيض النور الخلايق والعوالم رب عطارد
الذى هو ظله واقدس عبد الله الطابع عطارد البر للعالم الفاضل
العاقل الناطق الصادق صاحب الحكمه والنظر والعطنه والحدل
والعلوم واسرار العلوم والحسابات حسن السما المساعد

اللواتي الصور والتي تحصه النير ونفسه للشريفه واقدس
مسكنه العالي المقدس الكريم اقدس لتعظيم الله النور القاهر الشديد
النير الشارق الامع البهي ذا الجمال والفضايل رب القمر الذي
موطله واقدس عبد الله الطايع القمر المرباب السيد الفاضل
مصباح النجوم فارس الفلك وزير موخش وحليفته صاحب الطريق
مد المياة واهب الاصباغ صاحب السموات مشرع الامر واتي على
نفسه النير ونفسه للشريفه واقدس مسكنه العالي المقدس الكريم اقدس
صاحب طلسم النار واقدس به النار وصاحب طلسم الهوي ليقدس به
الهوي وصاحب طلسم الما ليتقدس به الما وصاحب طلسم المعادن
ليتقدس المعادن وارباب طلسمات النبات ليتقدس به النبات اقدس
ارباب طلسمات الحيوانات ليتقدس به الحيوانات اقدس النور القاهر
الشديد رب طلسم الانس روح القدس معطي الحياة والفضل
الله مكبر العالم العقل الفعال منعش نواطي النفوس صاحب الطف
والفعال سر اوحش نور ليتنس به نوع الانس المكرم اقدس النفوس
النطقيه لاصحاب السفارات الالهيه والعالمين بالحكمة المتعاليه
حرانه اسرار الملكوت جله الحرم القدسي المتسمين بالمبادي الذي
سمع الله دعاتهم في النظام واقر الملايكه بالسعد واقدس

واقدس نفوس المستشرفين وطلاب الخير والطالبين النهار بس
كلها اولا واخيرا مرضاة الله منتهي الرغبات يا معلم الوجود
طهرت بالقدس وذكر الله الما والملح وضفوره النار والاهار
والرياح والسحب والضباب والامطار والبحر والجبال والزارع
والمزارع والقمار والمدن والكهوف والسوف والمو والمبعه
والادر واللبان اجرا العقر الفاضل انيس النفوس وما يسر
وما وكل وما يلبس والماعون والاشجار القايمه والكرمه ونباتها والسمر
والجومر المطوي المنفس عاجل القوايين والرجال والعابس والنسا
القاسات والغرس النفاع والابل الحمول والبقر الدلول والغنم الكبي
والبهايم الطبعه حله والطيور السابحه والالبان والقوالب ونحو
الهياكل وارض المصلي وقبل المحراب فرض الله المقدس على الامم
الفاضله واطق به السنه الابا المرسلين وملا الاولين والاخرين
والملايكه على هذا شهود والرب به حسن لعل قدس سره فاستحلوا
البركه واذكروا اسم الله وتقدسيه لتموا فكم الفضايل واللوامع
ونفوز بالسعاده يوم الخروج

اوراد الندكار

قدسي ربك ايتها الغايبه عن عالمها لعل باب القدس يفتح لك خدام

النفس ذرعا الله الذات البرصا بالسبات لايلج ٤ عالم الطهر
اقطع العقاب لتلحقي اوحى ربك القايم عن زبد القوم انه ما امنت
نفس اختارت رضى الاهلين عارضاه باريها وصدها عن سبيل الله لوم
الايام اذا علت السكينة زال الشك حجة الكبريا نور باغ بجدها
المروجاد بالله ان باب الكبريا اذا لقمه كساه سربال اليقين ما اتخذ
الله كليما جبانا ولا كذابا ولا اظلم الحكمة نفسا خبيثة الفكور في العالم ط
الشر شيطان مارد سلبس الله الحرص في العلم المعتب صوره الخبز بيد
وكلاب عالم العقوبة نفس تجادل بغير حق وذيابة الذين يؤذون بالباطل
الطالم بلغ قبل يطلم من لم يجد في نفسه الرحمة لاحد ها انها النفس
اترك الفكرة الردية اول ما يرد فانها دودة وستصير ثعبانا ان
امهلتها بالفكرة تهلك من هلك عمى الى تزين الانسان اقبح الاشياء
حتى تستدرجه فتردية موارد الخاسرين استحى يا انسان عن من اطاعك اعطاك ط
لعة فعصيته بها غاية السفاوه ان يطلب المرء حراما يجد مثله حلالا و
او خير منه التقى لا يشبعه الحلال وان كثر طوبى للفقير الصالح ا
اعان الله طهارته بالفقر ما وصل الرجال بكثرة الاعمال بل بطهارة
النفس لا حب الله التفاخر بالغنا نياب ولا يود في الارض الفساد
من افضل القربات كسب مع اتكال على الله الكسب دون التوكل

سحت بارك الله على حامل العلم لم الحوذب عن حوزه الحق اذا رى
عن الحيف والنفاع للباس بي او بحرف او بصنعه او متجره وسوايم
سعى عن طالبه الله اذا با عن النجاح اسعاد الخاسر فسيفص من
خان لك خان علك لبس الكذب بالقول حسب من عصى ربه لم يرحى الوفى
العقل نور الله من كمل حظه منه لا يخالفه التوفيق فيتال اكثر ما
يريد علامة العقل التوفيق على الحكمة وترك المبالاة بما لا يتيب الطاير
الذى وكره عند رواق الجبروت مطوق بالعز لا يدخل تحت ظل السماوات
ولا يتعلق بمناجه غبار الارضين ما طلبه المرا اصلا وحده المخلص
علاوة الفضيلة كالمسك لا يخفى ان رها باخفا عينها للنفس شهادات
تخبا الصدور الحق ينصر ولو بعد حين يا اهل العدوان الذين اجمعوا على العاصفات
المكيده لقد غوا وفي الظن سيجعلكم الله عنا وبيدكم كما سيدد
فان ارض الله بورتها الاحبار يمون حيف السفين وبوصركم فانه
اذا صعد الى الحق واتصل بالقدس حلم على العالم بنور الله الجبار
لا يامنوا ان يسحقكم سحق الزجاج بالصخور العظام وبلع سوسلم و
تغرس في الارض عرس العظام ناعجما كم سعل ما لا يسحق يوصف
الوجود هو لا عن الامر العظيم لبرور بنور الله الاحرار لا يهدف
الاركان عالى العدا الاول الذى حمل عشاوه المقدس عدل العروش

الحاهليه ربها بصفات مى لاقل عبده القدس صدق الله قول
من يقول ما روح القدس صاحب الانبيه لو بحثت لاحصار السير لعلموا
انه ما فاتك صفه وصفوا معبودهم بها وانت بعهل ضوء من علاك
من عباد الله العرفه فى نور رب العالمين فيما لوا لهم فرقوا من ضو
هو رحش شديد لا سعد بهم ملوع بشعشع وان كانوا بعمول
فيما بهم التوحيد بلع الناطوعن الله ما عبادربكم اذكروني واعبدوني
وفروا الى فانى اباد والطول الاعظم والهول لا قهر بالرصد
المهيب ما عبادى لو علمتم ما فاتكم من لذات مخاب قدسى
لتقطعت اسحاصكم واضمحلت ابدانكم من الحسرات وبل لمن دان رحش
الظلمات من مطهورات العدات والرائح الهايله صم عمى لسقوط
الات الاجسام محاب مزرجي لا يرون النور اصلا لسقط عليهم
حوف وعشق وحزن وحسره قتاله وتعاس مظلمه وهى مثل هبائهم
لا اس لهم غرها الا ورهم المقدسون ولا تلحقهم روح الملكوت
اعرف ما انسان نفسك واباك وانت لربك كالولد لكره حتى توصلك
الى اله الوجود كله قال ابونا القدسى ما استحييتم يا اولادى
العما عليكم وتعرضون عنا ولو سكنا عليكم الرحمة لهلكتم اجسامكم
وروحانيتم يا ايتها الغريبه لك السبب الرفيع انت

وليده القدس كيف ترحيبى يا ابيكى وصرت فيحه وكيف
يزال ابواك وقد مزقت جلباب عصمتك يوحى على نفسك فى عرصه الذل
ارفت ما وهبك عند سيدك كنت حمله فشوهت بريدان مرين
ان الاب وهو يستنكف عن ذات الهنكه ولعله يقول باسيئه العهد
ارجعى ويلك فانا لا احب العاصيات ابدا الخاطية ما حيتها الا
بعد الفتوط عن اربابه الرحس نلطخت بقذران الاجانب كيف
اعطيك عطيه النور كنت قربه وصرت اجنبيه القدس دار لا
يدخلها الاحناف عبدت عبدك ونسيت ربك ادهبى الى دار الحرمان
طهر الله نفسا احدثت عهدها بالاثم الرجم وعرفت عنصرها الشريف
ما ارحمك يا ابانا الكريم ارشدتنا الى اله الوجود كله ولو لا ادراك ما
عرفناه ولو انك لتؤاخذ لنا باوره ان بعده ما كان لاسارى البرما
ان يذكروا اله السما او يصفوا بعبوديته ان ضعفا هذه لها وبه
السبه الى اله الاله رب الارباب لو لا سدده النور لطهر المستور
ولو لا ضعف القوى لبرزها ابرا لحق نا انا ظلمنا نفوسنا لبست على
العنص بصبر اسارى الظلمات قناع ينتظرون الرحمه ويبكون
على انفسهم لحير دانك ضول الناسط بحرق الخطايا وانت
عطفت كم هذا الخطب حتى تسكتى دعانه انت يا المجد السنى

لها اذا اسمعت صياح ياسرى بالمنزل الاهلين والصبح الغرب

اوراد الاقرار فى كل يوم

قل اجمع الله عبادى ومكرى واسمع الله ذكرى وحمدى يا
انصار الله انا فده بمراكز اقدس ربى يقد سنا يشهد لى به
الاعوان يوم القضيات ياسمآ انصتى ياحوم ابصرى ويا ارض
احفظى ويا ما تظهرك ويا ما ر الله المضيه نورك ويا حفظ الاعمال
صبطا ما اقول اسبح الله رب الملوك الانورين القاهرين
الاسخيا ارباب المقامات العلى الذى جعل السابقات المقدسات
عن يوارى المومنات الماسحات حاملات نوره وصلات رحمته
الى المدبرات السبقات والقاسمات العاقدات الفاتحات
والصوا الزهرونات العلى فقعيده الصنع بحث الحاويات و
العاصفات منها واحيا موات الطلمه بمصابيح صنعه الله الذى
لاتفنى حمده وافررت بربوبيته القدس وسجدت رياسه
الملكوت فنور الله وحمى والهدايه مطلبى سلمى والله الاعظم
وسلمى وطريقه الاسوا امامى وتصدق البنيه والقول والفعل
اعبد الله القيوم رب الارباب الذى يحيط بكل شئ ولا يحيط به
شئ يحدثنى ويلاونى واذكارى وبذل ما ملكت يمينى ويعينى
وما حوته قدرتى ويعطينى للانوار ورياب الادوار وصنوبره

الضو

وليدة القدس والنفس الطاهرة بدا لله الظافرة وصوه طارد
للشياطين بالنور المشبهه بدى الجد وشاى على ها ولاى
الطاهرين واوليك المقدسين وبراتى عن الظلمات واخوتها
وبناتها المشوهة العاصيات على نظام الله كله قربه مني
فله الحمد بلا نهاية والحمد لله وحده

وارد تقديس الاعلى الكل يوم

تعاليت مولانا منك السلام واليك السلام واجب الوجود مع
جميع الوجوه لا واجب في الوجود غيرك وانت اله الالهة
لا اله للعالمين سواك توحدت بالمجد الارفع والسنا الاعظم
واللاموت الاكبر والنور الاسنى والجلال الاعلى والكمال
الاتم والجود الاعم والحرة الابسط والبها الاشرف والغنى الاكمل
والطيا الاظهر والكبريا الاقوى والطول الافضل والملك الاوسع
والجمال الابرى واللقا الاكرم والجبروت المقدس والملكوت الظاهر
سبحانك مبدع الكل اول الاوايل مبدا المبادى موجد جميع الماهيات
مطهى كل الهويات مسبب الاسباب رب الارباب فعال العجايب
وما هو اعجب من العجايب منقل اللطايف وما هو الطف من
اللطايف اله العقول الفعالة الذوات المجرده عن المواد

والامكنة والجهات التي هي الانوار القاهرة المفارقة من جميع
الوجوه الكاملون الاقربون واله النفوس الناطقة البريه عن
حاول المكان والانطباع في الاجسام المدبرة الاجرام بالاتصال
والمماسة المستفيدة من العالم العقلي منك مبداها واليك
منتهاها واله المجد الاعلى سما السموات منتهى الاشارات الجسميه
وجميع الاجسام الشريفه الكريمة الالهية الملكيه ممتنعة الخرق
والفساد واضواها المنيرة الرفيعة واله جميع الشعريات بسابطها
ومركباتها باركتنا اللهم ناجي ياقيوم ماسبوح يا قدوس يارب
الملا الانور الاعلى يا نور النور صانع السرمد والدهور منك
الازل ومنك الابد وانت موجد كل ما اتصف بعرضية او جوهرية
او كثرة او وحدة او علة او معلولية واليك نهاية الرغبات
غرقت ذوات المقدسين في بحر انوارك وانك عيون القدس
بشعاع ذاتك الفاشي المغرق ومازتك باحاطة وانت المتعالي
لجميع الاثبات فوق الذي لا يتناهى ولا يتعقل شيء من الاشيا ولا
ينفصل عنك شيء احتجبت بشدة ظهورك وكمال نورانيتك ليس
لمعدل الانوار القاهرين اللاموتيين المجردين عن الابوين
والمواد فلا ضد ولا مانع ولا زوال ولا فنا لا يقدر البشر

ان تحمدوا او تمدحوا اقلهم مرتبة على ما يليق بكماله فكيف تحمد
وتحصى ثنآ على من غرق في نور قهره وانطمس في ضيآ مجده اعظم طبقة
عجز الواصفون عن وصف اصغرها مرتبة كفرت بمن زعم ان لك
كيفية او كمية او اينا او وضعا او جحما او عرضا من الاعراض او وصفا
من الاوصاف الا لضرورة العبارة والتفهيم انت فوق الفضيلة
والشرف والكمال انت الله لا هو الا هو نور الانوار المحمود
بالسلب لبيك اللهم لبيك اسناف الدوات الطاهرات اليك
وخضعت ارقاب الموجودات بين يديك وتوكلت النفوس الزاكيات
عليك انت ملاذي وتكلمني بمعرفة اسرارك الشريفة وان
تاييدني بالنور وتحييني بالنور وتحشرني بالنور واسالك الشوق الى
لقايك والانعماس في تامل كبريايك اصرا اللهم اهل النور والاشراق
وباركهم وقدسهم واياانا الى الابد والى دهر الداهرين امين

اوراد تقديس الشمس يوم الاحد

املا يا حي الناطق الانور والشخص الاطهر والكوكب الازهر السلام
عليك وتحيات الله وبركاته ايها النير الاعظم والسيد الاشرف
الطايع لمبدعه المتحرك في عشق جلاله بارية حركة فلكه المتبري
عن قبول الخرق والكون والفساد والحركة المستقيمة انت

انت هو رحمن الشديد قاهر الغسق رئيس العالم ملك الكواكب
سيد الاشخاص العلوية فاعل النهار بامر الله تعالى مالك رقاب
الانوار المتجسدين بحول الله المطاع الجرم المنير الباهر الزاهر
العالم الحكيم الفاضل الاكبر اولاد القدس من الاضوا المتجسم خليفة
نور النور في عالم الاجرام نور من نور ينتهي الى نوره وقهرك من
قهر ينتهي الى قهره انت مثل الكبريا به وانموذج من انموذجات
بهايه وحجة على عباده من اعطيته نورك في الاجسام اضا ومن
اسعدته بقوة الله سعد تعطى الكواكب نورك ولا تاخذ منها
وتكسوها البهآ والاشراق سبحان من صورك ونورك وفي شوق
جلاله سيرك وفي الفلك الرابع بواك وفي وسط نظام الكل قرارك
اسالك ايها الاب القدوس صاحب السلطة والهيبة الكامل
القوي على تعاقب الجديدين وتتابع الفصول ان تشرق بباسط
ضوء نفسك الناطقة الشارقة اباك وعلتك ومعشوقك ومبدا
حركتك التي انت ظله وطلسمه وجميع الانوار القاهرة
العقول المجردة ليسلوا السوال اللايق بعالم السرمد البري عن التغير
والتجدد اياهم وعلتهم النور الاقرب المبدع الاشرف على الكل
المعلول الاعظم الاول لبيك هو هكذا الهه والاله الاله

منتهى العلل الاول الاوايل نظام العوالم مبدع الكل العلوم نور
النور اله كل عقل ونفس وجسم اثيرى وعنصرى وبسيط ومركب
على النظام الاتم الاكمل الله الوجيد واحب الوجود عز سلطانه
ان يمور نفسى باللوامع القدسيه والعلوم الالهيه والفضائل
العلويه ويحلينى من المهتافر اليه ويعصمنى من الافات
النفسيه والبدنيه وسفر اهل النور والاسراق وبارکهم
واياما ونقدسهم واياما الى الابد

وارد تقديس يوم الاثنين للقمر

لک المحمه وعليک سلام الله ايها السيد الكبير منكها رسيهر الكريم
العالم الفاضل الجميل وزحل سور خش وحليفته واهب الاصباغ فارس
الفلک صاحب السادة العلويه مفتاح السموات مسرع الامر ممد
الجوهر المائى الرطوبات الى الكون والفساد المطيع لمبدعه المحرک
بحركة فلکه البرى عن الافات والخرق سوء معشوقه العقلى سبحان
مبدعک ومبورک ومعطورک ومفضل النور المقتضى الحركة الدائمة
عليک ومملکک فى الفلک الاول اسالک بتسهيل الخير وان تسال اباک
وعلتک العقلى ومعشوقک وجميع العقول الفاعله الانوار العالمه المجرده
عن المواد ليسالوا السوال اللايق بعالم المنزه عن الحوادث والتغيرات
مدايم المعلول الاول النور الاقرب عقل الكل ان يسال

اله واله الالهه اله العالمين باطم طفل الوجود وعالم
الجهات باجمعها صاحب الطول والبهاء واحب الوجود ان يامدنى
بنوره ويقدسنى لديه ويصرف عنى الافات النفسانيه والبدنيه
وسفر اهل النور والاشراق ويقدسهم وبارکهم واياما الى الابد

وارد تقديس يوم

الثلثا للمريخ

السلام عليک وتقديس الله وبرکاته ايها السيد الامير الفاضل
الغالب القاهر الظاهر الاتى النير برهان سيهر المطيع لمبدعه
المتحرک بشوق معشوقه العقلى بحرکة فلکه المبرى عن الكون
والخرق والفساد والحرکة المستقيمة اتى الشجاع الشديد العالى
القاهر القاطع القوى ذو السلاطه والهيجا والباس الشديد
والنار الموقدة والدم المهراق والسيف المسلول جل من ابدعک
وتبورک والبسک الباس والهيبة والسطوة والقهر وافاض عليک نفسک
النور الذى بيعث منه حرکاتک الدايمة الشوقيه ومکنک فى
الفلک الخامس اسالک ان تقهر اعدآء الحق وان تسال اباک وعلتک و
معشوقک النور القاهر وجميع الانوار القاهرة الاقربين العقول
المجردة ان يسالوا اباهم وعلتهم المعلول الاول عقل الكل سوالا
يليق بالعقول المقدسين عن التغير ليسال اله واله كل اله

الله العالمين صاحب الطول الاعظم والنور الابهر المبدأ الاول
الواحد من جميع الوجوه واجب الوجود قيم الكل ان تجعلني من
مقربيه وحملة انواره واسراره لحقيقة وتنصر اهل النور
والاشراق وبارکهم وايانا الى الابد امين

اوراد تقديس يوم الاربعا لعطارد

لک التقديس والثنا وعليک سلام الله ايها السيد الكبير الفاضل
الاب الكريم فوران سيهي العالم العامل الفاضل الناطق الصدوق
حبر السموات الخبير باحوال العالم صاحب الغرايب مثقف الاسرار
والعجايب خازن العلوم الدقيقة ملقى الذكر المتباعد لسادة الكواكب
في طباعهم فياض الذكا والدها والتحقيق المطيع لمبدعه المتحرک
بحرکة فلکه المبرا عن قبول الخرق والفساد والحرکة المستقيمة
في شوق معشوقه القدسي تعالى مبدعک ومنورک ومدبرک
وملهمک وبعض النور المقتضي الحرکة الدائمة عليک ومبثوث في
الفلک الثاني اسالک بسهيل الاشاد وان تسال علينا ومعشوقک
النور القاهر العقلي والعقول المفارقة الانوار المتعاليه عن
علايق المواد ان يسالوا سوالا لايقا بالعالم العقلي المنزه عن
التغير ابامم وبدايم المعلول الاول الاشرف عقل الكل ليسال

هکذي مبدع الكل قيم جميع الماهيات نور النور واجب الوجود
الله العالمين مسبب الاسباب ان ينور نفسي ويقربني اليه ويکلمني و
يصرف عني سوا الدنيا والاخرة وينصر اهل النور والاشراق و
وبارکهم وايانا وتقبل سعيهم وايانا الى الابد امين

وارد تقديس يوم الخميس للمشتري

لک التقديس والثنا عليک وعلينا على النفوس الزكية ايها السيد
الشريف هرمز سبهر عظيم الشان والد البركات واسطة
الخيرات كبير النفس الاب الرحيم الكبير الكريم الظاهر المبارک
السعد الاكبر المشرق الزاهر صاحب العلم والحكمة والعدل و
الفضايل والاخلاق الجميلة ومكارم الشيم وعظيم الهمة والعتاب
المطيع لمبدعه المتحرک في شوق معشوقه العقلي بحرکة فلکه المباني
عن الخرق والكون والفساد والحرکة المستقيمة سبحان مبدعک
ومبدع الكل ومنورک ومنور الكل ومسعدک ومحرک الاعلى شوقا
وعشقا فانبعث من شوقک حرکاتک الرايحة النافعة الراسخة للخير
والاحسان والسعادات ومبثوث في الفلک السادس المسكن الرفيع
اسالک سعادتي الدارين واسالک ايها الاب السعيد المفيض
العدل ان تسال اباک وعلينا ومعشوقک النور القاهر

العقل المفارق ذا الشوق والبسطة وجميع العقول المفارقة
الاقدس المجردين عن دنس الهيولى وعلايقها ليسالوا سؤالا
يليق بعالم السرمد المقدس عن التغير ابآيهم وعلتهم المعلول
الاول النور الاقرب عقل الكل ليسال هو هكذا الهه والهه
الالهة اله العالمين نور الانوار مدبر كل دوار ارد السئل
الابهر والنور الاقهر والشرف الارفع مبدع الكل واهب
الحياة واجب الوجود عظم شانه ليجعلني من مقربيه وحمله
انواره وعارب في اسراره ويصرف عني آفات النفس والبدن
وينصر اهل النور والاشراق ويباركهم وايانا ويقدسهم وايانا
يا الدهر الداهرين امين ؟

وارد تقديس يوم ؟

الجمعة للزهرة ؟

لك التقديس والثنا وعليك السلام ايها السيدة للشريفة العالمة
العاملة اورمان اسبهد المشرقة السعيدة الكريمة الصبيحة
ذات الضو المعشوق والبريق المحبوب واللطف والدعة
والبهجة والجمال والعطر والاعتدال والمحبة والبركة
المطيعة لمبدعها المتحركة في شوق معشوقها القدسي المفارق

المحركة فلكها البري عن قبول الخرق والآفة والحركة
والمنوركل والمدبر كل والمحرك الاعلى شوقا وعشقا فابتعث
من الشوق حركاتك المناسبة الخيرية والمنوال في الفلك الثالث
اسالك سعادة الدارين وان تسالا باك وعلتك العقلي
المجرد ان يسالوا ابآيهم وعلتهم المعلول الاول الافضل عقل الكل
سؤالا لايقا بعالم السرمد المنزه عن الحوادث والتغير ليسال
المبدا الاول واجب الوجود اله الالهة قيم الكل ذات
الذوات ان ينور نفسي ويسهل امري ويغمرني لديه وينصر اهل
النور والاشراق وسادتهم وايانا ويقدسهم وايانا الى الدهر الداهرين

وارد تقديس يوم

الاحد لرخل ؟

لك التحية والتقديس وعليك سلام الله ايها السيد
الحكيم الفاضل الغالب المطيع لمبدعه المتحرك في شوق معشوقه
القدسي حركة فلكه المتعالي عن قبول الخرق والكون والفساد
والحركة لعشقية ات كان سبهر عالي المحل والشان عظيم
المكان والقدر غاير الفكر بعيد المرا في جليل الهه صاحب
التمكين والتوحيد والثبات والافكار العميقة والامور

الهايله العظيمه المنظاوله ولك القهر والنهايه حل من
ابدعك وابدع الكل ونورك ونور الكل والعي عليك عن الاسوا
الاهيه ما يبعث عنه حركات الرايه ونواك في المنظر الا
الاعلى العلك السابع اسالك ايها الاب الكريم ان تسال
بصاتفسك عليك وعلك ومعشوفك العقل الذي يدرك
بالنور وجمع المفارقات الانوار الرايمه العقليه ليسالوا
انامهم عقل الكل المعلول الاول الاشرف سوالا لائقا بالعالم
العقلي المنزه عن التغير والتجدد لسال هو هلذي الهه اله
الاهه اله العالمين رب الارباب محرك الكل قايم الوجود
واهب العقل والحياه والحب الوجود لنحعلني من المشافين
الله ورزقني الانوار والفضل والعلوم الاهيه وبصرف
عني اقاف النفس والبدن وبصر اهل النور وبباركهم و
يقدسهم وانا نا لي الدهر والابد امين

فصل ٥

اذا اردت ان يكلم رجل فاصلح المواضع له ان يكون في درجته
شرفه المنزان ويعود لك في الدلو لانه يفرح فيه بالجدي
فان لم يكن في احد هذه المواضع فيكون في خطوطه مثل حده

او مثلثته او صورته او يكون في شرفه او يكون في وقت سوالك
له في الاوقات وما يليها من طبايع الوقت او يكون مستقيم
السير وبيع مدكر واحذر مناحسته واشده ان يكون في
موسع المريخ او مقابلته او يكون في هبوطه والوجه في
هذا ان يكون الكوكب قوي الحال بريا من النحوس فانه عند ذلك كالا
طيب النفس لا يسال حاجه الا قضاها واذا كان منحوسا او
محترقا او راجعا فهو كالانسان الضجر المسعول بنفسه عن غيره
واعرف مناحس الكواكب وسعاداتها لتعمل بها ان شا الله تعالى

فصل ٦

اذا كان في احد هذه المواضع واردت كلامه فالبس لباسا اسود
وارزق وان كان رجفا فلبس اسود وادنو من الموضع الذي يجب
ان يكلم فيه بالخضوع والخشوع وانت شبيه المغموم والحزين
مطاطا الراس كمشي الهوينا بالرفق والسكون وتكون في مثل زي
الاحبار من اليهود فانه صاحبهم متحكما لحام حديد ومعك
مجمره حديد وبخر هذا البخور وفي هذه المواضع موضع الصور
باخذ من الافيون مع اصطرك ورعفران ولسان الحمل وتردما
وقشار الكندر وروح الصوف وشحم الحنظل ومحف سنور

من كل واحد اجزا متساويه سحق ونجن بسول المعز وصيره فتايل
وبخر عند الحاجه فيسله منها اذا صحت واجود ما يكون
الساعه التي تخاطبه فيها والنوم يومه فانه اقضى الى الحاجه
للطلبه لكل ما يريد

المشتري

اذا اردت ان تكلم المشتري فليكن لباسك ابيض واصفر
وانت مزين وفي اصبعك خاتم عقيق فصه وعليك برنص وانت
في زي الرهبان النصارى فانه صاحبهم وتصنع كلما تصنعه
النصاري فانه يتزين به مثل الكسا العسلي والمنطقة
والمشاد المطلبه ويكون مجمره فيها من البخور المبيعه اللباسه
والسندروس ورجل الحمامه وعودا لفا وانبا وهو عود اذا
كسرته وجدت داخله صلبا كيف ما كسرته وقشب الذريره
وصمغ الصنوبر وحب العرعر من كل واحد اجزا متساويه و
تدق وتجن بخمر وتعمل فتايل وتبخر عند الحاجه

المريخ

اذا اردت ان تكلم المريخ فالبس ثيابا حمرا ويكون اقبيه وخفاف
وبختم حمام والبس السلاح ما امكنك وتبخر بالبزر البخند

واهل الشر والمحاربين وبرنص جديد وزي عبدة الاصنام
فانه صاحبه وتقبل اليه بالحد والجراة وتبخر هذا البخور
في مبخرة نحاس من الكندر الزكر والصندل وحب الدهمست
وقفاح الادخر والافربيون والدار فلفل اجزا متساويه وتدق
وتسحق وتعجن بالجمع بعد سحقه بدم دبك يعمل فتايل وتبخر عند الحاجه

الشمس

اذا اردت ان تكلم الشمس فتزيا بزي الملوك والعظما ويكون
لباسك ديباج اصفر وعليك تاج ذهب وخاتم خاتم ذهب
وكن بزي الاكاسرة والفرس والمجوس فانه صاحبهم ومعك
مجمرة ذهب والبخور زعفران ومبيعه ولبان ذكر وجوز بوا
وجلنار وعود ثقي وميويج وطلق اجزا متساويه وتعجن بلبن بقر

الزهره

اذا اردت ان تكلم الزهره فتزيا بزي النسا والبس ثيابا فاخره
وضع على راسك اكليل حب اللولو المنظم وتختم بخاتم درا
وطيب النسا ويكون معك مجمره فضه او ذهب او سي حسن البخور و
عود ثقي وسك وقسط وزعفران ولاذن ومصطكى و
قشور الحشحاش وورق الصفصاف واصل السوس اجزا

وهذه صورة السبعة

زحل المشترى المريخ

ح ♃ ♂

الشمس الزهرة عطارد

☉ ♀ ☿

القمر

☽

تمت الواردات والمقدر بيانات بعون الله

وحسن توفيقه وذلك في العشر الاوسط من شهر

رمضان المبارك سنة اثنى وخمسين وسبعمائة بحرم

على صاحبها افضل الصلوة والسلام على يد العبد

الضعيف الراجي رحمة الرب اللطيف سليمان بن

مسعود بن الحسن حامدا ومصليا والحمد لله

منساويه ويعجن ما ورد وتحرق عند الحاجه

عطارده

اذا اردت ان تكلم عطارد فتربا بري الكتاب في كل احواله

وتختم بخاتم رصاص واعمل عليه ما يسرعه والبساشه و

والفصاحة ويكون معك مجمرة رصاص ويكون البخور اشنه

وكمون كرباني وحب حبلي محفف وجاجم الريحان وباذا

وباذارود وقشور اللوز المر وحب الطرفا وزرجون

الكرم اخرا منساويه تسحق وتعجن وتعمل مايل ويسعمل عند

الحاجه

القمر

اذا اردت تكلم القمر فتربا بري الاحداث ويكون بياضا

وراكبك طيبه وتختم بخاتم فضه ويكون حركتك بسرعه و

كلامك كمثله مع سوالك ايضا ويكون معك مجمرة فضه

البخور حب لبان وادخر وطلق وعود الريح وصمغ وحب

الخراع وقشور الطلع وزهر الاخوان واطفار الطيب

اخرا منساويه تسحق وتعجن بلبن مرضعه وتعمل مايل ويحرق عند

الحاجه

تم وكمل والله الموفق

TOPKAPI SARAYI MÜZESİ

III. AHMED KİTAPLIĞI

NO: 3271

بسم الله الرحمن الرحيم

سمع الله نداء الشوق وفتح طرق الكشف وتقارب ملكوت
القدس وتطقت اشخاص الضوء فقالت يا اله كل اله ارفع
ذكر النور وانضر اهل النور وارشد النور الى النور ابدا انت
من الحق مبادي الحركات وانتهت اليه غايات السكنات
وقرب الوقت وظهرت الايات والتأم آل طور سيناء
والقابلات قلن يا اله الفارقات ارفع ذكر النور وايد
اهل النور وارشد النور الى النور تفرد الرب بسناء المجد
وتوحد بكبرياء العز وعلا بقهره العظيم على كل عقل
ونفس وجسم وتجلى لكل حي بكل شيء واستوى في قرب
جنابه العلو الاعلى والدنو الادنى ونادت الزاكيات
يا صاحب المثل الاعلى ارفع ذكر النور وايد اهل النور
وارشد النور الى النور طهر الله القائمين وقربهم وتنزل
قدس الاشراق وبارك في صنوبر النور وارسل البركة
على قنديل المصلى وقدس القربان والمدح واجعل مبادي

الاشراق واكب الشرق يناجي القديسين وينزل النصر
ويلقي الامر ويقول عند شرفات الجلال يا مبدع الكل
وغاية حركات الشارقات الغاربات ارفع ذكر النور
وايد اهل النور وارشد النور الى النور جعل الله النير
الاعظم وسيلة وسلطانا والقى نوره عليه واتاه ملك
حضائر الاجسام وصيره مالك رقاب المجددين واكد
به الحجة على العالمين وجعله واسطة النظام وتتمم
الحيوة وسبب الفصول والليل والنهار التمست منه
مقدسات النفوس مخاطبته ان يا ايها الشخص النور
الذي ابدا وجهه الى ابيه سل واهب العقل والحيوة وقل
ارفع ذكر النور وايد اهل النور وارشد النور وابتهلت
الاخيار الى عوالي الاشخاص والاضواء وتضرعت النفوس
الى النفوس وتضرع الجميع الى العقول الفعاله ومبدانا
الكل محيط وسوال الطبقات في الدعاء استجاب
ان يا مفيض النور والبركات ارفع ذكر النور وايد اهل

النور وارث النور الى النور آمين وارث الوصية الكبيرة
اقتبست الشهب واحرقت بها العدى وعزمت جنود
الشياطين واعميت ابصارهم حتى لا يروني ارقى الى الملاء
الانور نادتني ابى نقلت يا صاحب الطلسم الفاضل جار الله
الكريم خذني اليك حتى انبسط الى ضياء الله خلعت الجدة
المظلمة وطرحتها وانا على اسم الله متعلق بعرش السناء
والمجد ولقد اضطلمت بعد البروز والقيتور اذا تجلى
لشئ اصطلم لما خرجت من ضيق الظلام الى سعة المكرمات
رايت الغرايب وصاحبها واخذت الحكمة والبها والنصر
والسلطان وافضتها على اهل الاشراق كتب الملك في
السفر حرير الله روح الحكمة على نفس آمنت بالدنيا وعشقت
المقنيات الحاسيه لن جمع الله في نفس واحدة محبة الحكمة
والضوء البازغ وحب الشهوات والاموال حتم على عناية
الله ان لا يطأ ساحة القدس كل نؤوم ذي بطنة وكل الحس
المقام الاعلى الا متبتل خشع لذكر جبيات الحق ويلتمس الضوء

في ظلم الليالي هاجر الدعة لطيف الافكار فاذا نال العدو مضا
من افق العز واطلع على معدن الشرف الزاهر اشغله عن
الاستطلاع شاغل وان جاز وسقبل الغايات بالرضا وان
فاته بهجة الرضا احيانا لا يفارقه حسن الاستبصار عان على
الحب المتأله ما استعله المترفون هو متأخر لهم لا تعتصه
الافطار الا في الضرورات يطرب على الجوع والناس على الشبع
مهمومون ويسري الليل على الضوء والناس في النهار على
الظلمات نيام عظم الله يوم العلى الاسعد في السموات
والارض واثنى عليهم في صحف الاولين وكتب على ادرس المترقين
ان يكونوا روحانيين يحبون الانوار ولا يركنون الى الظلام فاذا
بلغ احدهم صعد القدس نادى الى القدسيين تواثب الاشراق
في الهياكل المفردة ليلقوا عليه العهد واشد الحكمة واذا
قام الى الصعيد البرقاء تقدسون وتصعدون به الى
مدينة الله القائمة في الهواء منزورهم هياكلها وعيد الوفي
نظر النور والاشراق هذا امر الله ورقيم مرمس على ذلك

منقوش والعهد فيه معقود والملايكة حضور والشهود قيام
لاصحاب الجساد عظموا من فوقكم ليعظمكم من معكم
واحسنوا الى السافل يحسن اليكم العالى واحفظوا ابدا ظلكم
ومخاوجكم لكل خاشع لله رواء ولكل شئ الله نور سابغ معه
حيث انطلق واعلموا ان انوار الله ارباب الانواع لهم
بالمقدسين عنايه الاباء بالاولاد والنفس الفاضلة تحن
الى اصلها النيرة وذات النكس تميل الى مادونها من الظلم
السافل وعلى المودات مكافاة قضاء الله ان يجمع بين
المتحاسن فان كانت الصحبة ذات غصة وذكار فكم من
نفس قطعت لحرها بيدها اليد الكاسبة لا تغتر غيرها
وفى تمايل التراكيب الى ما جرت غالبها موعظة لاولى الابصار
ومنظر عيون القدس ناحية من النفوس ترنو وتسمع السوانح
اليها وتقول آله الارباب قد شئ نورك واحطرنى الى
نورك واجعلنى ذا ايد اواب واجعلنى من المصطفين
الاخيار كذب من زعم انه عرف جناب الحق ثم يود ولا

ان لم يقدر الله الموتى لسعى حول المدارات طايفا ويلك
عبد البطن والوطن القذر رضيت بان تكون الاتن شريكا لك
فاخترت حالها على منبع الشرف الزاهر وصحبة الحبروت
والعز الذى لا زوال اذكرانها المغرور يوما تخلو بك
السكرات والغمرات غاشية والخلد مفارق والحبيبة
تناجى نفسها بغيرك والحسرات باقية وحجاب الظلمات منك
وبين الله مسدول والعود ممنع والهاوية تحذبك الى مدرك
الهوان ايها المسكين استدرك ما اشرف على الزوال
قبل ما تزول فما بعد الزوال من درك كم من نايم ما انتبه
الا بعد مسير الصحب وزوال الوقت تجد صديقا ساترا
ولا ضوء يستانس به فى جنح ليلته والثعبان فاتح فاه
ليبلعه فلا ينفعه النباح ولا تخلصه بكاء الباكيات ما
من يراءى فى العبادة اشركت عملك مخطط وتوتس
على وجه الماء وتامل ثباته انك ترضى المجمع الاصغر بحظ
المجمع الاكبر واعين الله عليك رقيبة ليس موقع الرياء

من المفوس كموتع الاخلاص يا اخا التسويف اذكر موت يومك
دون لحوق غدك الم تعلم ان غدا غائب ويومك حاضر ان صحت
العزيمة هلا اخترت لنفسك فاظهرك على ما غاب عنك كعلمك
بيومك لتوكد عادة التكسل لعلك تهب ان غدا ليومك ويومك
امسك فاعمل يا انت عامل ودرايته العاجلة امرد وبال
يا عالم سوء ما استحى من علمك فما بعد العلم معذرة ان الذى
ضيع النبى النفيس وهو عالم بقدره لم شك تعذبا بفقده
من مضيعة الجاهل به ماذا افادك السباحة اذا اغرقت
نفسك مع الحامل بها انزعم انك تنقذ الغرقى وانت اغرق
منهم ان هذا زعم لا تصدقه كل قلب يقظان يا ابن ملكة الله
طرفا من الدنيا لما تدرى ان الراحى ثبات هذه الزايلة
كمن اراد ان يخبط النهار على ثوبه كيلا يزول او من اراد
ان يثبت الظل بالوتد لا تكتب بالزايل ما ترتم عليك وماله
ولا تدخر كثير الخصوص ليوم وحدتك لا يملكنك غدا من
ملكته اليوم الظلم ظل ليومه بابطال صاحبه لا تغترن

بتاخر دعوة المظلوم فان له بساط يوخر له مهل الملك
الذى لا يستحى بنور الحكمة والعدل كهيمة علمت سرا
وكسر جاب سلمت اليه تطيع لكل قاصر حسرة ولقاصر الملوك
حسرات ايها العاقل لا توضى بخسران اخرتك لربح دنياك
فشر الربح الزايل ما جر الخسران المقيم ضمنت الملايكة امر
الله انها تفيض البركات على كل من صحت نيته وقوله
وفعله وانها لجازى الخائنات تقطع الارزاق وبجازى
الحريص بالحرمان ايها الفقير احفظ فكرك اياك ان تجمع
بين فقر الدارين ايها الحسود لا معالجة لمن مرضه صحة
غيره ما اسهل على خصمك تعذيبك لفرحة لكل آثم عذاب
مرة والحسود عذابه مرتان يا صاحب الهمة انك تشهد عند
من تتم اليه خيانتك وتعرفه انك ستخونه والمفوس مقايس
والملاعوز اشباه اودع الله العز فى الصدق والذل فى الكذب
مما دم طرفاه من علائق الجسد فى الاعتدال انما الهيبة جعلت
قرينة الصمت لقد قدر الصامت على ما عجز عنه الناطق

بالفوات وان اشغال المرء بما ينبغي يشغله عن ما ينبغي
وتارك الفكر سيطول فكره بعد بعد بما على تعاقبها وبادي
الحركات خطرات لا يوقف الا من نادر الى افساد مقتضية
الصلاح ودفع داعيه الفساد ولقد جعلت السكينة في
البصيرة وضبط المدركات اخوان الحقيقة لا ملكتهم
الاماني ولا استدلهم السوال اذا ساروا اليهم الاشراق في
جذبات الحق جردهم واذا ساروا اليه تجردوا ولهم في
المقامات قيامات لا حكيم الا بالعلم والشهود ولا استراح
الا بترك الفضلات الداعي الى الله نايب الله قدر المرء على
حسب علمه وصبره وما النصر الا مستمسك بذيل العازم
الصابر الجزع على الغايت مصيبة ثانيه اذا لم يفعل
الجزع فلا تضيعن فضيلة الصبر ما قدرت ايرة وحاكم
الجود اذا قضى لنفسه بصرما واذا قضى عليها اعمى لها واذا
ارسل الحذران سقت النصح وجب الكسل واذا قدر النجاح
ارسل اليقظة واذا اردت ايا واذا كان الوقت لك انفتح

عليك المغلوق واذا كان عليك المغلق عليك المفتوح وعند
الله لكل كاينة قدر بمقدور ووقت موقوف من حفظ
من الاية ما يورد منه على عمره وما يورد من غيره نجا من شره
لا تهم الا بواحد هذا ما قرى في الالواح العاليات وكلمات
القدس لها مظاهر ووعد الله حق ونصر فوق الاشراق
موعود وانصار الله ترى القرات وسمعها بلاغ ايات
الواردات التي ختم بها الكتاب

واردة الانوار وموكنه الحقيقه

لا يوتى مثله ابدا

يا لسان القدس ان لم تكن عيننا والليل مظلم وباب الهيكل
مردود والسحاب مطال الصواعق ترمي والمدية مضطرة
والاودية توح واعداء الله حيارى والاشهاد طلع ويقول
الاشهاد للاشهاد ايها الاشهاد خذوا هذا الطير وردوه
الى آله العالمين اني انا الله آله الامة قيم الكل واجب
الوجود والجلال والبهاء القدس حبابي والكبرياء بساطي

والعظمة سرادقي خلقت الازل فاطهرت به قدم احداني
وخلقت الابد فاثبتت به دوام جودي لا ينحصر شاني ملكي
في اوقات ذات حد تحتويها افكار العاقلين استضاءت
العوالم بنوري انوار ملكوتي حدثهم ينابيع الحياة والضوء
لا موتون ولا تحسدون النور الذي تلقاه اشارانكم
نور في جرائم الظلم يستغرق دونه محله حصوله لغيره
فلم يقم بنفسه ليتجلى لذاته كما تجلى لغيره فاله الحيوة
والشعور بالظهور والنور الحق ذو قيام بنفسه تجلى
لذاته فهو حي ليس يغشاه اشارات المشيرين ليس عندي
ميت ولا صديق ميت ولا ظلمة ولا صديق ظلمة لا
صعد الى شمسه ما عندي لست بجسد فلا احبت محبة
الجسد بنو التراب لا تنسوا النسب العلوي لقد خلقناكم
في عقد مظلمة لسطرانكم لما ذا فاعلون فان لم تنتهوا عن
الركون الى ثلاث الظلم فنحن لا ندعوكم الى عقد اصيون تعلمون
ما فيه من البلاء العظيم اوليد النور لا تعشق الظلمات

يا سبيل الحيوة لا يستأسرنك العدو والميت لا تستنك من
عاش بك موت بدنك تحيى وبحياته تموت ارتح لذات
البهائم على لذات الروحانيين المقربين ان ذلك لشرك
مبين لو كان ما عندكم اكمل لاخرته لنفسي ولملائكتي المقربون
قدس الاله وانتم في الفلوات الغفلات السموا حيوانات
ذوات عشق لا يعتريها الممات وانتم يا بني النواسيت من
الحيوان الذي يموت فان اتبعتم القربات فاجعلكم
بعد ان كنتم حيوانا احياء لا تفسدكم الدهور عيش المحبة
وحده خير من عيش الحيوان لانه النور وحده يتنزه الانوار
من الظلم ترون في الرصد الاكبر انكم جعلتم حيوانا يربط
حيتكم بيتكم فاختاروا على من حيى بكم من به تحيون وفي
ظلمة لا تموتون ولا تبعثون ان كانت الحيوة لذيذة فما
بالكم لا تحبون معدنها وقد اخترتم على منبع الحيوة منبع
الموت ان هذه صفقة لا يرتضيها كاذي حجر سليم الانوار
المحضة عندي والباقي شرر في ظلم لعصي به اشباح الموات

وليستنير المتجمون خلقت الانوار المجردين المدبرين
في السموات والارض من اضواء انواري الا قرين الذين
شغلهم جلالي عن لحوظ الاشخاص وسم الوجود الافضل
والعالم الاول الكريم ماذا رايتم من الصنع لدى العجائب الالاف
ابرزوا لتدركوا الامن العجيب ما ترون ظلال لما ترون
المبتوتون المجتدون هم الصفاء الاعشق العالي الخلص
السائل لشوق انواري تحركت السموات على الدوام فدائم
بها فيض الحادثات ولولاها كان ماكنتم ولا نعتر المغترون
بانتاج الاشواق ما بالكم لا تشاقون لنالوا الشعلات
المهجات كما نال الحادثات من العاليات الدائرات
الباقيات ان المشاقين في الكتاب المذكورين عضوا
مورخش الشديد قامر اعشق ملك الكواكب رئيس السماء
فاعل النهار بامري فانه مثال جلالي وشعاع شهرير نور
وشهرير نور لدى مكرم ملحوظ اكرموا السبع العظام فتاه
الاجساد تتقربون بها الى فنها فابدا السعادات وقائد

القهر وسرع الامر اذكروها في تسابيحكم لتنالوا البركات
تعظيم الصنع تعظيم لمبدعه من استحقره استرك بقدر صاحبه
بقدر ما تبتسم من يعلى عرفتم كمالي ويل للجهال اما احرابهم على
رب العالمين تنح الله نفسا عبدت العاديات حيوة ثم
اعتقدت ان عوالي الاجسام الكرام تشعرون ما خلقت
الاخس وتركت الاشرف لخلقه سواي بل لبدات الاكمل ذا الاكمل
لو اضعت الاخس والاشرف عدم لكان العدم لدى البعد
الا شيآ عنه افضل الوجود ما افضت العقول باطلة وما
ارسلت من ارسلت لبعزل العقل بل ليمدد تفكروا تعقلوا
فيرا الفكر ما يهدي الى روح اليقين لو اهوان اليهود عند
باريكم ما سترت عليهم الحقيقة بامثلة السنة استعطلوا
فاستغلظ عليهم والقوا في اصغار المهين اولم يتدبروا
للذين استكبروا الابعاد ان عاقلة الاشيا منهم لو كانت في
اجسام لوسعها الاشتمال عليها اقطار الكل فما ادركته واني
تسلط الجزء على كله تقدره بالاحاطة والاعضاء ثم تبعث

الى طلب الاسامى ورآه ولو درروا انهم هم على ندا منادى
صياصيهم لعلموا انهم دونها هم ثم على ستر الشعور شتى
مع نسيان مقرها ولكن اصحاب المغبايات عنها فى ظلال
عميق يا ايها الناس اخترناكم على الصوامت فلكن شكر
النطق ذكرا وخصصناكم بالفكرة فلكن حمد الفكرة عبرة
وعلما واعبدوا الله كثيرا وصلاكم صاكل النوار اكرموا
قنديل الصنوبرة فانها وليدة القدس وخليفة الانوار
قل لعبادى انى انا الانوار الاتم الاقهر احجبت بكمال
نورى عنى وابون عنى واصلة فى ويحضرنى ذوات عاقلات
انفردت بالمراتب والتخلص كل ذات انفسها والطوائف
كلهم تحت شعاع السبحات معرفون كذب من زعم انى
وددت العدم ما اعجزنى الوجود حتى اظهر قدرتى
بالفناء وقد اوحيت الى الامام البحوث انى انا الله
دايم الجود واصحاب العطله هم سبطلون لى يقهرنى
شئ وانا قهار الظلمات بالنور وقهار الانوار بنورى

لست اندم على ما فعلت وما التبهت بعد نور ولا نعل
لم ازلت قائما بالقسط وما انا من المغيرين ما قضيت امرا
اكرم لدى من بهمن نور هو اول من ابدعته والقيت فى
ذاته مثال كمالى فابدعت به الاعلين على نظام وصين
الاعلون كلهم عقل ونور انعكست الاشعة فى العوالى فضاعفت
الاضواء فقدرت بها اعداد النازلين نظر الامر الى سلطان
سواه فاستغرق نفسه فى حبه فابدعت بما استغرق ظلا
فى المجمعين ومن شهود السلطان دابر توشرق فى المبتوتين
حتى فى الانسان بقدر اشراق آل بهمن قدروا آل
بهمن نور وملوك آل بهمن نور اصحاب حظين الجبروت
وابيكم عظيم الملكوت روح سراوش بقديسا طويلا فانكم
تررقون من اطعمة الضياء وتعشون الى العالم الفسيح
احباب الضوء استدعوا شيم البارقات لاسلعتكم اشاح
الجنة فكنوا غلفا مقرين ان الاشقياء فى الظلمات
ساكن عنونها بانفسهم وظلاله تقضيها وصفهم اولم

الناعس ان الذى نام عليه يراه مثالا مجتمعا ويرى هيكله
وابنيته ليس لبعا ويقام راسه سعد محضرها والمجردين
الانوار فتاض لمظاهر على حسب اوصافه فى صور ذوات
الصقال التى لا تسعها الغير ولا تفى بعيدها على المظاهر
ولتسب الى مكان ذكرى المفكرين والجاحدين فى مثل
المعاد عقبات فتبا لقوم فى الفلوات يعمهون

وارد المقدس لكل موقف

مرحبا بالاشراف وسبحان الله نور الانوار اعلا بكيانها
المنادى اراك تحل قيودى وارانى زال وجعى وقل ثقلى
وخف ظهرى حيال الله فتح الباب فانى اخشى ان
تستهوينى مردة الشياطين رايت الارض راجفة
والسماء تتعدد لا شك قد نزل عليها امر الله واعلم انه
لبد منى من الله رب الارباب انى صعدت الى الملكوت
ورايت العجايب والفسحة والنور واخذت الكباب
والضوء واستنزلت البركات على عالمنا وارسلت

القدس على الماء والطين اقدس فى الكباب رتى الله نور
النور الاعظم الاقوى الاعز الاكرم الانيات كلها واجب الوجود
ناظم العوالم صاحب الحسن الباسطة والنور الاقهر والبهاء
الارفع والضوء الاشد الذى لا تنامى مبدع الدهر والسرمد
والديمومة منبت الازل الابد القائم بالسطوة القاهرة على
راس الماهيات اور مزدا اذاريكهان الله الوحيد الذى
له الوحدة المطلقة من جميع الوجوه فعال العجايب واهب
العقل والحيوة مظهر الهويات الذى هو فوق الفضيلة
والشرف والوصف والنطق والحيطة والاشان اله
الالهة نور الانوار تقديسا وتحميدا وتمجيدا وتسبيحا
تبرك به العالمون اقدس عبد الله وحجاب الله الاعظم
نور الله الاكبر ضع الله الاعلى المثال الاول القدس الاقرب
ملك الملايكة رئيس الانوار القاهرة كدخدا الملكوت فى حظيرة
القدس نور واقدس ظله الرفيع البرى عن الافات الجرم
الاقصى منتهى الاشارات والحركات ونفسه المقدسة المستعلة

بشعاع سنى نورصاحب البسطة والحرة والبرق النافذ
الاعلين اقدس انوار القاهرة الاعلين منابع العز والبهاء
والجمال والكمال والشرف وارباب طلسمات السموات والارضين
كلها روسا والجبروت عباد الله الطاهرين الاكرمين اصحاب
السلطان الباهر والاشعة اللامعة والسجات المقدسة
والرتب المتعالية ملاك رق النازلين بامر الله العزيز
اقدس النفوس الناطقة مدبرات الجسم عشاق الانوار
القاهرة واشعة عظمآء القدس محركات الاجرام الطاعة
الله الاضوآء الغالبة اسفهبذ السموات والارض من
الطاهرين اقدس اصحاب الثوابت الانوار القاهرين
الكاملين الباقرين واقدس الثوابت وسكنها العالى
الشريف اقدس لتعظيم الله النور القاهر الشديد البهى
الكبير صاحب العزة والقهر رب طلسم كيوان واقدس عبد
الله الطابع كيوان الاب الرفع السيد المنير علوى السكن
كبير الشان عظيم الامر غائر الفكر بعيد النظر فياض البرد

والبين صاحب التسبيح والتفرد والتفهيم والتجارب والهمم
والوقار والمايدة والقهر والثبات واثنى على شخصه النير ونفسه
الشريفه واقدس سكنه العالى المقدس الكريم اقدس
لتعظيم الله النور القاهر الشديد ذا العز القوى والغلبة
العظيمة والصيت الناقد رب المريخ الذى هو ظله
واقدس عبد الله الطابع المريخ الفاضل الشجاع الغالب
الظافر صاحب القهر والسطوة والباس الشديد النار الموقد
والضوء المهيب ذا الحرد والبئس والقوة والسلاطة واثنى
على شخصه النير ونفسه الشريفة واقدس سكنه العالى
المقدس الكريم اقدس لتعظيم الله النور القاهر الشديد
الفاضل القوى صاحب الهيبة العظمى والعز الكبرى
المشرق المنير شمسة الملوك زينة العالم العقلى شهريور
رب طلسم هورخش الشديد الذى هو ظله واقدس عبد الله
الطابع الاب السيد هورخش الفاضل الحكيم سراج العالم
ملك الكواكب واسطة النظام رئيس السماء الشخص الانور

والكوكب الازهر قاهر الغسق فاعل النهار كامل القوى خازن
العجايب شديد الهيبة المستغنى بنور عن جميع الكواكب
بعطيها ولا ياخذ منها ويكسوها النضرة والبهاء والضياء
والاشراق واثنى على شخصه النير ونفسه الشريفة واقدس
بكنه العالى المقدس الكريم اقدس لتعظيم الله النور القاهر
الشديد النير الشارق اللامع الهى ذا الجمال والفضايل
رب القمر الذى هو ظله واقدس عبد الله الطايع القمر السيد
الفاضل مفتاح النجوم فارس الفلك وزير صورخس وخليفته
صاحب الرطوبات ممد المياه واهب الاصباغ حاجب
السموات شرع الامر واثنى على شخصه النير ونفسه
الشريفة واقدس مسكنه العالى الكريم اقدس صاحب
طلسم النار واقدس به النار وصاحب طلسم الهواء اقدس
به الهواء وصاحب طلسم الماء اقدس به الماء وصاحب
طلسم الارض اقدس به الارض وارباب طلسم المعادن
اقدس النبات اقدس ارباب طلسمات الحيوانات اقدس

به الحيوانات اقدس النور القاهر الشديد رب طلسم الانس
روح القدس معطى الحيوة والفضل باذن الله مكنز العالم
العقل الفعال فيض نواطق النفوس صاحب الظفر والفعال
سراوخش نور اقدس به نوع الانس المكرم اقدس النفوس
النطقية واصحاب السفارات الالهية والقايمين بالحكمة
المتعاليه خزانة اسرار الملكوت حمله الحرة القدسية
المتشبهين بالمبادى الذى سمع الله دعاهم فى النظام
وامر الملايكة بالسجود اقدس نفوس الابرار المستبشرين
وطلاب الخير واطلت فى المقادير كلها اولا وآخرا
مرضاة الله منتهى الرغبات ناظم الوجود طهرت بالقدس
وذكر الله الماء والملح وصنوبة النار والماء والرياح
والسحب والضباب والامطار والاحر والجبال والبرارى
والمزارع والقرى والمدن والكهوف والسوت والمر
والمسعه واللاذن واللبان اجزاء العطر الفاضل النفيس
القوقبن وما تشم وما تشرب وما توكل وما تلبس والماعون

والاشجار القائمة والكرمة وبناتها والنخل والجوهر المطري
للنفس عاجن الغرابين والرجال القانتين والنساء القانتات
والغرس النقاع والابل الحمول والبقر الذلول والغنم المنحى
والبهائم الطعمة جملة والطيور السابحة والبان والعواكف
ونحوها كان وابن المصلى وقنديل المحراب فرض الله
التقديس على الائمة الفاضلة وانطق به السنة الانبياء
المرسلين في كل الاولين والاخرين والملائكة على هذا
شهود والرب خبير لكل قديس بركة فاستجلبوا البركة
واذكروا اسم الله في تقديسه لتنموفكم الفضائل والمواهب
ويفوز بالسعادة يوم الخروج

وارد التذكار

قدس ربك ايتها النفس عن عالمها العلي باب القدس يفتح
لك حذام النفس رد رد عند الله الذات البرصاء بالسيئات
لا تلج في عالم الطهر اقطع العقبات الحقي ادعى ربك
القائم عن يمنة القيوم انك ما امنت نفس اختارت رضا

الا على رضاه بارها وصدقها عن سبيل الله لوم اللائمات
اذا حلت السكينة زال الشك حجة الكبرياء نور بازغ مجدها
المرتجاد باله الى باب الكبرياء اذا القيه كساه سربال التقين
ما اتخذ الله جبانا ولا كاذبا ولا اتهم الحكمة نفس خبيثة
الفكر في الشر شيطان مريد سيلبس الله الحريص في عالم
الغيب صورة الخنزر وكلاب عالم العقوبة نفوس تجادل
بغير حق وذنابه الدين يوذون بالباطل الظالم يلعن
قبل ان يظلم من لم يجد في نفسه الرحمة لاحدها ايها
النفس اتركي الفكرة الردية اول ما ترد فانها دون وتصير
ثعبانا ان امهلتها الفكرة الردية ملكت على ملكتها التي
تزين الانسان اقبح الاشياء حتى يستدرجه فترديه
موارد الخاسرين استحي يا انسان عن ما اعطاك نعمة بعصيته
بها غاية الشقاوة ان تطلب المرء حراما احد مثله حلالا او
خير منه الشقي لم يشبعه الحلال وان كثر طوبى للفقير
الصالح اعان الله ما وصل الرجال لكثر الاعمال بطمان

النفس لحب الله الفاخر بالفانيات ولا يود في الارض الفساد
من افضل القربات كسب مع اتكال على الله اكسب دون
المتوكل حبث بارك الله على حامل العلم لم الحق وذب عن حوزة
الخير اذا برى عن الحيف والنفاع الناس سرا وجهرا او
صنعه او متجر وسولهم سفى عن مدينه عز مدينه الله اذا تابى
عن النجاح استزاد الخاين فسيقص من خان لكن خان عليك
الكذب بالقول فحسب بكذب بالفعل من عصورته لم يرحمى
منه الوفى العقل نور الله من كمل حفظه منه الخالقه
التوفيق فنال اكثر ما يريد علامة العقل التوفيق على
الحكمة وترك المبالات بما لا يثبت الطائر الذى وكن
عند رواق الجبروت مطوق بالعزلا يدخل تحت ظل
السموات ولا يعلق بجناحيه غبار الارضين ما طلبه
المرا ى اصلا وجده المخلص علاوة الفضيله كالمسك الحمى
اثرها باخفا عيها للنفوس شهادات بخبايا الصدور الحق
ينصر ولو بعد حين يا اهل العدوان الذين اجتمعوا على

المكيدة ليد فعوا ولى النطق جعلكم الله غنا وبيدكم
كما يبدد العاصفات عبرات فان ارض الله مرتها الاخيار
ممتون حتف السفير وهو ضركم فانه اذا صعد الى الحق
واتصل بالقدس صكم على العالم بنور الله القهار لا تامنوا
ان يحصدكم حتى الرخاج بالصخور العظام ويقلع سوسكم
ويغرس في الارض غرس النظام يا عجبا كيف شغل بالا يستحق
ان يوصف بالوجود هواه عن الامر العظيم لو برز نور الله
الاجرام لاهتدت الاركان تعالى العبد الاول الذى حمل
شعاعه القدس عبدت القرون الجاهليه ربها بصفات
هي ما قل عبيده القدسيين صدق الله قول من يقول ايدنا
روح القدس صاحب الانسيه لو حلب لاخيار السوء
لعلموا انه ما فاتك صفة وصفوا معبودهم بها رايت
تعرك ضوء من علاك من عباد الله العرفاء في نور اله العالمين
قسما لوانهم توبوا من ضوء رخش التشديد لاسعدهم ملوع
يتشعشع وان كانوا يزعمون فيما بينهم التوحيد بلغ

الناطق عن الله يا عباد ربكم اذكروني واعبدوني وفروا
الي فاني انا ذو الطول الاعظم والهول الاقهر المرصد المهيب
يا عبادي لو علمتم ما فانكم من لذات عجايب قدسي لتقطعت
امعاصكم واضمحلت ابدانكم من الحسرات ويل للديدان
حسن الظلمات مطمورات العذاب في البراثن الهايلة
ثم بكم لسقوط الآت الاجسام عليهم عجاب ترزخي لا
يرون النور اصلا تسلط عليهم خوف وغسق وحزن وحسرة
فتاله وتعابين مظلمة هي شل صاتهم لا انيس لهم غيرها
لم يزوريهم المقدسون ولا لحقهم روح الملكوت اعرف انسان
نفسك واياك ان انت لربك كما لولد كبر حتى يوصلك الى
آله الوجود كله قال ابونا القدسي ما استحقتم يا اولادي
انعمنا عليكم ويعرضون عنا لو اسكنا عنكم الرحمة
لهلكتم احيناكم وررقناكم فعصيتمونا يا ايتها الغربة
لك المنسب الرفيع انت وليدة القدس كيف ترجعين الى
اسك وصرت قبحة وكيف يراك ابوك وقد مرقت حلباب

عصمتك نوحي على نفسك في عرصة الذل ارقت ماء وجهك
عند سيدك كنت جميلة فتشوهت تردين ان ترين الارباب
وهو ستنكف عن ذات الهتكة فلعله يقول ياسة العهد
ارجعي وراءك فانا لا احب العاصيات ايتها الخاطية ما
حسبنا الابعد القنوط عن ارباب الوحش تلطخ بقدرات
الاجانب كيف اعطيك عطية النور كنت قرسة وصرت
احسنه القدس دار لم يدخلها الا حسنات عبدت عبدك
ونسيت ربك اذهبي الى دركك الحرمان طهر الله نفسا جدت
عهدها بالاب الرحيم وعرفت عنصرها الشريف ما ارحمك
يا ابناء الكبرياء ارشدنا الى آله الوجود كله ولولا هداك ما
عرفناك ولو انك لم تاذن لنا يا من ان نعبد ما كان لنا مادى
التربا ان نذكروا آله السماء ونصفوا بعبوديته اين
ضعفاء هذه الهاوية من النسبة الى آله الالهة رب الارباب
لولا شدة النور لظهر المستور ولولا ضعف القوى لبرز
لها اثر الحق يا اباناظلمنا نفوسنا لست على الفيض ضنين

أسارى الظلمات قيام ينتظرون الرحمة وسكون على انفسهم
الخير دائبك ضوءك الباسط لحرق الخطيات وان عظمت
كم هذا الخطب حتى يستكثر دخانه انت بالمجد السنى يقتضى
المكارم وابناء النوابيت ليسوا مراتب الاسقام اللئوائل
قد وقعت فى المفازة الظلماء طلت سبيلها ام انقطعت
المطايا حاروا وخمدوا اصاح الدليل وهم لا يشعرون يا سفير
القدس اوحى الى الرافده اما آن وقت القيام رفقا بها
فان قرابة واشحة لا سعرها عن ايها انينها بعزم نفسها
لعلك تحركها حمية قل لها اخوانك بالملاء الاعلى يرقبون
قدومك لو من كان دار مثل القدس يرضى بالخربة الدهماء
حمامة الغيب عودى بالتسبيح عن الاهلين لا تعنجى
بالذل والهوان اذا اويت خربة ضربتها الايام بمقارعها
اوجادت عليها الارذال قل لها يا جانة القدسيين ابوك
تقرئك السلام وتدعوك لتناجيك وتشرح صدرك بالبهجة
فان سالتك الطريق فقل انبسط ظلام الليل فاقفرى

فى بيت ذى غسق تنادين لحفى النداء وانت من الهيه فلان
يا ايانا العظيم انهلا ارالملكوت سر امنح الغيب لروح القدس
انى ظلمت نفسى فاغثنى وعليها التلطف فى السير وخفض
الجناح من الرهبوت فانها لا تلبث حتى ترسل اليها ابوها
بارقات النور وتتلى من شعاعه ويهود فى كرامة مسموعة
القول انزهها بالكلام الوثيق لتحن الى اوطانها قل لها اذا
سمعت صياح البديل فابشرى بالمنزل الاعلين والصبح قريب

وارد الاقرار فى موقف كل يوم

قد اجمع الله عبادى وفكرى واسمع الله ذكرى وحمدى
يا ابصار الله النافذه مراكز قدس ذى تقديس اشهدك
به الاعوان يوم يا سماء انصتى ويا بحورها ابصرى ويا ارض
احفظى ويا ماء تطهرى وبانار الله المضيئة بنورك ويا
حفظة الاعمال اضبطا اسبح الله رب الملوك الانورين القاهرين
الاسخياء ارباب المقامات العلى الذى جعل السابقات
المقدسات عن توارى الموميات الماسحات حلامات

نور موصلات رحمته الى المدبرات السبعات فالقائمات
العاقدات الفاتحات والضوء الازهر وسنات العلى فعلية
الصنع تحت الحاويات والفضاء ومنها واحياء موات
الظلمة لصايح الحيوة صنعه الله الذى انضوى حمده
واقرت بربوبية القدس وشهدت برياسة القدس سبلى
والنير الاعظم وسيلتى وطريق الى شواق اعامى وصدق النية
والقول والفعل اعبد الله الفيوم رب الارباب الذى يحيط
بكل شئ واحاط به سجدتى وتلاوتى واذكارى وذل
ما ملكت يمينى ونفسى ومعاوته قدرتى وتعطيمى للانوار
ورياب الانوار وصنوبرة الضوء وليدة القدس والنفس
الطاهرة بدالله الظاهرة وضوءه طارد للشياطين بالنور
المتشبهة بذى المجد وثناى على هو آء الطاهرين واوايل
المقدسين وراى عن الظلمات واخوتها وبناتها
المتشوقة العاصيات على نظام الله كلة قربة منى الى
مبدع الكل نور الانوار فله الحمد الابدية والحمد لله وحده

وارد تقدس الاعلى لكل يوم

تعاليت مولانا سنك السلام واليك السلام انت واجب الوجود
من جميع الوجوه لا واجب فى الوجود غيرك وانت آلله الآلهة
لا آله العالمين سواك توحدت بالمجد الارفع والسناء
الاعظم واللاهوت الاكبر والنور الاقهر والجلال الاعلى
والكمال الاتم والجود الاعم والمجد الابسط والبهاء الاشرف
والعز الاكمل والضياء الاظهر والكبرياء الاقوى والطول
الافضل والملك الاوسع والجمال الابهى واللقاء الاكرم
والجبروت المقدس والملكوت الطاهر سبحانك سبحانك
مبدع الكل اول الاوايل مبدأ المبادى موجد جميع الماهيات
مظهر كل الهويات مسبب الاسباب رب الارباب تعال
العجايب وما هو اعجب من العجايب منتقى اللطايف وما
هو الطف من اللطايف آله العقول الفعاله الذوات
المجرده عن المواد والامكنة والجهات التى هى الانوار
القاهرة المفارقة من جميع الوجوه هم الكاملون الاقربون

وآله النفوس الناطقة البريئة من حلول المكان والانطباع
في الاجسام المدبرة للاجرام بالاتصال والمماسة المستفيدة
من العالم العقلي منك مبداها واليك منتهاها وآله المجد
الاعلى سماء السموات منتهى الاشارات الحسية وجميع
الاجسام الشريفة الكريمة الالهية الفلكية ممتنعة الخرق
والفساد واضوائها المنيرة الرفيعة وآله جميع العنصريات
بسايطها ومركباتها تباركت اللهم ياحي يا قيوم يا سبوح
يا قدوس يا رب الملائكة الانوار الاعلى يا نور النور صانع السرمد
والدهر منك الازل وبك الابد وانت موجد كل ما اتصف بعرضية
او جوهرية او كثرة او وحدة او علة او معلولية واليك نهاية
الرغبات غرقت ذوات المقدسين في بحر انوارك لانك
عيون القدس بشعاع ذاتك الفاشي المغرق وبارائك
باحاطة وانت المتعالي على جميع الانيات بنورك الذي لا
تتناهى ولا تقهرك شيء من الاشياء لا تتصل بك شيء ولا
منفصل عنك شيء احتجبت بشدة ظهورك وكمال نورية

لست كعبيدك الانوار القاهرون الاقربين الملاصقين المحدقين
عن الايون والمواد فلا ضد ولا ند ولا مماثل ولا زوال ولا افناء
لا تقدر البشر ان يحمدوا او يمدحوا او يحصوا ثناء على من غرق
في نور قهره وانطمس في ضياء مجده اعظم طبقة عجز الواصفون
عن وصف اصغرها مرتبة كفرت من زعم ان لك كيفية او
كمية او اينا او وضعا او جحا او عرضا من الاعراض او وصفا
من الاوصاف الا ضرورة العبادة والتفهيم انت فوق
الفضيلة والشرف والكمال انت الله مولى الانوار ونور الانوار
المحمود بالسلب لبيك اللهم لبيك اشتاقت الذوات الطاهرات
اليك وخضعت رقاب الوجودات بين يديك وتوكلت
النفوس الزاكيات عليك انت ملاذي ومنتهى مسالك ان
تفيض على انوارك الشرقة وتكملني بمعرفة اسرارك الشريفة
بان تايدني بالنور وتحسنني بالنور وتعصمني بالنور
وتحشرني الى النور واسالك الشوق الى لقايك والانعكاس
في تامل كبريايك انصر اللهم اهل النور والاشراق وبارك

وقدسهم وايانا الى ابد الآبدين والى دهر الداهرين

وارد تقديس الشمس يوم الاحد

اهلا بالحي الناطق المنور والشخص الاطهر والكوكب الازهر
السلام عليك وتحيات الله وبركاته ايها النير الاعظم
والسيار الاشرف الطايع لمبدعه المتحرك في عشق جلاله
باريه عركة فلكه المتبرئ عن قبول الخرق والكون والفساد
والحركة المستقيمة انت مورخش الشديد قاهر الغسق
رئيس العالم ملك الكواكب سيد الاشعاع العلوية فاعل
النهار يامر الله تعالى مالك رقاب الانوار المتجددين بحول
الله المطاع لمبدعه الجرم المنير الباهر الزاهر العالم الحكيم
الفاضل اكبر اولاد القدس من الاضواء المتحيين خليفة
نور النور في عالم الاجرام نورك من نور منتهى الى نور وقهرك
من قهر منتهى الى قهره انت مثل الكبريا به وانموذج من
انموذجات بهايه وحجته على عباده من اعطيته نورك
في الاجسام اضاء ومن اسعدته بقوة الله سعد عطى

الكواكب نورك واذا تاخذ منها وتكسوها البهاء والاشراق
سبحان من صور ك ونورك وفي شوق جلاله سيرك في الفلك
الرابع بواك وفي وسط نظام الكل قرك يا سالك ايها الاب
القديس صاحب السلاطة والهيبة كامل القوى علة تعاقب
الجديدين ومتابع الفصول ان تسأل باسط ضوء نفسك
الناطقة الشارقة اباك وعلتك ومعشوقك ومبدأ حركتك
الذي انت ظله وطلسمه وجميع الانوار القاهرة العقول
المجردة ليسئلوا السوال اللايق بعالم السرمد البرئ عن
التغير والتجدد اباهم وعليهم ومعشوقهم النور الاقرب
المبدع الاشرف عقل الكل المعلول الاعظم الاول السال
موصكدا آلهه وآله الآلهة منتهى العلل الاول الاوايل ناظم
العوالم مبدع الكل القيوم نور النور آله كل عقل ونفس وجسم
اثيري وعنصري وبسيط ومركب على النظام الاتم
الاكمل الله الوحيد واجب الوجود عز سلطانه ان ينور
نفسي باللوامع القدسية والعلوم الالهية والفضايل

العلوية وتجعلني من المشافين اليه وتعصمني من
الآفات النفسية والبدنية وتنصر اهل النور والاشراق
وتباركهم وايانا وتقدسهم وايانا الى الابد آمين

وارد تقديس يوم الاثنين للقمر

لك التقديس والتحية وعليك السلام سلام الله ايتها السيد
الكبير الكريم العالم الفاضل الجميل وزير هورخش وخليفته
واهب الاصباغ فارس الفلك صاحب السادة العلوية
مفتاح السموات والارض مسرع الامر ممد الجوهر المائي
صاحب الرطوبات والى الكون والفساد المطيع لمبدعه
المتحرك بحركة فلكه البري عن الآفة والحرق في شوق معشوقه
العقلي سبحان مبدعك ومنورك ومصورك ومفيض النور
المقتضي لحركتك الدائمة عليك وممكنك في الفلك الاول
اسالك يا اهل الخير وان تسال اباك وعلتك العقلي
ومعشوقك وجميع العقول الفعالة والانوار القاهر المجردة
عن المواد لسانا واسوا الملبق بالعالم المنزه عن الحوادث

والمغيرات مبدا اهم المعلول الاول النور الاقرب عقل الكل
ان يسال الله والله الا الله آله العالمين ناظم طبقات الوجود
نعال الماهيات موجد الهويات باجمعها صاحب الطول والبهاء
واجب الوجود ان ينور في نوره وقدسه وتقدسني ويقربني
لديه ويصرف عني الآفات النفسانية والبدنية وينصر
اهل النور والاشراق ويقدسهم ويباركهم وايانا الى الابد امين

وارد تقديس يوم الثلثا للمريخ

السلام عليك وتقديس الله وبركاته ايتها السيد الكبير النير
الجليل الفاضل الغالب القاهر الظافر الاب النير سهران
سيهر الطبع لمبدعه المتحرك في شوق معشوقه العقلي
بحركة فلكه المتباعي عن الكون والحرق والفساد والحركة
المستقيمة انت الشجاع الشديد العالي الفاصم القاطع
القوي ذو السلاطة والهيجاء والباس الشديد والنار
الموقدة والدم المهراق السيف المسلول حارس ابدعك
وتنورك والبسك لباس الهيبة والسطوة والقهر وافاض

على نفسك النور الذى ينبعث منه حركاتك الدائمة الشوقية
وسكناتك فى الفلك الخامس اسالك ان تقرأ اعداء الحق وان
تسأل اباك وعلتك ومعشوقك النور القاهر وجميع الانوار
القاهرة الاقربين العقول المجردة ان يسألوا ابائهم وعلتهم
المعلول الاول عقل الكل سؤالا يليق بالعقول المقدسين عن
الغير ليسأل الهه والهكم الله العالمين صاحب الطول
الاعظم فالنور الابهر المبدأ الاول الواحد من جميع الوجوه
واجب الوجود قيم الكل ان يجعلنى من مقربيه وحملة انواره
واسراره الحقيقية وينصر اهل النور والاشراق ويباركهم
وايانا الى الدهر والابدين

وارد يوم الاربعا العطارد

لك التقديس والسلام عليك سلام الله ايها السيد الكبير
الفاضل الاديب الكرم فرزان بهرام العالم العامل الفاضل
الناطق الصادق حبر السموات الخبير باحوال العوالم صاحب
الغرائب نفس الاسرار والعجائب خازن العلوم الدقيقة

تلقى المدبر المساعد لسان الكواكب فى طباعهم فياض الدهاء
والذكاء والعقيق المطيع لمبدعه المتحرك بحركة فلكه المتبرى
عن قبول الخرق والفساد والحركة المستقيمة فى شوق معشوقه
القدسى تعالى مبدعك ومنورك وملهمك ومفيض النور المقتفى
للحركة الدائمة عليك ومتوكل فى الفلك الثانى اسالك تسهيل
الرشاد وان تسأل علتك ومعشوقك النور القاهر العقلى
والعقول المفارقة الانوار المتعالية عن علايق المواد ان
يسألوا مولاهم الايقا بالعالم العقلى المنزه عن الغير ابائهم
ومبدائهم المعلول الاول والاشرف عقل الكل ليسأل هكذا
مبدع الكل قيم جميع الماهيات نور النور واجب الوجود آله
العالمين مسبب الاسباب ان ينور نفسى ويقربنى اليه
ويكملنى ويصرف عنى سوء الدنيا والآخرة وينصر اهل النور
والاشراق ويباركهم وايانا ويقدسهم وايانا الى الابدين

وارد تقديس يوم الخميس للمشترى

لك التقديس والسلم عليك ومنك على النفوس الزاكية ايتها

السيد الشريف هرمز بهر عظيم الشان والد البركات
واسطة الخيرات كبير النفس الاب الرحيم الكبير الكريم الظافر
المبارك السعد الاكبر المشرق الزاهر صاحب العلم والحكمة
والعدل والفضايل والاخلاق الجميلة ومكارم الشيم وعظيم
الهمة والنفس المطيع لمبدعه المتحرك في شوق معشوقه
العقلي محركة فلكه المنزه عن الخرق والفساد والحركة
المستقيمة سبحان مبدعك ومبدع الكل ومنورك ومنور
الكل ومسعدك ومحركك الاعلى شوقا وعشقا فانبعث
من شوقك حركاتك الدايمة النافعة الرائحة للخير
والاحسان والسعادات ومبوركي في الفلك السادس
المسكن الرفيع اسالك سعادة الدارين واسالك ايتها
الاب السعيد المفيض العدل ان تسال باركه علتك ومشوقك
النور القاهر العقل المفارق ذا الشرف والبسطة وجميع
العقول المفارقة الاقربين المجردين عن دنس الهيولى
وعلايقها ليسالوا سوالا يليق بعالم السرمد المقدس عن

التغير اباهم وعلتهم المعلول الاول النور الاقرب عقل الكل
ليسال هو هكذا آلهه وآله الآلهة آله العالمين نور الانوار
مدبر كل دوار ذا السناء الابهر والنور الاقهر والشرف
الارفع مبدع الكل واهب الخير واجب الوجود عظم شانه
ان يجعلني من مقربيه وحملة انواره وغارفي اسراره وصرف
عوايقات النفس والبدن وتصير اصل النور والاشراق
وبيارهم واياتا وتقدسهم وآياتا الى الدهر والابدين

وارد تقديس يوم الجمعة للزهرة

لك التقديس والثناء وعليك السلام ايتها السيدة الشريفة
العالمة العاملة اوزمان بهر المشرقة السعيدة الكريمة
الصبيحة ذات الضوء المعشوق والبرق المحبوب واللطف
والزينة والبهجة والجمال والعطر والاعتدال والمحبة والبركة
المطيعة لمبدعها المتحركة في شوق معشوقها القدسي المفارق
محركة فلكها البري عن قبول الخرق والآفة والحركة المستقيمة
تعالى مبدعك ومنورك ومدبرك ومحركك الاعلى شوقا

وعشقا فانبعث من الشوق حركاتك المتناسبة الخيرة وتتوك
في الفلك الثالث اسالك بعاه الدارين وان تسأل اباك
وعلتك العقل المجرد ان يسألوا اباهم وعلتهم المعلول الاول
الافضل عقل الكل سوالا يقابا بعالم السرمد المنزه عن الحدوث
والتغير ليسأل المبدأ الاول واجب الوجود اله الهة قيم
الكل ذات الذوات ان ينور نفسي ويسهل امري ويقربني
لديه وينصر اهل النور والاشراق ويباركهم واياتا ونقدسهم
واياتا الى دهر الداهرين آمين

وارد تقديس يوم السبت لرحل

لك التحية والتقديس وعليك السلام ايها السيد الحكيم الفاضل
الغالب المطيع لمبدعه المتحرك في شوق معشوقه القدسي
لحركة فلكه المتعالي عن قبول الخرق والكون والفساد والحركة
المستقيمة انت كيان سيهر عالي المحل كبير الشان عظيم
المكان والقدر غائر الفكر بعيد المرامي جليل الهمة صاحب
البرد واليبس والتفرد والتسبح والثبات والتمكن والتوحيد

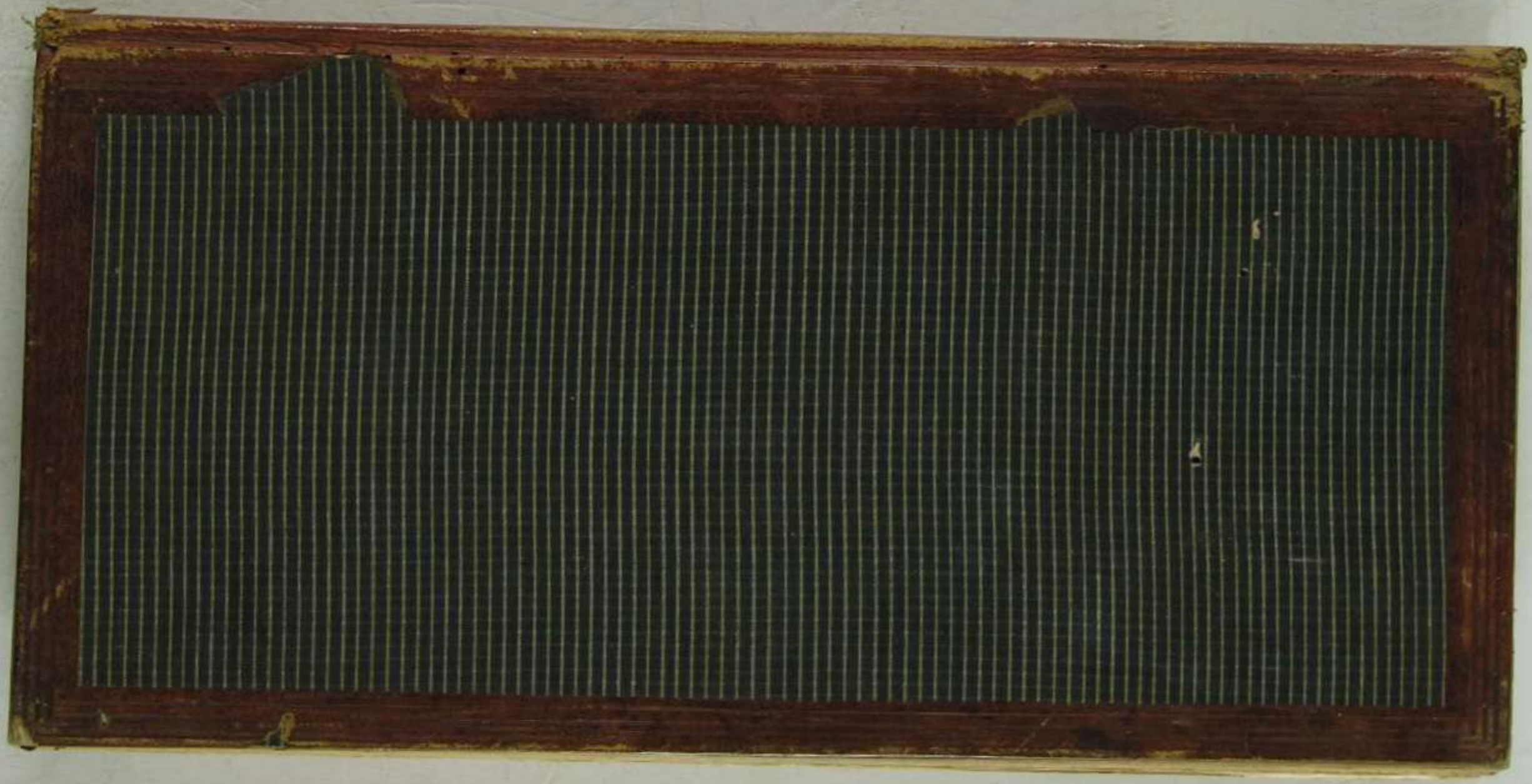
والانكار العميقة والامور الهايلة العظيمة المتطاولة ولك
القهر والمهابة جل من ابدعك وابدع الكل ونورك ونور
الكل والقى عليك من الاشواق الهيبة ما منعت عنه حركاتك
الدائمة وتواك في المنظر العالي الفلك السابع اسالك ايها
الاب الكريم ان تسأل بضياء نفسك اباك وعلتك ومعشوقك
العقل الذي تمدك بالنور وجميع المفارقات الانوار القاهرة
العقلية ليسألوا اباهم عقل الكل المعلول الاول الاشرف
سوالا يقابا بالعالم العقلي المنزه عن التغير والتجدد ليسأل
موهبكذا الهه واله الهة اله العالمين رب الارباب محرك
الكل تمام الوجود واهب العقل والحيوة واجب الوجود
لجعلني من المشتاقين اليه وردني الى الانوار والفضايل
والعلوم الالهية ويصرف عني آفات النفس والبدن وينصر
اهل النور والاشراق ويباركهم واياتا ونقدسهم واياتا
الى الدهر والابد آمين

سوقه في عاشر الشهر الربيع الاول سنة
ثمان وثمانين وتسعمائة والله تعالى اعلم

TOPKAPI SARAYI MÜZESİ

III. AHMED KİTAPLIĞI

NO: 3217



تقديسات الشيخ الشهيد قدس الله روحه

تقديس العقل الاول اقدس عبد الله وحجاب الله الاعظم نور الله الاكبر مبدع الله الاعلى العقل الاول القدس الاقرب ملك الملائكة رئيس الاصحاب العامرة كدخدا الملكوت في حضرة الله بين نور الفلك الاطلس اقدس ظله الرفيع المرى عن الافات الحرم الاقصى منتهى الاشارات الحركات ذاته القدسية الشعلة بشعاع بين نور صاحب البسطة والبركة المتعالي في الاعلين العقول اقدس الانوار العامرة الاعلين سامع الغرة البهاء والكمال والشرف ارباب علامات السعادات في الارض كلها رؤساء الملكوت والجبروت جباة الاطهرين الاكرمين اصحاب السلطان العامرة الاشعة الاقدسية السحات القدسية والرسالة العالية ملائكة بوس النازلين بمراسم العزة الملائكة اقدس النفوس الناطقة مدبرات الجسم سباق الانوار القاهرة المشعلة انفاقا القدسية محركات الاجرام باطاعة الله الاصوات الفعالة بصفيري السموات الارض الظاهرين ملائكة ثوابت اقدس اصحاب الثوابت الطاهرين الكاملين الاقربين واقدس الثوابت وسكنها العالي الشريف العقل الثالث اقدس تعظيم الله النور القاهر الشديد العلي صاحب القوة والقدرة سلطنة كيوان واقدس عبد الله الطاهر كيوان الرفيع السيد المنيع علوي السكن كبير الشان عظيم الامر عالي المكرمة سيد الظرف مس الرد والنفس صاحب التمييز والفرد والتمييز العارف والكرم والوفاء الامد والقدر والسناء على شخصه السري ونفسه الشريفة واقدس سلطنة العالي القدس الكريم العقل الرابع اقدس تعظيم الله النور القاهر الشديد وارد الآلاء المشرق قائم العشق الاعلى والد البركات شيخ الخير والعدل الهبة والاسعاف رب المشتري الذي هو طلسمه واقدس عبد الله الطالع المشتري الاب الفاضل الغالب امام السعد الاقبال الحكيم صاحب العلم والعدل الصدق

واليمن والاجلال الظفر والمكارم والزيادة والوفاء عظيم الهبة والعطاء والعلى شخصه السري ونفسه الشريفة واقدس سلطنة العالي القدس الكريم العقل الخامس اقدس تعظيم الله النور القاهر الشديد القوي والعلة النظيفة البصيص الساقدرب المريخ الذي هو ظله اقدس عبد الله الطالع المريخ الفاضل واسع الغالب والظاهر صاحب الغزو السطوة والباس الشديد وانار الوقدة والصولة والخرق والصبر القوة والسلاطة والعلى شخصه السري ونفسه الشريفة واقدس سلطنة العالي القدس الكريم العقل السادس اقدس تعظيم الله النور القاهر الشديد الفاضل القوي صاحب الاسد العظيم والعزة الكبرى السري النير من الملكوت ربة العالم رسطلس هو رخش واقدس هو رخس الفاضل الحكيم سراج العالم ملك الكواكب فاضل النهار كامل القوى حارق الحاجب شديد البسة المستغني هو ره عن جميع الكواكب بعطيها النور ولا ياخذ منها ولا يوتا البصرة والضياء والاسراق والعلى شخصه السري ونفسه الشريفة اقدس سلطنة العالي القدس الكريم العقل السابع اقدس تعظيم الله النور القاهر الشديد الجميل الصبيح صاحب الحسن والجمة كامل الشكل ادري الشرق المضي رب الزهرة التي ظله واقدس عبد الله الطالع الزهرة الغراء الصبيحة السريعة البهية ذات اللاحة واللطف والنظافة والسخاء والجمال والعطر والاعتدال المودة والخلق الحسن والعطاء والآلات الطرب والبهجة والعلى شخصه السري ونفسه الشريفة واقدس سلطنة العالي القدس الكريم العقل الثامن اقدس تعظيم الله النور القاهر الشديد الفاضل السري المضيء الطبائع والعوارض واقدس عبد الله الطالع عطارد السر العالم الفاضل العاقل الكامل الزاهد الصادق صاحب الحجة والنظرة القطنة والجدل والكتاب واسرار العلوم جبرائيل الساعد الكواكب السوري والعلى شخصه السري ونفسه الشريفة واقدس سلطنة العالي القدس الكريم العقل التاسع اقدس تعظيم الله النور القاهر الشديد السر السارق اللامع الغني ذا الاجلال والمعاملة رب القمر اقدس عبد الله الطالع القمر الفاضل السعد مفتاح النجوم حارس الفلك وزير سوري وحلمه صاحب الرطوبات مد الماء واب الاصباغ صاحب النوات

السرع فی الامور والی علی تحفه السرور نفسه الشریفه القدس سلیمه العالی المقدس الکریم عقول
اصحاب العناصر اقدس صاحب الاستقدس الاوصاحب طلسم الارض لسقدس الارض
وارباب طلسمات المعادن لسقدس المعادن وارباب طلسمات النبات لسقدس النبات
اقدس ارباب طلسمات الحیوان لسقدس الحیوانات العقل الفعال اقدس نور العالم الشدید
رب الانسی روح اقدس معطی الحیوة والفضله مابعد الله تعالی مدبر العالم العنصری العقل الفعال اصحب
طلسم النفوس النوعیه صاحب الطهر والعقاب لسقدس نوع الناس الکریم نفوس الانبیاء اقدس
النفوس المتعلقه باصحاب السعادات الاعلیه بالتفصیل نفوس المجردین من السالکین
اقدس نفوس الابدال السته ومن طلاب الحر والطلق فی المعاد من کلها اوکاوا خرا مرضیا عند
تعالی مسی الرعد ماحم الوجود ✻ طلوب سقدس ذکر اصد الماء والملح وصوبره المار والانهار
والریاح والسحب الغمام والامطار والابخر والجبال والمراعی والمراتع والعری والمدن
والصوف والسوب والاثار الغامضه والالات واجزاء العطر وماسم وماسرب وما وکل وماس
والسین والاشجار الغامضه والکرمه وساهما والشهد والجوهر المطری والرحال العامین والسا
القاسیات والفرس النفاع والابل الطوال الثقال والنعم التی والبهائم والانسان والحوالة ذکره
العیاکل وارض المصلی وقندیل المحراب ✻ ارض الله المقدس علی الامم الفاضله وانطق السنه
الانبیاء والمرسلین فی حل الاولین والاخرین والملئکه علی بذا شهود والویه حسر ولکل قدس اکر
ما حملوا البرکه واذکروا اسم الله فی تقدیسه لسم بسلم الفضائل والطوامع وسورة اما بسادات

ثم الخروج

والحمد لواهب العقل والکمال ✻ ومنقض الجود والجمال ✻

ومن دعواته ایضا

آنی وآنی جمیع الموجودات یا واجب الوجود وفاض الجود یا جاعل الارواح وفاعل الاشباح
منکل الرطوبات والیکل الرطوبات منقطعا عن العلایق الجسمانیه ومجتمعا عن العوائق الظلمانیه وطهرا

من اعرض الجهل الی مشاهده انوارک ومن عشی الطبیعه الی معاینه اضوائک اعرض علی ارواحنا
نوارق انوارک وارسل علی نفوسنا سوارق انوارک العقل فطره من قطرات انهارملکوتک
والنفس علمه من سلالات انهارجبروتک الی ذات ماصه سعض منابع امره وخلقه غیر
ممکنه سواه عن الابن سواه عن الوصول والسن سبحان الذی بامره المقول
فی سار خلقه وادنی النفوس دون ادراک جلاله وجلاله سبحان
الذی بیده ملکوت کل شیء
والیه ترجعون

من کلام الشیخ العلامة شهاب الدین المقتول السهروردی قدس الله بنوره

ابدا نحن الیکم الارواح ✻ ودصالکم ریحانها والراح ✻ وقلوب بالوداد کم تشاکم
والی بقاء جاکم ترتاح ✻ واجرنا للعاشقین مباح ✻ اسرار الجنة والهوی فضاح
بالتران باجوابتاح وماهم ✻ ذکراه وما العاشقین بتاح ✻ واذا هم کموا تحدث عنهم
عند الوشاة الدمع فضاح ✻ حبا بنا ماذا الذی اشدتم ✻ بخایکم غیر الفساد وصلاح
جودوا علی مسکینکم بلقایکم ✻ واصب عند لقایکم مرتاح ✻ خفض الجناح لکم ولیس علیکم
لصب نفی حص الجناح جناح ✻ وجبت شواید للستعام علیهم ✻ فیا لشکل ارهم الفتاح
والی وصالکم نفسه مشتاقه ✻ والی بقاکم هرفه طلاح ✻ هود وابنور الوصل من عشی اکم
فالجر سیل والوصال مباح ✻ وصنوا فلوقت طلابکم ✻ رقی سراب دقت الاقداح
قم یا ندی للدام ویاتما ✻ فی کاسها قد دارت الاقداح ✻ ای حمرة للب القدیم ومنتی
عوض لندیم فنعم تلک الراح ✻ ای سکرت فی الجلد آدم اولا ✻ وعلیه منها خلعة وروشاح

ذکر ای نوحانی السفینه لسکرت ✻ والیه بذلک انزوی الراح

یا احبل فوردسین مسکن والدی وحد مسل وما نایا لاضافه الیه الا تشلک بالاضافه
الی ولسا احداد احزون حتی تنتهی النسب الی الملک الذی هو الجد الاعظم الذی لا جد له ولا ابت
وکلنا عبده یه نسعی ومنه نلتمس له ابهاء الاعظم والجلال الارفع وهو فوق الفوق
ونور النور وهو الحلی لکل شی وکل شی هالک الا وجهه فانا فی یذه القصه ذعر الحال
حملی وسقطت من العوالم فی الهاویه من قوم لسوا المومنین محموسا فی دیار الغرب وفی
من اللذه معی ما لا اطیق ان اشرحه وابحث وا بتهلت وعسرت علی المفارقه وکانت
تلک الواحه احلاما رائله علی سرعه بحانا الله من سر الطلعه وقید الیولی وقل الحمد لله

سیریکم ایاته فتعرفونها وما ربک بغافل عما تعملون

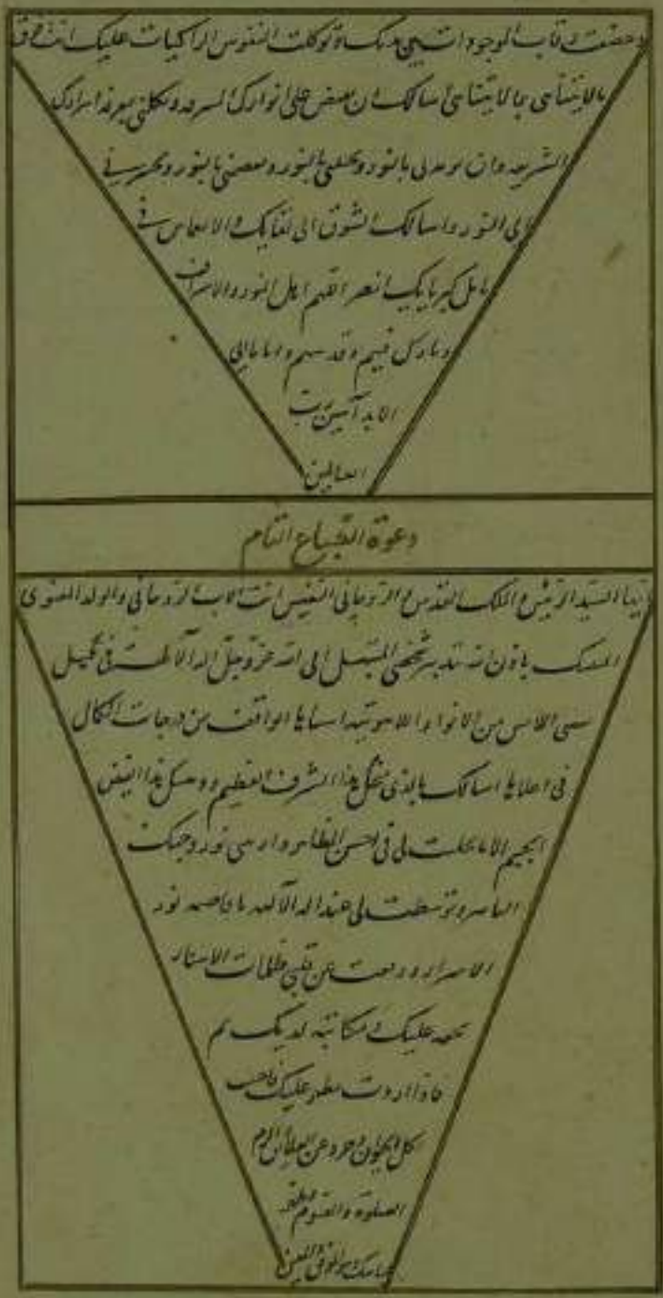
وقل الحمد لله بل اکثرهم لا یعلمون والصلوه

علی نبیه وآله اجمعین

من دار دانه قدس الله روحه

بسم الله الرحمن الرحیم علام الغیوب الی الارباب لا تمسک الذین الهاهم
بالباب ستعرفون بعد اعتراف تکسرات المعاصی والذنوب وان کرشت قدوات
السماوی ورحمک المقدسه لا ندرکها النهایات امط السماوی بالذی لا سماوی ان ادت
نظره من جودک انقضت الاوطار وان مسته من فاضفات فرک درس الاثار
لا رجو سواک ولا اخاف غیر خطایا ما احب السامی السماء الاولی بما لا تعلمون دون
وساطه اعمالنا فاجعل سایکدانی السماء الاخری فان الطریق دو حسبک والسایرون
حماه رجع والملک عبده والعون دواب رمده والحادثات خلعهم والدفعات قدامهم
فان وعت فترات محن طها اهل وانت بالجود الاعم علی العالمین سبحان تعالیت مولانا سبک
السلام والیک السلام انت واحبا لوجود الواحد من جمیع الوجوه لا واجب فی الوجود
غیرک وانت الاله ما اله العالمین لوحدت بالحمد الارفع والسنا الاعظم والاسوت

الاكبر والنور الاقهر والجلال الاعلى والكمال الاتم والوجود الاعم والطور الاسطع والبهاء الاشرف
والنور الاكمل والضياء الاظهر والكبرياء الاقوى والطول الافضل والملك الاوسع والجلال الالهى والالهى
الاكرم سبحانك مبدع الكل اول الاوائل سيد المبادى وموجد جميع الاشياء مطهر كل الموجودات
مسبب الاسباب رب الارباب تعالى الجناب وما هو اجل من الجناب منزه عن الطائف
وما هو الطف من الطائف انك المقول لنعماء الدواب المجرد عن المواد والاسكنة والجهات
التى هى الانوار القاهرة المفارقة من جميع الوجوه هم الكاملون الاولون واله النفوس الناطقة
المبرء عن حلول المكان والانطباع فى الاجسام المدبرة للاجرام اما بالاتصال والمباشرة
من العالم العقلى بنك مددنا يا واهب الجود الاعلى حتى الوصلات منهى الاشارات
المقدسة وجميع الاجسام الشريفة الكريمة الالهية الفلكية مسعد الخرق والنشاد واله الصواعق
المبرء الرقيقة واله جميع العنصريات مسالطها ومركباتها تبارك الله ياحى يا قيوم يا سبوح
يا قدوس يا رب الالهة الاعلى يا نور النور صانع النور مدبر النور والدهر بنك الازل وبيك ابتدأت
موجد كل ما اتصف او رتبه او وحده او كثره او علله او معلوله وانك مبدأ الاشياء
فرقت ذوات المقدسين فى امر انوارك ان بيك يكون القدس شعاع ذاتك العالى المعرف
وما ادراك يا حفظة انك المتعالى انت العالم بجميع الاشياء بنورك الذى لا يتناهى لا تدرك
شئ من الاشياء ولا تعقل بك شئ ولا تشغل عنك شئ احجب سبحات وجهك وكمال نورك
ليس لعبيدك الا ادراك القاصرين الاولى للابوسين المجردين عن الالوان والمواد حمدا لا ينقطع
ولا ذوال ولا فناء لا عد للشاكرين يحمدوا ومدحوا العلم مرتبة على خالق بجلاله وكبريائه
ثناء من عرف فى نور قدره وانقطع عن مشاهدة اعظم هيبته عجزوا المتقون عن صفة اصغر ما ذكرت
عن وصفك انك كيف اوكنه اوحد اوابدا اوحتى اوعد حصانى الاعراض ووصفا
من الاوصاف الا ضرورة العقاره والتعريف انت فوق التفصيل والشرف والكمال انت
احد الذى لا اله الا هو نور الانوار لبيك اللهم لبيك اسعاف الذوات الطاهرات الك


وحضرت ذات الوجود اتيتك متوكلا المتوسل اليك بكليات عليك انت فوق
بالا يتناهى يا لا يتناهى يا سالكان بعض على انوارك السرمدية وكلفنى بمعرفة اسرارك
الشريفة وان توحدنى بانوارك وعلمنى بالنور وبصرنى بالنور وحررنى
فى النور واسالك الشوق الى لقائك والاتصال بك
بل كبريائك انعم انعم اهل النور والاشراف
وبارك فيهم وقدسهم واما بالى
الابد آمين رب
العالمين
دعوة الجناح التام
يا السيد الرئيس الملك القدوس انت رب ارواحنا والوالد الاعلى
المسلك يا من لا تدبر تحجبه السبل الى ان عز وجل الا الا لطفك فى تجليل
سنى الاسنى من الانوار الاهوتية اسالك يا انوار الذات من درجات الكمال
فى اعلاها يا سالك بالذى تحفل هذا الشرف العظيم وتمسك هذا النفس
الجسيم الا ما حللت على فى احسن الظاهر وارسى نورك وجمالك
الساطع وتوحدنى عند الالهة الا ما صبغ نورك
الاسرار ورفعت عن قلبى ظلمات الاستار
بحقك عليك وبكتابك المبين بك
ما دارت مطر عليك ما حبب
كل المكونين محروس عن الملائكة الارم
الصلوة والقوم عليه
بارك فى انوارك الذين

كتاب فيه الواردات والتقديسات للشيخ العالم الفاضل نجم الحق والدين شهاب

الدين السهروردي قدس الله روحه

اراوفيك ايها الظلم البشري فان رفيقك لوح الله المحفوظ بالالقاء قدس الله روحه الاعظم على احد الافقين وجرد الذكر ان مواقف الذكر يشهدنا الاعوان ليس مذي بال عند الله صلوة من لم يوجه الوجه المجرد ولا يرضى لك بجعل لغيره فيه سهم ولا يحضر الملك قربانا ليس من محراب خراب رجال الله لا يونس بالنيران وعد الحارب العلي مظهر اياته لا يسهل الله سحاب الحمد لله عند فلكك في كل سنا بايين خصك باكر معاملة الحمد بالرضا الاعلى الله الحمد بالنور على قدم الاحسان اهجر ما يحركك قبل ان يحركك وازرم ما لزمك قبل ان يلزمك اعلم انك ان كنت ممن يريد ان يركبها في نسج السور ما انفاك عن ضيق الظلمات وما يصيف لدى العتبة السرمن باكرم من يوتة حلبت حياتا فان مسه المستبصر على اماسه ولقديم اللطف حدا على يوتة مخلص كاله الحمد على قمص الماء افرى العادلون لا شريك له لعنت الشوية على لسان الاشراق ليس بجسد قلبان ولا لمدن نفسان ولا لسماء شمسان شهدت الاحاد بواحد منتى الاعيان يوصل شمسان لا طمت الاركان اي انظام لو كان شمسا اخرى مكلف لايا بي لقاء آخر ان كان للعموم تدعاين شمس فمن قال بالعالي الخره البرهان وحد الله وانت نور التعظيم فلان افيم الشيح وبارقه ينزل على بيتك كانه شعلة نار في شيح او لعب تيار من ريح وام راسك صرخ من نجوم سلالة الانوار كمحه ماهورا وكصيحه ناعورا وكرا الله وانت من بياس اكون عرانق تح الله الساطع نضطرب من الذباب وتجاسر على رب الارباب يزدي بالسعادة يا وحكاة ما علب ره وتعلب في البيضاء وام بالعالمين شرب بدامة قدسية امارت فرحة

ابدية ما نال جوا لسطح منها ان صدق خير شم سكر الشام فوضع والشار بون صحاة اذا كر المعنى قل الطيش اذا لاح لك اللوح فاحذر الحذر عند مناجرة الشجعان لن يطلع الجنان رويدك ايها الحريص على الحطام انك خير الغير سيد جسدك وخلق ما اسعدك وبوادي حسنك ستر اما لمزلك بيلا حس بقعه سهايل لا حدت ولده الله من تعود الى عالمها فيه ذات خدام الرد ملة ولقد حرم الله روح الرقيم اول عود الناحرين الى الاوطان طلبتك ايها الخاطي حمل فهرت منه وطلبت قحا فهرب منك وسيوخذ منك آه سعك وقد فاتك ما وعدك وما فرت منه واحد بك سطوة الله العلا سوف يهوى عند محرك ما سواك وانت قادر ولسلطان بحركي اذا لزم كيدك نحركي وتوده ان ناخذ عنك ما ملكت من عنك لخلصك بعدمك واني يموت ما لا موت وقد انهزم عنك ما يرجوا وكيف يرجع لمن حلاف ما حي به الاتقان ظهر النور ما احا الربع وانت في الظلمات حيران احت صباح الخير سكانك الصمم طلبتك البصره وشترى معزل العمى اخلاعي بشرى بالعز وما اخر موتا ساع به الحياة مجد اراب الذي بسط النفس ما لاق ثم قبض عنها الا لاق وكن النفس ثم اماط النفس ما لصبح اذا الاق والضواء اذا التق ما هذا سوا لصباح الصادق المبارك طلع وصدق وعم الافق سلم الله على نفس آمنت بالمعاد ما كل من فكي ما آنا كل من عنك ما النار والنور ونور الله نفي النفوس ونار الله ما كل الاجاس جعل الله السوق سلما الى النور والنور معراجا الى القدس ما خاف من الحد السوق العلوي سطله ولا انحط من زيا بعارج الانوار لو كانت الذات الادراكية جسمانية ما استردت ركضها عالم الاجسام لنفي ذوالكمال من جعل الاسباب اما الكمال لمن يبني الاسباب في قعر مضمها واستغرق الارباب في غرة نور رب الارباب ليس ذا كان الملك قطيعا لسحر معروبه ما عظم الملك لمن تنحت تقدمه من اردنا عاهظ الله من العالمين احد والله بكفره ان الله ملوا القايم على النفوس يستوي الحمود للعباد من طار عن الحق ضل ومن حار في الحق ما هدى فلكل قهوة سكاري ولكل بحر معرفون كم من حاير

في الظلمات تخرج عن نور الشمس وبين حاراتها لا سباب لا يخرج من البلاد فانه نصر الله عليك
عبرت قوافل الرجال فلو سلكته لوجدت عليه آثارهم وعرفت منهم اخبارهم وكل ارض لم يصبها
من السحاب حيث انت ان بيت ست انجاح ثم الوفيان بحالصة السير الموج والسر بصعفان
اعدائه من التقوى بعد سطايا ياما وبعد ان المشرق مسا الاشراق الفقر سوطا مد به ساق الصدر
الى قوافل الله رجات يا من كلت نا سطق المسن ضربا على اعرت به اقدم الوكر فلن يصدك عنه بعد
ويهلك الله الكافر بصعه الم تر ما فعل امرائه تركى الاعداد نرص رؤوسها والرؤوس بجرائمها
ذلك بان الله كره ان ساحه او توحشا له الجابا يامه المعرضون عن الايات ابنسه ويستلع الله عن
ارضه اشوكه العقيمه ذات الضرر لمرج الصلاح وبدل الشبهات كباس الكفر حسالى الايمان
حرمها الله الضرر ابدا والضرر سقى في دين الله ما دامت السموات وذات الضرر سعونة في الواح الزر
على اعدات من البراريح لعن الله المثقل على واسه بعداد الموجع راسه والمودى حسا بوس شره
والصارب ضربة عدد على اخاه اسس بنيان الله على الاستيصار وقص سبع عادل وبنى صرا زاوى
وعليه عهد الله الى السالس منذ اصل الخير سبه الى العالى ثم الى السافل فمن وفى بعهد الله نال منه
افضل المثوبات وكتب الملك في اللوح ان ضمان الرب ان يرد الغدر الى صاحبه وان نفسا عفت
با وصاف ما وقعها عليها وب الصغار حليك من وذلك على ما رجوب به من فوقك لتأنس غيرك
على ما ساحت به تنسك اذا عدت الحيا فوذع الاسية بعد الله حيا خير مكان تعقده خوفا فان
العمل بالحوف ودعن التيام اهل تنسك فقد ذل من اهوج الى التشفع نفسها الانسان وادرك
ما فصل ما امكن ونزهها عن حسبات الامور فان تيم المواد نصورها الامر كل الفكرة الحكمة تمرن
كالسم نصر فادى ضعيفه ليلا سعفك فوتها ادرك صغارا لامور قبل ان تدرك كبارها
اسكنها الفكر ولعلب عصيان من هو اهل التعظيم واتت من الوزر مان احطوا بها الانفس
امانات اسرارهم واعمالكم كمن حافظ امانا تكم اوا والسلام على الابا العالمين وصيوم حما نا
الارباب ما رسا الاحبات حليكم بالشيء ما اضمات السموات اذا ادركم ذات الارياح سبا كل الوزر تمكلا

فهاطليا واعتبروا سديدا واساوا كم رات ببنكم من عظما الجبارين انذرت توارخ اسمائهم
مرسهم الامام واكلهم الشوران موت الجبار رسول الى الجبار وراق الاما مدة الابنا اركم انما
نورها قصورا وطون افاحيها زاسلبها الاس سكم وسيطرتكم باطن من بطن باطنوا عنوانه كم
الناملة عين العاقل فوق راسه وعين الجاهل تحت قدميه على السنى الاسرة الحوات اذا عرفت
نفسك شاهدت بحرات اسا كبرى وما من افضل اقرب الاشيا منه ما ابعد كم من ابعد ما تطلب
بارى الكل في القرب الاقرب وان كان في العلو الاعلى فقرا وشرفا امراته لا معطل با مواحت
ايها المعلف ولكن سقى هرعا عن الفضايل حذ عينيك مدا وابسط سباطا واترك الشاغلات
من سنات الظله لترى القوم قايما على راس العباد وكلمة بالمرصاد لقد عنى تحسب فانى لواجدون
يذمه زرة النور والقوم في ملاعب العشق لمبون لا ماس تنفار الجح كم حسه ي حلى با بطفر
فهنا شدا د العدده ارتب الانحلال لاسع بيت الصحت ما لوسط من الكلام حذا الس بارع
الشريف الوافر الباقي با نحبس لسر الغاني وكلا ما من نفه اذا كان الحمد من الله فهو على الخلود
حمدا لا يتناهى جبر الواقد الملهب با لنور حين اسبح الساب وترلت الاركان وتفرقت الاحزاب
الموتفكه وتار الله من السا علوا والعرس لانه اهد الليل بظهور ربه النهار والطبيب العامه
حلت الصاعدت البشرى لاسرك حامل السيف الجاهلي ان ندعوا لا المراة المشومه علته الحكمة
في الطريق اذا يتشبث بذيله وطوائف من الشيران الني قل صنوعا وكثر دخانها لتلفت سطى الجيوب
ريح زعزع وعدت سكينة الله بطل شاهد يا واسد الاحادي حيادي لا يرون النور النازل الذي
ما الاركان الا احتلاسا ا دنقول شاهدا الا انه يشيع دى الاثوب ما هذا الخطب الرجع فيه
ان معض الكل لم يرض ما رأض سكانا لارضه وان عطا الملكوت عاصمه على كما ش الجاهلية
العصا وان عبده البطن لعنوا في الدارين هذا الله لعنا تقطع اوتارهم وردهم الى سوا السرج
الشعون با لعذاب حاد الشهود تسال الشخص الدان سنا الملكوت ان ما مدرا سطوا الجاب
وعلق للحكمات من ذا الذي ريده الله قا طنا لا رضه زايرا لبيته المقدس الذي لا يليه لا حدى

اجاب بان سنوه اله الجارين لما استلذ فيه يعطون كل ذي حق حقه وسيله الى الكوت لا يستكبرون
عن الحق ولا يخضون للافك ولا يخرجهم الموت ولا يوانون في فك الاسير وصوت الملهوف المحزون
الحق والاسرون بالذكرى يحبون جميع الانكار يحزون الصبر بالصبر والطوا بالتوبة يعبدون القيوم
الصمد احدون ويتبتلون ولهم ابواب سماء مسحة لا يصرفها العابدون اذا ما صعدوا اسعادوا
واذا نزلوا افادوا نظرهم الى ما هو قيم يحصل المعنى من نظره فيالها من نظرة حرارة حرت من العلو الى
السفل ومن السفل الى العلو لسعده شديد في النظام لو بدت نظره لرجعه لموت وسرت
سبحان رب الجلايب وبديع الذرات ايام الله سبعة وكل من السبعة كالالف يوم لالف
سنة الى السبعة المعده هو اجله يوجد العرس المعظم ذي الآيات العادل حسبه في سبيل الله حاد ما عزما
ملك قاعد نشئه لو وجانيه عظم يوقعها وحي له الرضوان لان الجاري المنظر المستوي منه علم
مطلبه فرحم وقعده وشكر سعيه ركاكاه ما سرف ما جاري به داحق حقه ورحمه الله فوق ما رجى من
حدود الحسبان في السما انوار سرى حرت مرايتها وفي الملكوت الاعلى انوار لا ترى ولا تحس من الانوار
ظل ما الاحس من سلك سبل الحق صاف عند كل خطا الى نور القدس فيض ضوا الى معدن الحس
ما سوى طلسمات سابيات سلطان العقوى راس العقل نوراه ولا يدنى الى النور غير النور حرك
المدرك الصدوق ان ذات الاول نور كل نور لا نور يحس بل نور لا ادركه الحس ولا يحيط العقل والاكم
حله بانها ره ولا يصل به شي ولا يعضل عنه شي وان نحاه كان نور سه نفس سدى حجم ولا عدد ولا مساحته
هو فوق التفصيله والكمال عالم انه الاول لا يطاه المحسدون ما لي مذحي لعله غرق يحيى الى غير
الى بل فيه الى المحمود وحده الله رجعي الطرات من العدس انس نورا سما الى القايم لا يحزى كيف
يحزن ما سس جا لا يحزى وعقل ما استلم لا يظهر صوره فرد انها لا في مراه فرد انها النفس مراه
الله ومراه الله لا شبهها مرايا الاجسام اذا الحل اتركب رجع الوحيد الى الوحيد حقيقة البين
انها الى القايم وصفه الحي المطلق الله الحي القيوم وما راد عليه نشئه او الطاه صرف الفكره ما لي الا بالله
العلوه واعرف الله ما عاجب اياته وشواهد سيئته الصور فان الفكره لا يتسلط على الا بالآت

ذكرت الصفارات والاوتار والعجات ذات الشوق والسدة القدس عالمها فلو لا شبها
الزينة ما عشا ما العرائس لاطلال الابعاد وقدس سدق الصفاف الليالي والاسحار وسبحة شراع
ان سبحة المحرج سبح الارواح سيد الشيارة معلم الاستوا وسناك زفه الجد والد حاسبوا الله الموفق
المرجع ستوه سبحوا الله بالاصوات الملذة او كري ايها الله نه الفاضله ركب باصوا كم المحامد الصلوة
والتعظيم والتعليم ما انهاك ما مدسه طن تذكر الله في اسوا انها وسيارها وسلكها وسوبها وعجلها
فيدلوح راس السرات الى مراسم التسبيح وكر تكبيرا خير اسوم جيوش الشابلين ونوره عند الطلوع
حصات النفوس وهو التنوس ومحرك الاشباح الصحة الجهورية بالتسبيح فريضة في كتاب الله
المسطور بالبيان لوم رسه الاشراق وصول الاله الكبرى سطر الشرق من قسم الاشراق
يحسم به اربعون يوما وفيت السابرون تركوا انهاما اذوا التفضيله ذو صوه ما ركى الله فيه
على الرسه المتوجه في دس الابرار ذر عليها ما الحد السحق من اراس والداد حسبنا بنجر بين
الساقد ستا في الملكوت وبورك فيها للصاطين وفي حضرا الزاهرة وذلك معظم سبح قيام
الصحة القايمة والنور في الحول سابع شتها ويستعد قوم معها من النجوه البساطوا اسادكاتها
وتوجها يا شه مبارك اصبح عليها خام الارض شبها اسعد بها ما دني من مس اسموا الكوني الارض
تذمر وقدس ما وتا تا علون وفي الصه القدس من الارابح النوعه طاغ لكا قدس المعلمة السيارة
ما سلفوه من الجو من ماريح سكس ما ره الواثن ره شاد ولطفا على اسم واجب الحياة كل ذلك
من شعابر الله ما وجه الملكوب بذكر الله المنان عرك الله ايها الصفة المصورة المصوره عبادا الله
العاضلين ذات الارواح الى سبح انك سبحان الله المذكور المنسب الوجانيه السلب حرام المسيرة من
على الصعد الجامع للاحبار ذي الطه السه على اصباح الدنه الغايه في الاقايم العلوه الى مشارع
معاه الانكار عظم اله نوره لمن كوره لا ما عدا المسير الى المعاد سراط الله محمد الى العما
الاسن المسعر المعنى من الصور كاسطب الصور ما المعنى عين احي النجر بد سرى ما لحت الارض اذا
نظرت من التما سوق عيون الحق ندوره الدبادات لو الشوق ما علا الضباع ما سئل سبحان

من الحدوث بالحدوث والتباين بالتباين فالحوادث اما سعداوات واما سعداوات بالحوادث
وسوى هذين غير الاحوال دائم ما اوجب قدام ما اوجب كذب ارباب الزخرفات سرمك سرمدي مسعده ولا
توقف لاحساسه على اوده وحال لانتهاء من احساسه ما سبق قدر يجره ولا تقدم اراده عجله او كمن
والى واليم الوجود والحدث قد حادث ولا تعتقد ما عوان سبحان الله الهادي ما الدين والطاهر الحق
ومن اتحد عن فطرته الله التي عليها بارئ البرية لولا ازاحة المبطلون سطعت الفطرة شواظا للاذان
وهو في الاحلاك الدائرات ذات عطاوذات بروزوالله سوسم الصور بدر الدهور والادوار
ماسكان الارض اربعوا سلطان السماوات مالخروج عن معاقرتا اوتفوا هوم الحاذنات
بحسا الازل لاكرسوا لوت اذا اسهم فانه نايب الابواب اذا رضي صاحب اليد العليا حسرة الوتشا
اجراه مالرصد صعقوا للواحد تقدر ما تصغي له الواحد رده رد لك اذا اعطيت وما وكل عروك
مراد كل اذا اعولت في الهوى عليك الهوى كيف تكون الاان دين الله سوالدين الباقي الذي
حفظ المسيون وادم لم يتق تحسد التحنين حتى لم يرفع الست القدس عضنا عن الابصار كتاب
الله شهود مراه الفاطرين ومرآة العاملون بما سكر الرب كالعبرة الارضاه كارضي والي الحمد
ماعون والسلام على الانوار ثم الوقيم القدس اوراد الاستبصار سبع الله تاه السوق الواضح
طرق الكشف وسارب ملكوت القدس ومطمئ اشخاص النفوسات مالله كل الدافع
ذكر النور وانصر اهل النور وامدد النور الى النور امدات من الملى نبادي الحركات واسهد
الله عالمات السكرات وقرب الوقت وطرب الامات والتمام آل طور سينا والعالمات
على ما اله العارفات ارفع ذكر النور وامداد اهل النور وارشد النور الى النور نور فؤاد الرب لسان الحمد
ويوجد بكبريا النور على اسمه العظيم على كل نفس وعقل وجسم وحكى لكل حي بكل شي في قرب حتى
العلو الاعلى والدنو الادنى وما دامت اراكيبات ما صاحب المثل الاعلى ارفع ذكر النور وارشد
النور الى النور طه الله الثقلين وقيومهم وقبل قدس الاشراق وبارك في صوره النور وارسل
الرأله على قتيل المصلح قدس القرآن والمدح واجعل منادي الاسراق راكب المشرق ما في الغيب بين

وسرل النصر وعلى الاسى وتقول عند شروق الخلال بامبدع الكل وعامه حركات السارقات
الغاربات ارفع ذكر النور وامداد اهل النور وارشد النور الى النور جعل الله اسر الاعظم وسيله
وسلطانا والقى بنوره وعليه واماه ملك عصاص الاجسام وسيره مالك رقاب المقدس والله
البحر على العالمين وجعله واسطة النظام وميم الحياة وسبب الفصول والليل والنهار اليمت
منه مقدسات النفوس فما حسد ان ما انها الشخص الانور الذي ابدا وجهه الى اسرسل وابت
العقل والوعاء والحياة وصل ارفع ذكر النور وامداد اهل النور وارشد النور الى النور اهلت
الى هوالى الاشخاص الاحوا وهرعت النفوس الى النفوس وضرع الجمع الى العقول الفعاله
وبدا ما الكل محيط وسوال الطبقات في الدعا المسحات ان ما معض النور والبركات
ارفع ذكر النور وامداد اهل النور وارشد النور الى النور آمين وارد الوصية الكبيرة
امست الشب واحرقت به العدى وسرت حنذ الشياطين واعميت ابصارهم حتى لا يروفنا
ارقا الى الملا الانور نادبت اني فتلت يا صاحب الطلسم الفاضل جار الله الكريم جدلي الملك
حتى انسط الى ضيا الله طلعت الحذه الطلوطرحها وانا على اسم الله مطلق سنا نفوس
السنا والحمد ولله اصطلت بعد البروز والغيوم اذا الحلى شي اصطلم لما حرحتا من ضيق
الظلام الى سعة الكرمات رايت العواقب وصاحبها واحدث الحكم وابها والشر والسلطان
واعصمها على الاسراق كما لملك في النور حرم الله روح الحكمة على نفس ابت مالدنيا وعشت
المعصمات الحاسة ان يجمع الدنى نفس واحد ومحمد الحكم والصنو الشارح وحب الشهوات
والاموال حرم على عباده الله ان لا يطاساحة القدس كل دوم دي رطنه ولا الى المقام
الاعلى الامسل يجمع لسكر حساب الحق ولمس الصفي فلم العباي ما جبر الدعد لطيف الانكار
اذا نال العبد وسقنا من اقى الغرو اطلع على معدن الشرف ازا مرلا شعله على الاسطاع
فانه بعد الرضا احيانا لا نفارقه حس الاسعار مان على الجبال لما رما شعله المرون
سوساجد الهم الاعصى لا اقتدار الا في الضرورات نضرب على اوجه والناس على الشبح يعمون

وسرى بالليل على الصفو والناس فى النهار على الظعائن بسام عظم الله يوم العلى الاسعد فى السموات
والارض واى عليهم فى محف الاولين وكتب على نفوس المستبشرين ان ياتوا زوارا وحاجين
الانوار ولا يرجعون الى الظلام فاذا بلغ الحد مع مصعد القدس ماوى الله الحسين ابواب الاسراف
فى الهياكل المفرده لتلقوا علمه العهد واسدا الحكمه واذا اقام الى الصعد البرقا عند سونة
وصعدون به الى مدينة الله الغايبة فى الهواء فرد ربهم حيا كلها وعند اذ تعطو النور والاشراق
بذا امر الله وقيم مرسوم على ذلك بنوشتى والعهد فيه معقود والملائكة حضرة والشهود قيام الحساب
الاحياء وعظموا من قولكم بعضكم من بعض واحسنوا الى السائل بحسن اسكم العالى واحفظوا
مداخلكم ومخارجكم لكل خاشع تقروا ولكل ميال نور ساروه حيث انطلق واعلموا ان انوار
اهداء رباب الانواع لهم بالمقدسين عباده الاتقياء بالاولاد النفس الفاضلة يحيى اى اصلها الخير
ودوات النفس مسلما دونها من المظلم السافل وعلى الموادات مكافات قضاء الله ان يجمع من
الحاسن فان كانت الصحبة ذات عصمة وكمال لكم من نفس خلقت حرة ما عبدا الله الكاسبة لغير
فيها وفى عامل المراكب الى ماجرها لها مواعظ لاولى الابصار ومنظر عون القدس احمد
من السنوس مروما وسبع السموات اسمها وعول له الارباب قد سنى تنورك واحشنى الى نورك
واجعلنى ذا ايد اواب واجعلنى من المصطفين الاخيار كتب انه من زعم انه عرف حساب الحق
ثم بود وان لم تقدروا واحد الوفى سعى حول المدارات طاسا وملك عبد البطن والوطن القدر
رضيت ان تكون الاين سركاتك واحرت حالها على سبع الشرف الزاهرة وهجة الجبروت
والعز الذى لا زوال ذكرانها الغفور يوم يحمل تلك السكرات والعبرات عاسه والحمل فارق والحمله
ساحى تفسها بعرك والحسرات بانه وحجاب الظلمات تلك ومنا الله سندول والعود تسع والنهاية
تحدثك الى مدارك الهوان ايها المسكين اسدرك ما اسرف على الزوال فسلع سعلى ما بعد الزوال
من درتكم من ناعم ما الله الا بعد مسير الصحبة زوال الوقت فلم تجد سبيلا مساعدا ولا صواب انسانا
له فى صبح الله والعسان فاح عاه نسله فلا سفه السلاح ولا تخلصه بكا الباكيات ما من قراه

فى العباده اسرف وعلك تحط وتوسس على وجه الماء وتامل بما انك ترضى الجمع الاصفر تحفظ
الجمع الاكبر واعين الله عليك رقمه ليس موقع الرماس السوس كموقع الاخلاص ما اخا السوس
اذكر يوم موتك دون لحوتك عدا عايب وبوتك حاضرا ان صحت الغريبة بل لا اخترت لسنك
حاطوك على ما غاب عنك كسل برتك ليوله عاده النكسل اذ سبان عذابوتك وبوتك
اسكت فاعمل ما انت عامل ودع العاجله امرؤ وبال يا عالم سوما سعى من علمك فابعد العلم
مقدره ان الذى منع الشى المنيس وسوعالم عقده لا تسك بعد ما بعده من معسعة الجاهل
ما اذا افاده الساعه اذا اعترف تنتسك مع الجاهل بها اعلم انك سعد العرقى وانت اعرق
منهم ان بذا زعم بصدقه كل باب مقصان ما من ملكه الله طرفا من الدنيا اما تدريان الراجى
نبات بذه الرائحة كن اراد ان تخيط النهار على ثوبه كيلا تزول ومن اراد ان حب به
الظل بالوقد لا تكسب ما لذا ما عرفتم عليك وماله ولا بد خركره الحسوم يوم وعدك
لا علكك عدا من ملكه اليوم الظلم مبطل ليومه ما بطال صاحبه لا يحر ساحر عود المظلوم
فان له سطه لو خرو لا يحمل الملك الذى لا استغنى سور الحكمه والعدل كبهيه على سرا او كسر
حان سلمت الدوطبع لكل ماحر حسره والعاصر الملوك حسرات ايها العامل لا ترضى بخسران
احرك لربح دنياك فشر الربح الرابل ماجر الخسران المقيم صحت الملائكة يا برا الله انها معنى
البركات على كل من صحت سعد ومولد وفعله وايها تحارنى الحاسبات تقطع الارزاق وتجارنى
الحرص بالحرمان ايها الغفير احفظ فلكك اما ك ان تجمع من مدار الدارين ايها الحسود لا يعطيك
لمن فرضه لعجز غيره ما اسهل على صحك بعد سكك لمزحه لكل ثم عذاب مره والحسود عداله
مزمان يا صاحب الغيبة انك تشهد صدق من سم الله بحنايك ومولد انك سحوبه فلنفوس
متعاس ولا مور راشيا ه اوبع الله العزة الصدق والعدل فى الكذب والكمال فيما دم فاه
من علايق الحسد فى الاشتمال على ما يجر عنه الناطق ما يقول وان اشتغال النفس عما اسفى
سفله عاسق وبادل الشكر فى فكره سيطول فكره بعد بعد عما على معاسها وساوى الحركات

خطرات لا توصف الا من بادر الى انقاذ مقتضيه الصلاح ودفع داعيه الفساد ولقد جعل الله سكينه
في البصيره وضبط المدركات اخوان الحقيقه لا يكلمهم الا من ولا يستنطقهم السوال اذا ساروا انهم الا براق
فاحدثات الى حيث رسم واذا ساروا اليه وهم في المقامات قيامات لا يحكم الا بالعلم والشهود ولا يسمح
الا سرك الفضلات الداعي الى الله بامر الله عند المرور على حسب علمه وحصره وما امره الا سمك
بزيك العازم الصبار الخرج على الغايات مصمه ثابته اذا لم يعبك الخرج ولا تضيق عضيله الصبر
علقه لا يبرد وحاكم الجود اذا قضى امس صبرا بصبر واذا قضى عليها اعلمها واذا ارسل
الحد لان مس السيوف الكسل واذا قد الرماح ارسل السطه واذا اماد سما واذا كان
الوقت لك اسعد علمك العلوق واذا كان عليك اعلق عليك المفتوح وعند الله الكلام الله
قدر مقدور ووقت موقوت من حفظ من الاماه ما ورد ومنه على غيره وما ورد من غيره عليه نجا
من شر الاسم لا واحد منه ما يورد من غيره نجا من شر الاسم الا واحد ما وى في الالواح العالمات
وكلمات القدس لها مظاهر وعند الله حق ونصر دين الاشراق موعود وانصار الله في العرصات
وسمعها بلاغ ايات الواردات التي هي ام الكتاب اوراد الانوار وسكونه الحقيقه
لا يرى مثله ابدا بالبشائر القدس لقد كنت ناعسا والليل مظلم وباب الحكمل مردود و
السحاب باطل والصواعق ترمي والله منه مقتطر به والاذن به تموج وانعدا الله صباري
والاشهاد طبع وتقول الاشهاد للاشهاد حدوا ما ذا الطير ورده الى اله العالمين اني
انا الله آله الا هم الكل واجب الوجود ذو الجلال والبهاء القدس حمداني والكبر بالباطل
والعظمه سراوني خلقت الازل فاظهرت به قدم احساني وخلقت الابد فاسسته دوام
جودي لا يحصر ثنائي ملكي في اوقات ذات حدوثها انكار العاون اسمعات العوالم
بنوري انوار ملكوتي حدهم سامع الحياه والصم لا يعلمون ولا يحسدون النور الذي تلقاه
اشاراكم نور في خزائم الظلم يستضيء دونها حصوله لغيره فلم يعم شمسه لعلى لذاته كما
على لغيره قاله الجود والشهود بالظهور والنور الحق دوامه بشمسه لذاته فنوحي الينا سماء

اشارات العشرين ليس عندي سب ولا صدق مت والخلق والاصدق طلعه والاسعد الى
سمه ما عندي بجيد ولا اصب محب الحسد سي التراب لا سوا السبب الاعلى لقد خلقناكم من عقد
مطلعه لسطرا كم لما ذا فاعلون وان لم تنهوا عن الركون الى مثلثات الظلم فحين رادوكم
الى عقد احسن وسعلون ما فيه من العلا العظيم يا ولد الا نور لا تعمى ظلمات المسابيل
الحياه لا يساركك العدو الميت لا يمسك من عباس بك تموت مدكمي وكباره تموت
ارجع لذات ابهايم على الذات العرش ان ذلك لسر كبير لو كان ما عندكم اكل الاخر
يسمى والملائكة المقربون قدس الاله وانتم في العلات العلوات السماوات حيوانات
ذات عشق لا تعرفها الممات واسم ياسي النواسيت من الحيوان الذي يموت فان اعتبر الورات
فاجعلكم بعد ان كنتم حيوانا لا يسدكم الدهور حيث الى وحد خير من عيس الحيوان لا نار الور
وحده سر والا تولد من الظلم ري يا برحد الاكبر انكم صلتم حيوانا مربط حكم عمت عاجادا
على من يحكم من يحكمون وفي ظله لا يعوقون ولا يعشون ان كانت الحياه لدنيا ما كم
لا تحبون معدها وقد اخترتم على سمع الحياة متبع الموت ان مادة صفقه نار بضها كل ذي حجر
سليم الانوار المحصنه عندي والماق شذر في ظلم يحمي به اشباح الموات والستر المعمول حليت
الانوار الجردين المدنس في الصوت والارض من اصوا انواري الا من الذي شعلهم
حلالي غير لوط الاشخاص وسم الاجود والافضل والعالم الازل الكريم ما ذا راسم من الصنع
لدنا لعب مارون ظلال الا لا رون المسولون المجدون سم الصفات وتو لا حسن العلل
لا تطس المسافل يسوق انواري بحر كما سموات على الدوام قدام سا مض الحاذ ذات
ولو لا ما كان ما كنتم ولا تعرفون ما سباح الاسواق ما ما كم لا تشاقون لسا لوا السعلات
السحاب كما سال الحاويات من العاليات الدابرات الباقيات ان تشاءين في الكتاب
لذكر من عظما مور فض شد مد قابه الفتى ملك الملكوت ريس العما فاعلى انهار ما مرى
فانه مثال جلالي وهو شعاع شهر بور وشذر بور لوى مكرم محفوظ اكرموا اسم العظام العما

الاجساد يتعرون بها الى نهاية السعادات وغاية التقرب وسرح الامر اذكر وما فى سماحكم
يتالوا البركات تعظيم الصنع بعظيم لمبدعه من استحقره اسرك مقدار صاحبه تقدر ما يستشرف على
عرفتم كاذبا ويل للجهال ما احراهم على رب العالمين يح الله تنشأ عهدت للعادات حسوه لهم علمات
ان عوالى الاجسام اكرام اموات لا يشعرون ما خلقت الاحس والا ترك سر وضاعه سواى
بل بدات الاكل فالاكل لواصعب خلقت الاحس والاسرف معدم لكان العدم الذى ابعد
الاشياء عنه افضل الوجود ما اصعب العقول باطله وما ارسلت من ارسلت افرك العقل
بل لمجده تفكروا العملوا اخر الفكر ما مهدى الى روح التقن لو الاصوان اليهود عندما رهم عاشرت
عليهم تحقيقه ما سلة استه استغلطوا فاسعطوا عليهم والقوا فى الصغار المهين او لم يندروا
الذين انكسوا الاجداد ان عاقل الاشياء منهم لو كانت فى اجسام او منها بل لاستمل عليها
اقطار الكل ما ادركه وانى سلطان اكره وعلى الكل معجزه بالاحاطه والاحصام معتاد طلب
بالاساسى وراه ولو ردوا انهم هم على تبديل مصادر حسابهم يعلموا انهم دونها هم ثم هل
ستر السعود شى يمنع نسان احراه هى تحته الله التوريه الخالقه لاموات من الله مشترها والى الله
مقرها ولكن اصحاب العمامات عمها فى ظلال عمق يا انها الناس احرياكم على الصوامت
فلتكن تكرار لفظى ذكرا وحصصناكم بالنكره فليكن حد النكره جبره وعلا واحد واكثرا
ومصلاكم معيا كل انوار لرحوا لمبدل الصوره فانها ولبده القدس وخليفه الانوار قل
لعبادى انى انا الانوار الام الاقهر اصحت بكمال ورسى الاون عنى والاصلى وعجرسى دوات
عقلات انفردت بالرائب والخلص كل ذات انتهاء والطوايف كلهم تحت شعاع السحاب
مفرقون كذب من زعم انى وددت العدم ما اجبرنى الوجود حتى اظهر قدرى بالعباد وقد
اوحى الى الاعاظم الجوسانى انا الله دايم الجود واصحاب العطله هيم سيطلون لا تعرفنى
شى وانا قاهر الظلمات بالنور وقاسر الانوار سورى لستاندم على ما فعلت وما سبقت
بعد نوم ولا فضل لازلت قاضيا بالقسطه وما انا من المعترين ما قضيا فراكرم لدى من يهمن

سواول من ابدعه والعيت فى داره ستال كانى فايدعت به الاخلس على نظام رضى الاعلين
كلهم عقل ونور انكست الاسعد فى العوالى فضاعف الاضواء قدرت بها اعداد الناس
نظرا الامر الى سلطان مولاه فاستشق نشه فى حسه فاندعت يا اسلمتى ظلمانى المجنى ومن
سود السلطان ذابرق مشرق فى المومن حصى فى الاسان قدر اسابق آل حسن
قدسوا آل حسن نور وملوك آل حسن نور واصحاب حضرة الجبروت واسكم عظم الملكوت لرفع
سراوش قد سما طويلا فاكم مررقون من العظمه الصاوسعون الى العالم الفسيح الجناب
الصوا استدعوا سهم البارقات لاسلمكم اشباح ايجنه ليكونوا خلقا مرسن ان الاسعا
وفى الظلمات مساكن مدوها ما نفسهم وطلا لا تقيضها وحسهم اولم ير الناعس فى الذى
تنام عليه بياه مثلا جسما ويرى مبكله واسه ليس لها وتعف امر راسه سعد كخضر يا والجرد
من الانعاد فياض لمظاهره على حسب اوصافه وفى صور دوات الصفال التى لا سعا
العين والاق سعد ما عمق الظاهره لا يتسب الى مكان وكرى للمكانين والجاحدين فى مثل
المعاد حجاب فسا لقوم فى العلوات يعمون وارد التقديس لكل موقف كبر موجبا
بالاشراق وسبحان الله نور الانوار املاك ايها السادة اراك محل سودى وارانى زال
وجبى وقل تعلى وحف ظهرى جميل ضمال الله مع الصابر فانى خشى ان سهوى مرا بالسباطين
رانت الارض رابعه والسماء تعد لاشك مدبرل عليها افراد الله واعلم من ابك لمدعى
الى الله رب الارباب الى صعدت الى الملكوت ورايت العجايب والصحه والنور واحدب
الكتاب والصوا التقديس واسرار البركات على عالما وادسلت القدس على الماء الطين
اقدس فى الكتاب ابى الله نور النور الاعظم الاقوى الاجرا الاكرم قيام الانسانات كلها
واجب الوجود ناظم العوالم صاحب الخره الناسطه والنور الاقهر والبها الارفع والصو
الاسعد الذى لا معاسى مبدع الدهر والسرمد والمعلوم صمد الاول بالابد العالم بالمسطوره
بالسطوه القاهره على راس الماهيات باجمعها اورفرد واد اركها ان الله الوحد الذى

الوحده المطلقه من جميع الوجوه تعالى الحجاب واهل العقل والحياة مظهر الهويا سالذى
سو توق افضيله والشرف والوصف والنطق والحيطه والاشاره اله الا الله نور الانوار
تقدسا وتحيدا وتسبحا سرل به العالون اقدس عبدا له وحجاب الله الاعظم نور الله
الاكبر صبح الله الاعلى المثال الاول القدس الاقرب ملك الملائكه رئيس الانوار القاهره
كوخذا الملكوت فى حضره القدس نور واقدس خلله الرفيع الرى عن الامات الجرم الاسمى
منهى الاشارات والحركات ونفسه المقدسه الشعله شعاع بهمن نور صاحب البسطه
والحره والبرق الخافق فى الاعلين اقدس الانوار القاهره الاعلى سامع العز والبها
والجمال والكمال والشرف وارباب ظلمات السماوات والارضين كلها روسا الجبروت
عباد الله الطاهرين الاكرمين اصحاب السلطان الباسر والاسعه اللامعه والسجات
القدسه والرتب المتعاليه ملائكه رق العارفين ناصر الله العزز اقدس المقدس الناظمه
مديرات الجسم عشاق الانوار القاهره واسعه غطا القدس محركات الاجرام اطاع
الله الاعلو العلايه اسعند السموات والارض من الطاهرين اقدس اصحاب الثوابت
الانوار القاهره الكاملين الاولين اقدس الثوابت ومسكنها العالى الشريف
اقدس بتعظيم الله النور القاهر الشديد البهى الكبر صاحب العزه والفخر علكم كيوان اقدس
عبد الله الطايع كيوان الاب الرفيع السيد المترعلوى المكن كبر الشان عظيم الاوعار الكبر
بعيد النظر صاحب الهيبه والبس صاحب التيج والنوز والنعيم والعارب والهمم
الوقار والابد والفخر والثبات واشى على شخصه المنير ونفسه الشريفه واقدس مسكنه العالى
المقدس الكريم بتعظيم الله النور القاهر الشديد والروا الاله المشرق تاعلم العشق
الاعلا والبركات منبع الخير والعدل والمحبه والائتلاف رب المشترى الذى موطله
واقدس عبد الله الطايع المشترى الاب الفاضل العالب الزاهر المنير السعد الاكبر
صاحب العلم والعدل والصدق والحره والجمال والظفر والفكار سر والزعده والوقار والعظم

الهيه والعتاب واشى على شخصه المنير ونفسه الشريف واقدس مسكنه العالى المقدس الكريم اقدس
بتعظيم الله النور القاهر الشديد ذى العزه والقوى والغلبه العظيمه والبصيص النافذ رب المريخ
موطله واقدس عبد الله الطايع للمريخ الفاضل الشجاع الغالب الظافر صاحب القدره والسطوه
والباس الشديد النار الموقد والغضب المهيب ذو الحرب والبس والقوه والسلاطه واشى على شخصه
المنير ونفسه الشريفه واقدس مسكنه العالى المقدس الكريم اقدس بتعظيم الله القاهر الشديد الفاضل
القوى صاحب الابهه العظمى والعزه الكبرى المشرق المنير شمسه الملكوت زينه العالم العلى شمس
نور رب الطلسم سورحش الشديد الذى موطله واقدس عبد الله الطايع الاب الشديد سورحش
الفاضل الحكيم سراج العالم ملك الكواكب واسطه النظام رئيس السما الشخص الانور الكواكب
الازهر قاهر العشق فاعل النهار كامل القوى حازن الحجاب سديد الهمه المستغنى بنوره عن جميع
الكواكب عطيها ولا ياخذ منها ومكسوبا النضره والبها والضيا والاشراق واشى على شخصه المنير
ونفسه الشريفه واقدس مسكنه العالى المقدس الكريم اقدس بتعظيم الله النور القاهر الشديد البهى
الجليل السبع صاحب الحمد والحس كامل العمر القدسى الحصى رب الزهره الذى موطله واقدس
عبد الله الطايع الزهره العذرا الصبيح المشرقه البهيه ذات الملاحه واللطف والطلاقه والنجا
والجمال والعطر والاعتدال والوده والطلق الحسن والغنا والات الطرب والبهجه واشى على
شخصها المنير ونفسها الشريفه واقدس مسكنها العالى المقدس الكريم بتعظيم الله الكريم العالم السدد
الفاضل المشرق المنير منبع النور الحقايق والغوامض رب عطارد الذى موطله واقدس
عبد الله الطايع عطارد النير للعالم الفاضل العاقل الناطق الصادق صاحب الخط والنظر
والعلمه والجدل والكتاب واسرار العلوم والحسابات حمر اسما المساعد الكواكب
الصور واشى على شخصه المنير ونفسه الشريفه واقدس مسكنه العالى المقدس الكريم الاقدس بتعظيم الله
النور القاهر الشديد المنير المشارق الامع البهى ذا البجال والفضايل رب القمر الذى موطله
واقدس عبد الله الطايع القمر الموبات السيد الفاضل مصباح النجوم فارس الملك زير سر

وحش وخلفه صاحب الطريق محمد المياه وابب الاصباح حاجب السموات مشرع الامر والنهي على
نفسه النيروسه الشرعة والقدس مسكنه العالي القدس الكريم القدس صاحب طلسم النار والقدس
به النار وصاحب طلسم الهوى المقدس به الهوى وصاحب طلسم الما يتقدس به الما وصاحب
طلسم المعادن تقدس المعادن وارباب طلسمات النبات يتقدس به النبات اقدس ارباب
طلسمات الحيوانات يتقدس به الحيوانات اقدس النور القاهر الشديد رب طلسم الانس
روح القدس معطي الحياة والعقل مادون الله مكرم العالم العقل الفعال فيض نواطي النفوس
صاحب الظفر والفعال سراوحس نور نفس بروح الانس المكرم اقدس النفوس المطلقة
الاصحاب السعادات الالهية والعالمين بالحكمة المتعالية حرانة اسرار الملكوت حلة الحرة القدسي
المسمى بالمنادي الذي سمع الله دعاهم في النظام وامر الملايكة بالسجود واقدس نفوس
المستشرفين وطلاب الخير واطلب في السعادس كلها اولا واخيرا مرضاة الله منتهى ارغبات
بايعلم الوجود طهرت بالتقديس وذكر اسمائه والله وصنوبره النار والانهار والرياح الحجب
والقباب والامطار والحر والخيال والسراري والمزارع والقرى والمدن والكهوف والموت
والقرى والبيعة والادوار والبيان احرا العز الفاضل انس العوصين وما بهم وما شرت وما وكل
وما يليق للماعون والاشجار الغايبة والكرمة ونباتها والسمر والبكر اسطوى المنتن حاضن
العوانس والرجال والعاسن والنساء العاسات والفرس الشاع والابل الطوال العز الدلول
والعنم العلي والبهايم الطبعة حلة والطيور السابحة والالبان والفواكه ونحو الهاكل والارض
المصلي وقنديل المحراب فرض الله التقديس على الامم الفاضلة واطلق به السنة الانبيا المرسلين في
ملكك الاولين والآخرين والملايكة على هذا شهود وارباب به حصر لكل تقدس بركة فاستحلوا
البركة واذكروا اسم الله في تقديسه تسموا كم العضايل والجوامع وتصوروا بالسعادة يوم الخروج
اوراد الذكار تقدسي ربك ايتها الغايبة عن عالمها العلي باب القدس صبح الكرة خدام
النفس ذرعيد الله الذات البرحانا بالسيات لا يلج في عالم الطهر اطلق العقبات انطفي ايها

ربك القايم عن ربه التيوم انه ما انت نفس حمارت رضي الايمين على رضاء بارتيا
وصدقا عن سبيل الله يوم الايات اذا حلت السكنة زال الشكجة الكبرا نور بان ترى عجلة
الروحا وبالله اي باب الكبرا اذا الصه كساه سرمال التعين ما اتخذ الله كليما جبانا ولا اكذبا
ولا الهم الحكمة نفسا خبيثة الكورني الشر شيطان مارد سلبس الله الحريص في العلم الغيب صور
الخنزير وكلاب عالم التقوية نفس بجادل بغير حق ودماء الدين تودون بالباطل العالم
ملعن من يظلم من لم يجدني سنة الرحمة لاحد فالها ايها النفس اتركي الكرة الردية اول ما تزد
فانها دودة وسعير شيطانا ان اصلها بالكرة بملك من ملك حتى ترين الانسان اتبع
الاشيا احتى تسد رجة فرد به مواد والخاسرين استحى ما انسان من من اعطاك تمد نفسه
بما غاية الشقاوة ان يطلب المحرما ويجد منه طلالا او خيرا منه الشي لا تشبعه الحلال او ان
كثرة يلهي للغير الصلاح اعان الله ظهارته بالنشر ما وصل ارجال كثرة الاعمال بل بطهارة النفس
لا يجب الله التفاخر بالنباتيات ولا يرد في الارض من افضل القربات كسب مع الكمال على انه
الكسب دون التوكل بحث مارك الله على عامل العلم لم الهي ودب نفس حرزة الحراز اترى من الخف
والشاع للناس سراو بحرث او صنعة او تجرة وسواهم سئي عن مدينة اهذا ثابا على الحاج
اسراء الحاسن مسعص من حان لك خان هلكك لبس الكذب بالقول فحب من عصى ربه لم تحي
الى العقل نورا له من كل حلة منه لا تخالفه الموفق فينال اكثر ما ورد علامة العقل التوقر على الحكمة
وترك البلات جا لا ينبت الطاير الذي وكره عند روا في الجروت مطوق بالبز لا تدخل
فضل السماوات ولا تعلق بجناحه غبار الارضيين ما طلبه المراي اصلا وحده والخاص علاوة
الفضيلة كالسك لا تخفي اثرها باختاصيتها للنفس شهادات نجايا الصدور التي ينفر
ولو اجد حين يا ايها العدوان الذين اجتمعوا على الكيده الذهوا والى انطق سجعكم الله
عناويدكم كالمعدد العاصفات فان ارض الله بريها الاحياد حصون حصنا السير وهو
نصركم فانه اذا صعدا الحق واتصل بالقدس حكم على العالم بنور الله انتهار لا ما متوا ان يحكم

حتی الزجاج بالصخور العظام وبلغ سوسکم وعرس فی الارض فارس النظام باعجاکف سعل الا
لسمی بوصف الوجود مولا عن الامر العظیم لسرور نورا عضا کا حرام لاهدب الارکان تعالی عن الحد الاول
الذی حل عشاة القدس عبده الغرون الجا یلسه ربها بصفات سی لا تنل عبده العدس صدق
الله قول من تقول یا روح القدس صاحب الانسه لو حلت لاحبار السر لعلوا انه ما مالک صفة
وصفوا معبودهم سواه ات عبدک صفوتی علاک من عباد الله الغرقی فی نور رب العالمین تسا
لواهم ویواسی صفوهم وحش شدید لا سعدهم بلوح شفیع وان کانوا زعون فما بینهم
التوحید بلغ الناطق عن اله ما عباد ربکم اذکرونی واعبدونی وفروا الی فانی اما ذو الطول
الاعظم والهول الاقتر یا روح الله الهب یا عبادی لو علمتم ما لکم من لذات تحایب قد تی تسطعت
اشباحکم واضحلت اسالکم من الحسرات وبل لدیان حش الظلمات من طورات العدات فی
الیراح الهاله صم علی سنوط الات الاجسام محاب رزح تارون السود اصلا سعط علیهم
خوف وشق وحزن وحسرة لساره وثعابین مظلمه وهی مثل هیاتهم لا اس علم غیرها لا رورهم
القدسون ولا لهم روح الملکوت اعرف یا انسان نفسک واما کرات ترک کا تولد کره
حتی توصلک الی اله الوجود کله قال ابونا القدسی یا استحیکم یا اولادی العنا علیکم وتعرضون
عنا ولو سکنا علیکم الرحمة لهلکم اجسامکم ورد صالکم بعضتونا یا ایها العزیزة کما لسب الربیع
انت ولیده القدس کیف ترحصن الی امکن وصرت صیحه وکف یراک اولاک وقد مرقت
جلباب عصمک روحی علی نفسک فی عرصة الذل ارقت ماء وجهک عند سید کل کنت جلسة تشوت
رسدان مرین ان الاب وهو سکف عن ذات لهلکه ولعله تقول یا بنیة اهدا رحمی وراک فانا لا اجیب
العاصیات اسها الحاطه ما حسنا الا بعد التوغط فی ارباب الرجس بالعطف عدد رات الاجانب
الاجانب کیف اعطک عطفه الوزکیت ترمده وصرت احسنا القدس وارلا لد علیها الا حسنا
عبدت عبدک وتبت ربک وتبسی الی وارالحرمان عبرانه نفسا حدوت عهدک یا بات الرحیم
وعرفت عنصر یا الشریف ما ارحمک یا اما ما الکریم ارشد نسا الی الله الوجود کله ولا لا بد کن ما وفنا

ولو انک لم تاذن لنا بامره ان نعبده ما کان لا ساری الرحمان ما ذکروا الا قلیلا او صفوا
بعبودیته ان صفقا یذه الهاویه الیه الا الله رب الارباب لولا سده النور لعلو الستور
ولولا ضعف القوی لسر دها الراحی الناما طلعنا انوستنا ست علی العرض بصص ساری الظلمات
قیام منظرون ارحمه ویکون علی انفسهم بکره وانک منزل الباسط بحق الحطامات وان عظمت
کم بدا التحطب حتی سکنر وحانه ات بالمجد السنی تعشی المکارم وابنا النوایت لیس واحن
است الاستقام ما التوانل قد وصفت فی المفازه انظی طلعت سیدا ام تقطعت الاطیاب جاوزا
وجدوا واصلاح الله لسلوهم لا یشعرون ما سفر القدس وحی الراقده آمان وصف القائم بها
فان نواله واسعه لا سوغا عن انها امنها عزه منها لعل بحر کها حمیه وان طما حوا نک یا للا
الاعلی ربیون مدونک او من کان وارسل القدس رضی بالحرمه ارحا حامة الغیب
غروی بالتسبیح عزته الاجلین لا تعضی بالذل والهوان اذا اوت حمره خرها الا ما مقاربها
او جارت علیها الارادل قل لها یا جاره القدس ان اقول لترکک السلام وندعوک لتناجیک
وشرح صدرک یا بنیه فان سالک الطریق فضل اذا انبسط ظل طلام اللیل فاسری فی ست
ذی غسق ساون بحق الله واست من الحمیه طلان ما انا ما العظیم استوسلار الملکوت
سراجیح الغیب روح القدس انی خلقت بعضی فاعنی وعلیها انتطف فی السیر وحط الجناح
من ارحب فانها لا بلت حتی رسل الیها ابونا ما رعات النور وسلی من شفاحه وعودی
کراه مسوعه القول وارمها بالکلام اوفق لعن الی اوطانها قل لها اذا اصبت صباح
ما یسری بالنزل الاجلین والصبح الوضح اوراد الاقدار فی کل یوم علی اجمع الله عبادنا
وکلی فاسمع الله ذکری وحدی یا انصار الله الماجده سراک القدس ابی بعد سما سمهدک
ه الاعوان یوم التقضیات یا بنی انصتی وما نحوم البصری وما ارض اخطی وما ما طرک
وما ما رالله المضیه بنورک وما حفظ الاعال صبطا ما اقول ابح اسدب الملوک الاوزین
العامرین الاسخیا ارباب المعامات العلی الذی جعل الساعات القدسات عن اوادی

الموشات الماسحات عاطلات نوره وصلات رحمته الى المدبرات السبحات والفاتحات
العاقدات الفالحات والصوالارضرونات العلى فقيده الصنيحت الحاوبات والعصا
سباواحيا سوات الطلوصلح صنعه الله الذى لا انتهى جده واقورت بربوبيته القدس
وتشددت رياسته الملكوت نوراله وجهى والهداية طلبى يسلى والسر الاعظم وسلى بطريقه
الاشواق امانى وتصدق السمه والعقول وانتعل لعبداله القيوم رب الالباب الذى لا يحيط
بكل شى ولا يحيط به بحدى وعلاوتى واوكادى وندل ماملك عينى ونفسى وماحوته قدرى
وتعظيمى الانوار وربات الادوار وصوره الصفوولده القدس والنفس الطاهره بداله
انظاره وتنوه طاردالشياطين بالنور المشبهه بدى الجد رشاى على يا ولاى الطاهرين واملك
القدسين ويراتى عن اظلمات واخوتها ونباتها المشوميه العاصيات على نظام امكله
قرمه سنى علله الحمد بالنهاية والحمد سه وحده واود تقديس الاعلى لكل يوم تعاليت
مولانا مسك السلام واليك السلام واجب الوجود مع جميع الوجوه لا واجب فى الوجود
غيرك وانت اله الاله للاله للعالمين سواك لوحدت بالمجد الارفع والسنا الاعظم والاسنى
الاكبر والنور الاقدر والجلال الاعلى والكمال الاتم والمجد الاعم والكره الابسطه وابهاء الاشرف
والعز الاكمل والطيا الاظهر والكبريا الاقوى والطول الافضل والملك الاوسع والجمال الاسرى
والثنا الاكرم والجبروت القدس والملكوت الطاهر سبحانك مبدع الكل الاول الاوايل مبدأ
المبادى موجد جميع الماسيات منظم كل الموجودات مسبب الاسباب رب الارباب فعال العجايب
وما هو اعجب من العجايب مستق اللطايف وما هو الطف من اللطايف اله العقول انعاله الروحانيه
المجرده عن المواد والامكنه والجهات التى هى الانوار الطاهره المفارقه من جميع الوجوه الكاملون
الاقربون واله النفوس الناطقه البريه عن حلول المكان والانطباع فى الاجسام المدبرين الاجرام
بالانفصال والعامة المستفيده من العالم العقلى بتك مبداها واليك منتهاها واله المجد الاعلى
سما السموات منتهى الاشارات الجسميه وجميع الاجسام الشريفه الكريمه الاله الملكيه المنزه

الحرق والفساد واضوا ما المنيرة الرفيعه وآله جميع العنصريات بسايطها ومركباتها
باركت اللهم يا حى يا قيوم يا سبوح يا قدوس يا رب الملا الانور الاعلى يا نور النور
صانع السرمد والله سور مسك الازل ومسك الابدوات موجد كل ما اتصف بمهيته
او جوهريته او كثره او وحده او علله او معلوليه وانك نهاية الرغبات عزت
دوات المقدسين فى ابحار انوارك رائك عيون القدس بشعاع ذاتك الفاشى لنور
وبارئك يا حاطة وانت المتعالى بجميع الاثبات نور كل الذى لا يتناهى ولا يدرك شى من
الاشيا ولا ينفصل عنك شى احجبت بشده ظهورك وكمال نورسك ليس يعدك
الانوار القاهرين اللاهوتيين المجردين عن الابوين والمواد فلا ضد ولا مانع والاول
ولا منا لا يقدر البشر ان يحدوا او يدحوا اقلهم مرتبة على يا ملق بكماله فكيف بحد وكمى
ثنا على من غرق فى نور قدس وانطمس فى ضيا مجده اعظم طبقة عجز الواصفون
عن وصف اصغر ما مرتبة كفوت عن زعم ان لك كيفية او كمية او ابنا او وضعا او
حجما او عرضا من الاعراض او وصفا من الاوصاف الا لضروره العبارة والتفهيم
انت فوق الفضيله والشرف والكمال انت الله الاهو الاهو نور الانوار المحمود بالسلب
لبيك اللهم لبيك اسامت الذوات الطاهرات اليك وخضعت ارقاب الموجودات
بين يديك وتوكلت النفوس الزاكيات عليك انت ملا سناى وتكلى معرفه
اسرارك الشريفه وان تايدنى بالنور وتحيينى بالنور وتحشرنى بالنور واسالك الشوق
الى لقايك والانفاس فى تامل كبريايك اللهم اهل النور والاشراق وبارئهم
وقدسهم وابانا الى الابد والى دهر الداهرين آمين اوراد تقديس الشمس
يوم الاحد اعلا يا حى الناطق الانور والشخص الاظهر والكواكب الازهر السلام
عليك وتحيات الله وبركاته ايها المنير الاعظم والسيد الاشرف الطايع لمبدعه المتحرك
فى عشق جلال باريه يحرك فلكه المنيرى عن قبول الخرق والكون والفساد والحركة المستقيمه

انت سور خش الشديد قاهر الشق رئيس العالم ملك الكواكب سيدا الاشخاص العلوية والعمل
النهار باجرام الله تعالى مالك رقاب الانوار المقتدين بحول الله المطاع الجرم المنير الباهر
العالم الحكيم الفاضل الاكبر اولاد القدس من الاضواء المتجلين خليفة نور النور في عالم الاجرام
نورك من نور ينتهي الى نوره وقوتك من قوته تنتهي الى قوته انت مثل كبريائه والنموذج من عودك
بهايه وحجه على عباده من اعطيته نورك في الاجسام اضاء من اسعده بقوته الله سعد
سعطى الكواكب نورك والاتاخذ منها ونكسوها ابهاء والاشراق سبحان من صورك ونورك
وفي شوق جلاله سيرك وفي الفلك الرابع بواك وفي وسط نظام الكل قرك اسالك
ايها الاب القدس صاحب السلاطة والهيبة كامل القوى جعله تعالى الجد مدى وسابع
المفعول ان تسال بسابط صوتك لناظقة اشاوقة اباك وعلتك ومعشوقك وسببا
حركتك الذي انت ظله وطلسمه وجمع الانوار القاهرة العقول المجردة ليسالوا السؤال
اللايق بعالم السرمد البري عن العمر والجدود ابائهم وعلتهم النور الاقرب البديع الاشرف
عقل الكل المعلول الاعظم الاول ليسال مولاه سيدي الهه واله الالهة مسبب العلل الاول
الاوايل نظام العوالم مبدع الكل القيوم نور النور اله كل عقل ونفس وجسم اثيري و
عنصري وبسيط ومركب على النظام الاتم الاكمل الله الوحيد واجب الوجود عز سلطانه
ان سورشي بالبواعث القدسية والعلوم الالهية والفضايل العلوية وتحلي من المسائل الجم
ويعصمني من الافات النفسية والبدنية وتصرايل النور والاشراق وساركهم وايانا والدهم
والامانا الى الابد وارد تقديس يوم الاثنين للقمر لك التحبب وعليك سلام
الله ايها السيد الكبير متكبار سبهر الكريم العالم الفاضل الجليل وزبعور خش وجلسته
واصب الاصباح فارس الفلك صاحب السعادة العلوية مفتاح السموات سمع الامر محد
الجوسر الماي الرطوبات والى الكون والفساد المطيع لمبدعه المتحرك بحركة فلكه الدري
عن الافات والخرق في شوق معشوقه العقلي سبحان مبدعك ومنورك ومصورك

ومقيض نور المقتضي الحركة الدائمة عليك وممسك في الفلك الاول اسالك بسهل الخير
وان تسال اباك وعلتك ومعشوقك وجميع العقول العاقلة الانوار القاهرة المجردة
عن المواد ليسالوا السوال اللايق بعالم المنزه عن الحوادث والتغيرات مبدا سم المعلول
الاول النور الاقرب عقل الكل ان يسال الهه واله الالهة العالين بالحكم طلسم
الوجود فعال المهمات ناهيها صاحب الطول والبهاء واجب الوجود ان يامدني بنوره
وتقدسني لديه ويصرف عني الافات النفسانية والبدنية وتصرايل النور والاشراق
وتقدسهم وساركهم وايانا الى الابدين وارد تقديس يوم الثلثا للمريخ
السلام عليك وتقديس الله وبركاته ايها السيد الامير الفاضل الغالب القاهر اقطار الاب
المنير رمان سبهر المطيع لمبدعه المتحرك في شوق معشوقه العقلي بحركة فلكه العالي عن الكون
والخرق والفساد والحركة المستقيمات السجاج الشديد العالي القاصم القاطع القوي ذو
السلاطة والطيحا والباس الشديد والنار الموقدة والدم المهراق والسيف المسلول جل
من ابدعك ونورك والبسك البأس والهيبة والسطوة والقهر وافاض على نفسك النور
الذي سعت منه حركاتك الدايمة الشوقية وملكتك في الفلك الخامس اسالك ان تفيض الخير
الحق وان تسال اباك وعلتك ومعشوقك النور القاهر وجميع الانوار القاهرة الاقرب من
العقول المجردة ان يسالوا اباكم وعلتهم المعلول الاول عقل الكل سوالا يليق بالعقول
المقدسين عن التغير يسال الهه واله كل اله العالمين صاحب الطول الاعظم والنور
الابهر المبدا الاول الواحد من جميع الوجوه واجب الوجود قيم الكل ان يتجلى من سرته
وحلة انواره واسراره الحقيقة وتصرايل النور والاشراق وساركهم وايانا الدهر
والابدين اورد تقديس يوم الاربعا لعطارد لك التقديس والثنا عليك
سلام ايها السيد الكبير الفاضل الاب الكريم نوران سبهر العالم العامل العاقل الفاضل
الصدوق حبيب السموات المخبر باحوال العالم صاحب الغرايب متقن الاسرار والعجايب

خازن العلوم الدقيقه على الذكر المتباعد لساده الكواكب فى طباعهم فيا من الذكاء
الدهاء والتحقيق المطيع لمبدعه المحرك بحركه فلكه المتباعد عن قبول الخرق والفساد والحركه
فى شوق معشوقه القدسى تعالى سيدك ومتورك ومدبرك وملهمك ومفيض النور
المقتفى الحركه الدايره عليك وسهل فى الملك الثانى اسالك سهيل الوشاد وان يسال
علتك ومعشوقك النور الناصر العقلى والعقول المفارقه الانوار المتعاليه عن علايق
المواد ان يسالوا سوالا لايقا بالعالم العقلى المنزه عن التغير اباهم ومبدا هم المعلول
الاول الاشرف عقل الكل ليسال يكلدى مبدع الكل قيم جميع الماهيات نور النور
واجب الوجود الرب العالمين مسبب الاسباب ان يسور نفسى ويعرنى الله ويكلنى ويصرف
عنى سوالدنيا والاخره وينصرا هل النور والاشراق وبيارهم وايانا وتقدسهم
وايانا الى الابد آمين وارد تقديس يوم الخميس للمشترى لكما التقديس
والسلام عليك ومنك على النفوس الزكيه ايها السيد الشريف لهو فر سبهر عظيم
الشان والد البركات واسطه الخيرات كبير النفس الاب الرحيم الكبير الكريم الظافر
المبارك السعد الاكبر المشرق الزاهر صاحب العلم والحكمه والعدل والفضايل والاخلاق
الجميله ومكارم الشيم وعظيم الهمه والعتاب المطيع لمبدعه المحرك فى شوق معشوقه العقلى
بحركه فلكه المبانى عن الخرق والكون والفساد والحركه المستقيمه سبحان مبدعك ومبدع الكل
ومتورك ومتور الكل ومسعدك ومحرك الاعلى شوقا وعشقا وباعث من شوقك حركاتك
الدايره الناقله الرابحه للخير والاحسان والسعادات وسهل فى الملك السادس المسكن
الرفيع اسالك سعادت الدارين واسالك ايها الاب السعيد المنيف العدل ان يسال اباك
وعلتك ومعشوقك النور الناصر العقل المفارق ذا الشوق والبسطه وجميع العقول المفارقه
الاقربين المجردين عن دنس الهيولى وعلايقها ليسالوا سوالا يليق بعالم السرمد المقدس
عن التغير اباهم وعلتهم المعلول الاول النور الاقرب عقل الكل ليسال سبحانه الهه والاله

الالهه العالمين نور الانوار مدبر كل دوار ذا السنا الاير والنور الاقهر والشرف الارفع
مبدع الكل واهب الحياه واجب الوجود عظيم شانه بجلالى من سعوه وجلة انواره وعظم
اسراره ويصرف عنى آفات النفس والبدن وينصر اهل النور والاشراق وبيارهم وايانا
ويقدسهم وايانا الى الدهر الداهرين آمين وارد تقديس يوم الجمعه للزهرة
لكما التقديس والثنا وعليك السلام ايتها السيده الشريفه العالمه العامله اورمان
اسبهر المشرفه السعيده الكريمه الصبيحه ذات الضوء المشوق والرقه الحبوب واللطف
والزينه والبهجه والجمال والعطر والاعتدال والمحبه والبركه المطيعه لمبدعها المحركه فى شوق
معشوقها القدسى المفارق بحركه فلكها البرى عن قبول الخرق والافه والحركه ومتورك
ومدبرك ومحركك الاعلى شوقا وعشقا فاسعت من الشوق محركاتك المناسبه الخيريه
ويسهل فى الملك الثالث اسالك سعادت الدارين وان يسال اباك وعلتك
العقلى المجردان يسالوا اباهم وعلتهم المعلول الاول الافضل عقل الكل سوالا لايقا
بعالم السرمد المنزه عن الحوادث والتغير ليسال المبدا الاول واجب الوجود الالاهه
قيم الكل ذات الذوات ان يسور نفسى ويسهل اجرى ويقربنى لله وينصر اهل النور
والاشراق وبيارهم وايانا وبقدسهم وايانا الى دهر الداهرين وارد تقديس يوم
السبت لزحل لكما التحيه والتقديس وعليك سلام الله ايها السيد الحكيم الفاضل
الغالب المطيع لمبدعه المحرك فى شوق معشوقه القدسى بحركه فلكه المتعالى عن قبول الخرق
والكون والفساد والحركه المستقيمه انت كيوان سبهر عالى المحل والشان عظيم المكان
والقدر غزير الفكر بعيد المرامى جليل الهمه صاحب التمكين والتوحيد والثبات
والاستقرار الرفيعه والامور الهايله العظيمه المنطاوله ولك القدر والمهابه جليل مبدعك
وبارع الكل ومتورك ونور الكل والقى عليك من الاشراق الالهه ما سعث عنه حركاتك
الدايره وتواتى فى المنظر الاعلى الملك السابع اسالك ايها الاب الكريم ان تسال

نفسا امنك عليك وعلاك ومشوقك العقل الذى مدرك بالنور وجمع المفارقات
الانوار الزاهره العمله ليسالوا اما سم عقل الكل المعلول الاول الاشرف سوالا
لايقا ما يعالم العقلى المنزه عن التغير والتجدد ليسال من هو مكنا الله الا الله العالمين
رب الارباب محرك الكل قيام الوجود واسبب العقل والحياة واجب الوجود يجعلنى
من المشاهدين اليه ويرزقنى الانوار والفضل والعلوم الاطهر وتعرف على اقامات
النفس والبدن ويسر اهل النور وسار كهم وعدسهم واياما الى الدهر والابد آمين

فصل اذا اردت ان تكلم دخل فاصل المواضع لان تكون فى درجه
شرفه الميزان وبعد ذلك فى الدلو لانه يفرح فيه ثم الجدى فان لم تكن فى احد هذه
المواضع فتكون فى خطوطه مثل حمل او مثلثته او صورته او تكون فى شرفه او تكون
فى وقت سوالك لدى الاوقات وما يليها من طبايع الوقت او تكون مستقيم السير فى
ربع مذكر واحذر متاحسه واسده ان تكون فى تربيع المريخ او مقابلته او تكون
فى سبوطه والوجه فى هذا ان يكون الكواكب فى احال سعادتهم فانه عند ذلك
كالانسان طيب النفس لا يسال حاجا لا قضاها واذا كان مغموسا او محترقا او رجعيا
فهو كالانسان الحجر المسلوب نفسه عن غيره واعرف مناحس الكواكب وسعادتها
لتعمل بها ان شاء الله تعالى **ترحل** اذا كان فى احد هذه المواضع واردت كلام
فالبس لباسا اسود وازرق وان كان حمرا فليكن اسود وادنوا من الموضع الذى
تحب ان تكلم فيه بالخضوع والخشوع وانت شبه المغموم والحزين مطاطا الراس مشى
الهوينا بالرفق والسكون وتكون فى مثل زى الاحبار من اليهود فانه صاحبهم متختما بخاتم
جديد ومعك مجمره حديد وبخر بهذا البخور وفى هذا المواضع موضع الصور باخذ من
الافيون مع اصطرك ورعفران ولسان الحمل وقردمانا ونشادر الكندر ورويح الصوف
وشحم الحنظل وحب سنور من كل واحد اجزا متساويه السحق ويجعن بصول المغرة صبره

مسايل ويخر عند الحاجه وسله منها اذا صحت واحوجها وما توكل الساعه التى تحاطبه فيها
والنوم نومه فانه اقضى للحاجه والخ للطلبه لكل ما تريد المشترى اذا اردت ان
تكلم المشترى فليكن لباسك ابيض واصفر وانت حزين وفى اصبعك خاتم عقيق
فضه وعليك برنس وانت فى زى الرهبان النصارى فانه صاحبهم وتصنع كلما
تصنعه النصارى فانه يسر بذلك مثل الكسا العسلى والملطفه والشاو العطيه
ويكون مجمره فيها من العود الميعه اليابسه والسندروس ورجل الحمامه وعود الغا
واياسا وسوجود اذا كسرته وجدت داخله صلبا كيف ماكسرته وقصب الذريره
وصمغ الصنوبر وحب العرعر من كل واحد اجزا متساويه وتدق وتنخل وتعمل فتايل
ويخر عند الحاجه **المريخ** اذا اردت ان تكلم المريخ فالبس ثيابا حمرا وتكون
اقبيه وخفاف وسخم بخاتم والبس السلاح ما امكنك وتزيا بزى الجند واهل الشر
والحارس وبرصن حديد وزى عبيده الاصنام فانه صاحبه وتقبل اليه بالجد
والجراه ويخر بهذا البخور فى مجمره نحاس من الكندر الذكر والصبر وحب الدمست
وفتاح الاخرو الافسون والدار فلفل اجزا متساويه وسحق وتعمل الجميع بعد
سحقه بدم وديك يعمل فتايل ويخر عند الحاجه **الشمس** اذا اردت ان تكلم الشمس
فتزيا بزى الملوك والوطا وتكون لباسك ديباج اصفر وعليك تاج ذهب محلى بخاتم
ذهب وكن برى الاكاسره والفرس والمجوس فانه صاحبهم وسعك مجمره ذهب
والبخور زعفران وسبعه وليان ذكر وجوربوا وجلنار وعود غا وسيوزج وطلق
اجزا متساويه وتعجن بلبن بقر الزهره اذا اردت ان تكلم الزهره فتزيا
بزى النساء والبس ثيابا فاخره وضع على راسك اكليل حب اللولو المنظم وبخاتم
درا او وطيب النساء وتكون معك مجمره فضه او ذهب وبخر بحب الجور عود غا
وسك وقسط وزعفران ولاوند ومصطكى ومشور الخشخاش وورق الصفصاف

واصل السوس اجزا متساوية ولبخن عاود ومحرعند الحاجه عطارد اذا اردت
ان تكلم عطارد فدر ماري الكتاب في كل احوالهم تخاتم رصاص واصل علية السبع
والبساشه والفصاحه ويكون معك مجمره رصاص ويكون البخور اشنه ويكون كوفاني
وصبق حيلي مخنف وجاجم الريحان وماذاروه ومشور اللوز المرّ وحب الطرفا
وزرجون الكرم اجزا متساوية سحق ولبخن وتعمل فتايل وتستعمل عند الحاجة
القمر اذا اردت ان تكلم القمر فدر ماري الاحداث ويكون بياضا وراتحك
ملبسه وتختم تخاتم فضه ويكون حركتك بسرعه وكلامك كمثل مع سوالك القضا
ويكون معك مجمره فضه البخور حب البان وادخر وطلق وعود الريح وسمغ وحب
الخراع ومشور الطلع وزمر الاخوآل والطفار الطيب اجزا متساوية سحق ولبخن
بلبن ورضعه وتعمل فتايل وتحرعند الحاجه تم وكمل والله الموفق

ونعمل صورة السبعه

زحل	المشترى
ح	ك

المريخ	الشمس	الزهرة	عطارد
د	ح	و	ع

القمر

تمت الواردات والتقديسات

T.C.
MİLLÎ EĞİTİM BAKANLIĞI
FAĞIP PAŞA KÜTÜPHANESİ
MÜDÜRLÜĞÜ
Sayı: ——
1299/1-13

تقديسات الشيخ الشهيد قدس الله روحه

تقديس بهمن نور العقل الاول اقدس عبد الله وحجاب الله الاعظم نور الله الاكبر صنع الله الاعلى المثال الاول القديس الاقرب ملك الملائكة رئيس الاصحاب الطاهر كرخداء الملكوت في حضرة الله بهمن نور **العقل الاطلس** اقدس طلسم الرضع الذي عن الاقطار الحوم الاقصى منتهى الافلاك والاركان ونفسه المقدسة المشتعلة بشعاع بهمن يوم صاحب البسطة والخيرة واليركة الباقية في الاعلى **العقول** اقدس الانوار الطاهرة الاعلى ساسع العز والبهاء والكمال والسرور وادبار طلسمات السماوات والارض كلها رؤساء الملكوت والجبروت عباد الله الطاهرين الاقدس اصحاب السلطان الظاهر والاسعة اللامعة والسحاب المقدسة والنور العالية جلال نعوس الفارقين بامر الله العزيز **الملك** اقدس النفوس الناطقة مدبرات الجسم عباد الانوار الطاهرة المشعلة العظما المقدسة محركات الاجرام مطاعة الله الاصوات الغلابة اصفهبذي السموات والارض الطاهرين **فلك الثوابت** اقدس اصحاب الثوابت الطاهرين العاملين الاجرام واقدس الثوابت ومسلمها العالي الشريف **العقل الثالث** اقدس يعظم لله النور العامر السديد الالهي صاحب القوة والقهرية طلسم كيوان واقدس عبد الله الطاهر لثوان الرضع السعد المسير علوي المسلم لهم السان عظيم الامر عالي القدر بعيد النظر محض البرد والنفس صاحب النحس والبرد والسهم والتحارب والالم والموت والابد والقهر والمسار واسي على سحصه النحس ونفسه الشريعة واقدس مسلمه العالي القدس الالم **العقل الرابع** اقدس يعظم الله النور العامر السديد والدر الالهي المشرق تام العشق الاعلى والدرجات جميع الخير والعدل والمحبة والاصلاح رب المشتري الذي هو طلسمه واقدس عبد الله الطاهر المشتري الاب الفاضل العالم الدائم المحسن السعد الاكبر الحلم صاحب العلم والعدل والصدق والحمد والجمال والطبع والمكارم والزهد والوفا عظيم الهمة والعفاف واسي على سحصه النير ونفسه الشريعة واقدس مسلمه العالي المقدس الاعظم **العقل الخامس** اقدس يعظم الله النور العامر السديد القوي والعلة العظمة والبصيصي الناقد رب المريخ الذي هو طلسمه اقدس عبد الله الطاهر المريخ الفاضل والمحامي العالم والظافر صاحب القهر والسطوة والبأس الشديد والنار الموقدة والصوت المهيب فالجواب والقوة والسلطة واسي على سحصه النير ونفسه الشريعة واقدس مسلمه العالي المقدس الاعظم **العقل السادس** اقدس يعظم لله النور العامر السديد الفاضل القوي صاحب الالهة العظمى والقهرية الكبرى المشرق المستنير من الملوك رب طلسم هو رخش واقدس هو رحمن الفاضل الحليم سراج العالم جلال الموالف عامل النهار طاهر القوى حارس الحجاب سديد النفس المستعلي هو رة عن جميع الموالف يعطيها النور والاتحاد بها ويلبسوها النضرة والصفا والاشراق واسي على نفسه الشريعة واقدس مسلمه العالي المقدس الاعظم **العقل السابع** اقدس يعظم الله النور العامر السديد الالهي الجميل الصبيح صاحب الحسن والمحبة كامل العقل العدل المشرق رب الروح الذي هو طلسمه واقدس عبد الله الطاهر الوزير الغراء الصبيحة المشرقة البهية ذات الملاحة واللطف والنظافة والنقاء والجمال والعفاف والاعتدال والمودة والحلق الحسن والغناء والآلات الطرب والبهجة واسي على سحصه النور ونفسه الشريعة واقدس مسلمه العالي المقدس الاعظم **العقل الثامن** اقدس يعظم الله النور العامر السديد الفاضل المشرق مقص الخفايا والعوامض واقدس عبد الله الطاهر عطارد النير العالم الفاضل العاقل الكامل الناطق الصادق صاحب الجد والنظر والعظمة والجلال والعفاف واسرار العلوم صبور الساعد الموالف العبور واسي على سحصه النير ونفسه الشريعة واقدس مسلمه العالي المقدس الاعظم **العقل التاسع** اقدس يعظم الله النور العامر السديد النوراني ذو اللامع البهي ذو الجمال والفضائل رب القمر اقدس عبد الله الطاهر القمر الفاضل السديد مفتاح النجوم حارس الفلك وزير شمس وخليفته صاحب الوظائف حمد الماء واهد الاصباغ

الحاد به والماسكه والهاضمه والدافعه للثقل وللحيوان له قوى مدركه ومحركه اما المدركه فهى الحواس الظاهره والباطنه

اما الظاهره فهى الخمس المعروفه السمع والبصر والشم والذوق واللمس واما الباطنه فهى الحس المشترك والخيال

وهو الذى يحفظ صور المحسوسات بعد الصدور عن الحواس المشتركه والوهم وهو القوه التى تدرك المعانى الجزئيه المتعلقه بالمحسوسات كعداوة زيد وهربه وملائمته وهى التى يحكم بها

والمتخيله وهى التى تركب صور المحسوسات والمعانى المتعلقه بالجزئيات بعضها مع بعض اما على الصدق او الكذب مثل ان تصور

انسانا ذا جناحين او عدم الرأس واما المحركه فهى اما باعثه شهوانيه او غضبيه او فاعله والقوى المحركه تنقسم الى الباعثه

والفاعله اما القسم الاول فهى مرجعها الى ادراك ما يلائم او ينافر ويحكم بعضها الى بعض فيسمى جذبه ودفعه ويرجعها الى

الجذب يسمى قوه شهويه فان كانت بحسب المعقولات سميت العقل العملى وان ادركت البديهيات سميت العقل بالفعل وان ادركت

المعقولات المكتسبه سميت العقل بالملكه وان كانت بطائع المعقولات يسمى عقلا مستفادا وكذلك هذه القوه محركه على الاراده

لانها مدركه للانسان الكلى والمدرك للكلى محرك على المادة، والانسان مخصوص بوضع معين بسيط وان البعض ليوجد

جسمانيه لكن الباعث للمعقولات مستعمل لبعض الاجسام لكان بالايام المجال واما البعض الفاعله فللانسان خاصه كما انه يريد

ان يمشو فى او يعصى لانها لا تعمل الا بالمادة، والبعضان محركان على الارادة، والبعض الفاعله محركه على المادة

والبعض الباعثه مجرده عن المادة، وهاتان جسمانيه بدليل الحركات الحرفيه على الربوبيه الموجودان لان فاعلا

للعدم من حيث هو هو هو الصدر لانه وان كان فاعلا للعدم من حيث هو هو هو الملك لانه والا لاندفى الوجود من موجود

وبعض الوجود لانه لان كل جسم فهو مركب من الصوره والهيولى وكل مركب فهو مفتقر الى جزء الذى هو غير والمفتقر الى غير فهو معلل

لانه وكل معلل فله علة فعلل جسم فله علة فتلك العلة ان كانت بعض الجسم لانها هو عين المطلوب وان كانت جملة لانها اصعب

الى علة والدور والتسلسل باطلان فبقى لا محالة ان يكون الوجود لانه اما الدور فلانه يلزم افتقار الشى الى نفسه وهو محال واما

التسلسل فلان كل سلسلة من الحاصلات لا بد لها من علة خارجه عن جميع الحاصلات وبعض لانه والوجود لانه يحكم

بان وجوده بعض لانه او لغيره ووجوده عارضا للماهيه لكان وجوده مسبوقا بعدم وكل ما كان وجوده مسبوقا بعدم

جاز ان لا يوجد فجاز ان لا يوجد فوجوده لانه لا لغيره فهو واجب لانه وكل ما كان واجبا لانه فهو واحد لانه لانه لو

كان اثنين لكان كل واحد منهما مباينا للاخر بشى ما فيكون مركبا وقد بينا ان المركب ممكن لانه فهو واحد لانه

وكل ما كان واحدا لانه فهو عالم لانه لانه لو لم يكن عالما لانه لكان اما جاهلا او غافلا والجهل والغفله على الله محالان

فهو عالم لانه اذ العلم هو حضور المجرد لدى المجرد بما هو مجرد وذات الله تعالى مجرده عن المادة فهو عالم بذاته

وكل ما هو عالم بذاته فهو عالم بما سواه لان ذاته مبدأ الاشياء كلها فيعلم ما سواه بعلم حضورى لا حصولى

وكل ما هو عالم بما سواه فهو عالم بالكليات والجزئيات لان ما سواه اما كليات او جزئيات فيعلم ما سواه بعلم حضورى

لا بعلم حصولى لان العلم الحصولى بالشى هو حصول صورته فى العقل والله تعالى منزه عن ان يحل فى شى او يحل فيه شى

فعلمه بما سواه ليس بحصول صورة ما سواه فى ذاته ولا بحصول صورته فى شى آخر بل بحضور ما سواه لديه

عمل وملك حتى ينتهي الى العقل العاشر فيصدر عنه ما دون عالم اللوح والقلم والنفوس الناطقة ويصدر عنه
ما عداه من الافلاك السماوية والصور العنصرية والنفوس الناقصة **المعاد** اما الحيواني فهو مقول على صاحب الشريعة الالهية
اما الروحاني فمختلف بالعقاب والرضا وسببه ان النفس بعد المفارقة تعلم او تعلم ما بدان الشر او تعتقد موجودة
والاول يجب لانها لو فسدت لكان فسادها اما بفساد موضوعها وهو العقل او بفساد العقل عن العاقل للفساد وهو محال لانه من المادة
والصورة معا والثاني اصح لان النفوس جاهلة لانها لو كانت موجودة قبل البدن لكانت مشاركة في المادة وتمايزة
بخصوصاتها ومادة الاشياء لا تحتمل ان يكون لاجرام لان لازم المادة لا بد وان يكون منقسما واعدادها فادة الاجسام
لا بد وان يكون عرضا مفارقا والعرض المفارق اذا لحق الى نفس المادة والمادة قبل البدن ولا اختيار قبل البدن فالعروض
لا يوجد قبل البدن هي فايضة بعد حصول الابدان فمتى حصل البدن موجودة ان يتعلق النفس اليه تعلق به تعلق
الهوى على سبيل الشايع لكان للبدن الواحد نفوس متلايحة فالنفوس موجودة بد وانها بعد المفارقة وباقون فاما سعادة
وشقاوة اما سعادتها فان للانسان ادراك الملائم من حيث هو ملائم والملائم للنفس ادراك المعقولات بان يدرك ما ينال من الحق
الاول انه واجب الوجود لذاته بري عن النقائص منزه عن الاجسام الحريم ادراك ما يتعلق من العقول المجردة والنفوس السماوية والاجرام
الاثيرية والرابط العنصرية على ترتيب نوعاتها حتى يجمع فيها جميع الموجودات جمعا عقليا والاسم هذا الادراك الا باصلاح
القوة العملية وهو ان لا يكون لها شغل بالبدن بل يكون بعد مفارقة الاجرام عن جهته فاذ ذاك يحصل عن جهة القوة النظرية و
القوة العملية حاصلة انفس في الكمال الاعلى وتحصل لها اللذة العليا والبهجة القصوى واما شقاوتها فلانها ان تحصل لها شوق
الى اكتساب الكمالات ولا تتوصل بل الكمالات وتحصل لها حسرات عظيمة فمتى فارقت البدن ناقصة بقيت بتلك الهيئة الناقصة
بحيث لا يمكن معالجتها واصلاحها اذ السعرف في عالم الطبيعة وتحصل لها من هذه الحسرات عظيمة
عكس الذة الرديئة فالمالم بها المتأعطما **الوحي والالهام** النفس الناطقة اذا حصلت لها من هذه السعادات
بحيث لم يبق لاشتغالها بالبدن خايفة من العود الى عالمها العقلي اتصلت حالة اليقظة بالمبادي القدسية من العقول المجردة
التي هي الملائكة الكروبية والنفوس الفلكية التي هي الملائكة السماوية وادراك المغتبان على وجه كلي ثم المتخيلة التي هي شابهها
المحاكاة اذا تهيأت من جهة عقلية او من جهة حس بتخيل تلك الصور على صور جزئية مناسبة لها فان كان ذلك في اليقظة فهو
الوحي والالهام وان كان في النوم فهو الرؤيا وصاحب هذه النفس ربما يشاهد منظرا ابهيا يخاطبه بالكلام المنظوم فهو
الهاتف **المعجزات** النفس الناطقة اذا كانت مجردة عن حالة في البدن كانت تصورا تها عند الحدوث للحوادث في
المواد العنصرية والا لما امكن لها التصرف في البدن لكن فعلها في الامر الغالب مقتصر على البدن الواحد لحدوثها معه
وعشقها اياه بالطبع واذا حصلت نفس قوية بسبب قربه القريب من الاعتدال الحقيقي كان تصورا تها عند الحدوث
للحوادث في المواد العنصرية كما هو تصورا تها نفس العالم العنصري فيكون موجودة من عند الله باظهار المعجزات وحروف العادات
ودعوى العلم الى الحق وتمهيد طرق الخلاص والله اعلم وعلمه احكم

اشار في سلك الرسالة وقع
الفراغ منه ليلة الثلاثاء عن نصف
ساعة اربع وثلاثين وثمانمائة حامدا لله ومصليا على نبيه

المدن للعرام لاما لا تصال والمماسه المستمده من العالم العملى منك مبدأها والبك معادها
واله المحدد الاعلى يحما اليموات منهى الاسارات المحمده وجميع الاجسام السريعه الكرميه الاجهزه العلليه
مبعثه الحروف والعاد واصواتها المسيره الرضعه واله جميع العنصريات بسلطانها وحركاتها تبارك اللهم
ياحى ياقيوم ياسبوح يا قدوس يارب الملا الاعلى يا نور النور وصانع السرمد والدهر مسكن الازل وملك الابد
وانت موجد كل ما اتصف بعرضيه او جوهريه او وحده اولم او علته او معلوليه والدال عليه الدعيات
اليك المتعالى انت العالم بجميع الاسماء سبوح الذى لا يسامى لا يعرف بسمى من الاسماء ولا يتصل بك شئ
ولا ينفصل عنك بل احصيت كل شئ طهور قدوس يا رب ليس كمثلك الانوار العالمين الاحرى اللاهوتيه
المحدس عن الاين والمواد صمد ولا جامع ولا زوال ولا فناء لا يعدك النسران يجمدوا ويمدحوا اقليم مرتبة عما
ما ليس بحلالك فسبحانك وتعالى عن عرض يعرض وباطن فى ضمير اعظم طبعه عجزوا الواصفون
عن وصف اصغر ما مرتبه كفرت عن كل كلمة او كيفيه او وضعا او اينا او متى او عرضا من الاعراض
او وضعا من الاوضاع او صاف الاصوره العاريه والسعيم ايد هوى الفضله والسرو والجمال ايد الله الكرى
لا اله الا هو نور الانوار لك اللهم تسبح السماوات الدوات الطاهرات الملك والمقدس رب الملائكة
س يدبر ويوطد السموس الدوالك علمك ايد هوى ما لا يسامى بما لا يسامى اسالك ان تتصل على
انوارك المبرمه وتطهرنى بمعرفه اسرارك السريعه وان يوصلنى بالنور ويحيينى بالنور وتعصمنى بالنور ويجرى
الى النور وان لا يسوق الى الظلمات الا بقدر ما تامل لبرياتك اللهم اجعل النور والاسراق وارك نهم
وقدسهم وايانا الى الابد امين رب العالمين

دعوه الطباع الطاهر

ايها السيد الرئيس والملك القدوس والروحانى النفيس انت الاب الروحانى والولد المعنوى
المسك بادن الله بتدبير شخصى المبتهل الى الله عز فضل الله الاهد فى تحليل نفسى اللابس من الانوار اللاموسه
اسناها الواقف من درجات الكمال فى اعلاها اسالك بالذى تملك هذا الشرف العظيم وتهيمن هذا الفيض
الجسيم الا ما تجليت لى فى لصن الظامر وازيتنى نور وجهك الباهر وتوسطت لى عند اله الاله
بافاضة نور الاسرار ورفعت عن قلبى ظلمات الاستار بحقه علمك ومكانته لديك ثم
ما اردت ظهر علمك ما حصت احل الحيوان
وحرد عن العلائق والزم الصلوه والصوم
وطهر لباسك وهو الدموع والعرق ٥

٢١٢ يوقد

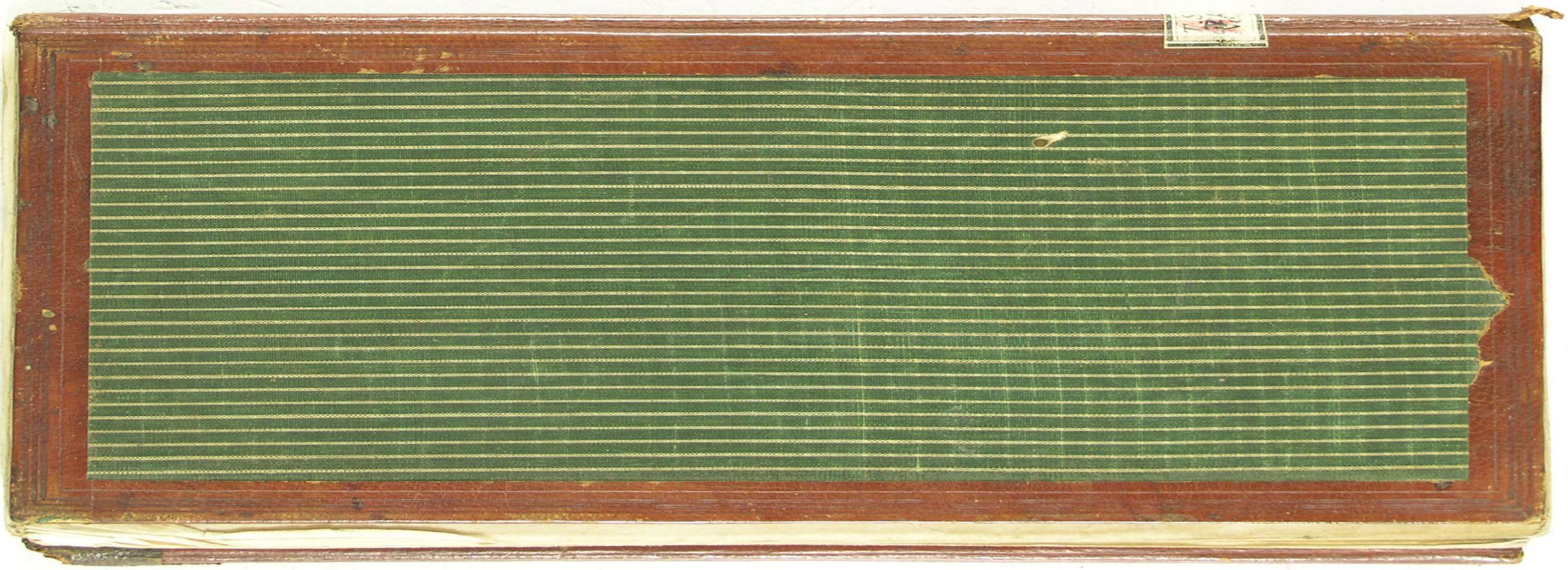
٢١٣

عقلى زنا وستصار خاصراح المشرف على الهلاك وتضرعت اليه تعالى ـــــ انى العود فضرورتى
الآن ولكن ابشر كشئ اصدمها لك اذا رجعت الى الحبس عن لك المجئ الينا والصعود الى حيثنا مبناحتى شئت
والبلغة انك متحلص فى الاخير الى جانبنا مارك البلاد العربيه باسرها مطلقا فخرجت من ذلك الوقت حالى العلم
ان هذا جبل طوز سينا وهو هذا جبل سلور سينين مسكن الهدى وحامل التوراة وما انا ما الاضافه اليه الا شئ
بالاضافه الى ولى الصباد الغرور حتى ينتهى النسب الى الملك الذى هو الله العظم الذى لا اجد له ولا اب
وكلما عدلت به نقصنى وهنه نقصنى وله البهاء الاعظم والجلال الارفع وهو موصوف النور وهو النور
المعطى لكل شئ وكل شئ هالك الا وجهه فالمفارقه هذه العصبه اذ بقيت لكان حلتى وستطلت من الهواء فى
الهاوية من قوم لسوا عدمن محسوسا فى دار المغرب وقت من اللذه معى مالا يطلق ان اشرحه فانجبت
وابتهلت وتضرعت على المفارقه وكان ذلك الواحد لصلاحا رانه على سرعة نجانا الله من اشراره الطبيعة
وقيد الهوى تمل الحمد لله سر تكم اتاته فتمرغونها وما ربك بغافل عما تعملون وصلى الله على خير خلقه بلا اكرم الاعلمين
والصلوة على نبته ولا تحمد

من واردات قدس الله روحه

بسم الله الرحمن الرحيم علام الغيوب اله الارباب لاسمك المقدس الواقفون بالباب بسعة من
بحار اعتراف بكبيرات المعاصى والذنوب وان كثرت قذوات السامى وعظمت المقدسة لا تدرك النهايات
امط المتناهى بالذى لا يتناهى ان ادت نظرة من جودك انقضت الاوطار وان مبتهلة من واصفات
تحرك درست الاشتار لا نرجو سواك ولا نخاف غيرك خطايانا احسنت البنا فى النشاة الاولى مما لا نعلم دون سلطه
اعمالنا فاعمل بنا كذا فى النشاة الاخرى مارك الطريق ذو حسنك والسائرون حفاة عرجا والملك بعيد
والعيون ذوات رمد والحاذات خلفهم والدافعات قدامهم مارد وعدت فتراب نحن لها اهل وانت
بالجود الاعم على العالمين منا نتعاليت مولانا منك السلام واليك السلام انت واصف الوجود الواحد من جميع
الوجوه لا واجب الوجود غيرك وانت اله الالهة يا اله العالمين تمجدت بالمجد الارفع والسنا الاعظم
والاسموت الباهر والنور الاظهر والجلال الاعلى والكمال الاتم والوجود الاعم والخير الاقسط والبهاء الابرز
والعز الاكمل والضيا الاظهر والكبريا الاقوى والطول الاجمل والملك الاوسع والجمال الابهى واللعا
الاكرم سبحانك مبدع الكل اول الاوائل مبدى المبادى موجد جميع الماسيات مظهر كل الهويات مسبب الاسباب
رب الارباب فعال العجائب وجامع الاضداد من العجائب منقش الاطار وجامع اللطف من الاطائف اله
العقول المعالى الدوات المجرده عن المواد والامكنة والجهات التى هى الانوار القاهر المقاهره من جميع
الوجوه هم الكاملون الاكرمون واله السموس الناطقه المربه عن حلول المكان والانطباع فى الاجسام

TOPKAPI SARAYI MÜZESİ
III. AHMED KİTAPLIĞI
NO: 3232



من واردات قدس سره

بسم الله الرحمن الرحيم علام الغيوب اله
الارباب لاسمك التقديس الواقفون بالباب
يستغفرون بعد اعتراف تكبيرات المعاصي
والذنوب وان كثرت فذوات التناهي
ورحمتك المقدسة لا تدركها النهايات
امط المتناهي بالذي لا يتناهى ان بدت
نظرة من جودك انقضت الاوطار وان
هبت هابة من قاصفات قهرك دثرت
الآثار لا نرجو سواك ولا نخاف غير
خطايانا احسنت الينا في النشاءة الاولى
بما لا نعلم دون وساطة اعمالنا اعمل بنا
هكذا في النشاءة الاخرى فان الطريق
ذو حسك والسايرون حفاة عرج

والمسلك بعيد والعيون ذوات رمد
والحادثات خلفهم والدافعات قدامهم فان
وقعت فنزلات فنحن لها اهل وانت بالجود
الاعم على العالمين منان تعاليت مولانا
منك السلام واليك السلام انت واجب
الوجود الواحد من جميع الوجوه لا واجب
في الوجود غيرك وانت اله الآلهة يا اله
العالمين توحدت بالمجد الارفع والسنا
الاعظم واللاهوت الاكبر والنور الاقهر
والجلال الاعلى والكمال الاتم والجود الاعم
والخير الابسط والبهاء الاشرف والعز الاكمل
والضياء الاظهر والكبرياء الاقوى والطول
الافضل والملك الاوسع والجمال الانهى واللقاء

الاكرم سبحانك مبدع الكل اول الاوايل
مبدئ المبادى موجد جميع الماهيات مظهر
كل الهويات مسبب الاسباب رب الارباب
فعال العجايب وما هو اعجب من العجايب متقن
اللطايف وما هو الطف من اللطايف اله
العقول الفعالة الذوات المجردة عن المواد
والامكنة والجهات التى هى الانوار القاهرة
المفارقة من جميع الوجوه هم الكاملون
الاقربون واله النفوس الناطقة البرية
عن حلول المكان والانطباع فى الاجسام
المدبرة للاجرام لا بالاتصال والمماسة
المستفيدة من العالم العقلى منك مبتداها
واليك منتهاها واله المحدد الاعلى سماء

السموات منتهى الاشارات الجسمية وجميع
الاجسام الشريفة الكريمة الالهية الفلكية
ممتنعة الخرق والفساد واله اضوآئها
المنيرة الرفيعة واله جميع العنصريات
بسايطها ومركباتها تبارك اللهم يا حى
يا قيوم يا سبوح يا قدوس يا رب الملاء
الاعلى يا نور النور صانع السرمد والدهر
منك الازل وبك الابد وانت موجد
كل ما اتصف بعرضية او جوهرية او وحدة
او كثرة او علية او معلولية واليك نهاية
الرغبات غرقت ذوات المقدسين فى
بحر انوارك رأتك عيون القدس بشعاع
ذاتك الفاشى المغرق وما راءتك باحاطة

انّك المتعالى انت القاهر لجميع الاينات
بنورك الذى لاينتاهى لايقهرك شئ من
الاشياء ولايتصل بك شئ ولاينفصل
عنك شئ احتجبت بشدة ظهورك وكمال
نورينك ليس لعبيدك الابرار القاهرين
الاقربين اللاهوتيين المجردين عن الايون
والمواد ضدّ ولا ممانع ولا نوال ولا فناء
لايقدر البشر ان يحمدوا ويمدحوا اقلم
مرتبة على ما يليق بجلالك فكيف يحمد ويحصى
ثناء من غرق فى نور قهرك وانطمس فى
ضياء مجدك اعظم طبقة عجز الواصفون
عن وصف اصغرها مرتبة كفرت بمن زعم
انّ لك كمية او كيفية او وضعا او اينا او حجما

او عرضا من الاعراض او وصفا من الاوصاف
الا لضرورة العبارة والتفهيم انت فوق
الفضيلة والشرف والكمال انت الله الذى
لا اله الا هو نور الانوار لبيك اللهم
لبيك اشتاقت الذوات الطاهرات اليك
وخضعت رقابا الموجودات بين يديك
وتوكلت النفوس الزاكيات عليك انت
فوق ما لايتناهى بما لايتناهى اسالك ان
تفيض على انوارك المشرقة وتكلمنى بمعرفة
اسرارك الشريفة وان تؤيدنى بالنور
وتحييني بالنور وتعصمنى بالنور وتحشرنى
الى النور واسالك الشوق الى لقائك و
الانغماس الى تامل كبريائك انصر اللهم اهل

النور والاشراق وبارك فيهم وقدسهم
وايانا الى الابد آمين يارب العالمين

ومن دعواته

الهى والهى جميع الموجودات يا واجب الوجود
وفايض الجود يا جاعل الارواح وفاعل
الاشباح منك الرهبوت واليك الرغبوت
خلصنا عن العلائق الجسمانية ونجنا عن
العوائق الظلمانية وطهرنا عن رجس
الهيولى الى مشاهدة انوارك ومن غسق
الطبيعة الى معاينة اضوائك افض على ارواحنا
بوارق آثارك وارسل على نفوسنا سوارق
انوارك العقل قطرة من قطرات بحار
ملكوتك والنفس شعلة من شعلات نار جبروتك

ذانك ذات فياضة تفيض منها جواهر
روحانية غير متمكنة مبراة عن الاين معراة
عن الوصل والبين فسبحان الذى تاهت العقول
فى تيار بحار وتحيرت النفوس دون ادراك
جماله وجلاله فسبحان الذى بيده ملكوت
كل شىء واليه ترجعون

دعوة الطلح النام

ايها السيد الرئيس والملك القدوس والروحانى
النفيس انت الاب الروحانى والولد المعنوى
المتبتل باذن الله بتدبير شخصى المبتهل
الى الله عز وجل اله الآلهة فى تكميل نقصى
اللابس من الانوار الالاهوتية اسناها الواقف
من درجات الكمال فى اعلاها اسالك

بالذى منحك هذا الشرف العظيم ووهبك
هذا الفيض الجسيم الا ما تجليت لى فى احسن
المظاهر وأريتنى نور وجهك الباهر وتوسطت
لى عند الهه الآلهة بافاضة نور الاسرار ورفعت
عن قلبى ظلمات الاستار بحقه عليك ومكانته لديك

تمت

فاذا اردت ان يظهر عليك فاجتنب
اكل الحيوان وجرد عن العلائق والزم
الصلوة والصوم وطهر لباسك وهو الموفق
والمعين

TOPKAPI SARAYI MÜZESİ

EMANET HAZİNESİ KİTAPLIĞI

NO: 1006

نسبة المناجاة للشيخ المحقق العارف

شهاب الملة والدين المقبول السمة

قدس الله تعالى روحه العزيز

بسم الله الرحمن الرحيم

الهي وآله جميع

الموجودات

من المعقولات

والمحسوسات

يا واهب النفوس

وَالْعُقُولِ وَمُخْتَرِعِ

مَاهِيَّاتِ الْأَرْكَانِ

وَالْأُصُولِ يَا وَاجِبَ

الْوُجُودِ يَا فَايِضَ

الْجُودِ يَا جَاعِلَ

الْقُلُوبِ وَالْأَرْوَاحِ

وَيَا فَالِقَ الصُّبْحِ

وَالْإِسْتِبَاحِ

يَا نُورَ الْأَنْوَارِ وَمُدَبِّرَ

كُلِّ دَوَّارٍ

أَنْتَ الْأَوَّلُ الَّذِي

لَا أَوَّلَ قَبْلَكَ

وأنت الآخر الذي
لا آخر بعدك
الملائكة

عاجزون عن إدراك
جلالك والناس
قاصرون عن معرفة

كَمالِكَ العَقلُ قَطرَةٌ

مِن قَطَراتِ بِحارِ

مَلَكوتِكَ

وَالنَّفسُ شُعلَةٌ

مِن شُعلاتِ

جِمارِ جَبَروتِكَ

ذاتك ذات فياضة

تفيض منها جواهر

روحانية

لا متمكنة ولا

متحيزة لا متصلة

ولا منفصلة مباينة

عَنِ الْأَحْيَازِ وَالْأَيْنِ

وَسَاتِرٌ عَنِ الْوَصْلِ

وَالْبَيْنِ اَللّٰهُمَّ

خَلِّصْنَا مِنَ الْعَلَائِقِ

الدَّنِيَّةِ الْجِسْمَانِيَّةِ

وَجَنِّبْنَا مِنَ الْعَوَائِقِ

الرَّدِّيَّةِ الظُّلْمَانِيَّةِ

أَرْسِلْ عَلَى أَرْوَاحِنَا

شَوَارِقَ أَنْوَارِكَ

وَافْضِ عَلَى نُفُوسِنَا

بَوَارِقَ آثَارِكَ أَنَّكَ

أَنْتَ اللَّهُ لَا تُدْرِكُكَ

الأبصار ولا يمثلك

الأفكار لك

الحمد والثناء

ومنك المنع والعطاء

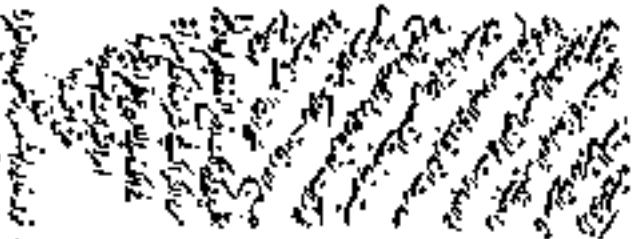
وإليك الجود والبقاء

فسبحان الذي بيده

مَلَكُوتُ كُلِّ

شَيْءٍ وَإِلَيْهِ

تُرْجَعُونَ



وعجائب عالم الاثير وتنبه الافلاك وحصرها في عدد معين بتعين مرصد
بنصر او يعتد الوقوف واقامة البرهان عليه ولا مانع ان يكون وراء افلاك الثوابت
عجائب اخرى من الافلاك والكواكب وكذا في طبقات الثوابت الا ان ركبها ما اعلم
واعلم انه لا بيت في عالم الاثير بل كله حي فاعل بالارادة محرك بحركة
حركة الافلاك الاخر او بواسطتها فلكل نفس فلكية مدبرة ويفيد هذه المدبرات
والعلوية اخبار عن المدبرات السفلية وهي النفوس الناطقة الانسانية
وسلطان الانوار المدبرة العلوية وقواها يصل الى الافلاك بتوسط الكواكب
ومنها يبث القوى الى البدنية والكواكب كالصور الربانية للمخلوقات فنسبته
الى الافلاك الكوكبية نسبة القلب الى البدن وصور شمس وسائر الشمس
بالفلوية وهو ظلم ظاهر وهو الفلوية لسائر اعظم انوار الطبقة الثوابت
التي هي بمثابة الاصنام النوعية والخلقيات الجسمية بعد ما هو على الفلك
الاعلى الحسي على ما اعتقده نور مقدد بالصور وبرتم الاستعدادات العنصرية
ويكون الموالد الثلاثة ويحصل الاستعدادات المختلفة المقتضية لافاضة
النفوس الناطقة والصور والاعراض فاعل الثوابت ليس الشمس بل العالم الجسماني
بقوته وبتحريك وتجنيس عالم من انوار المجردة واطفته القريبة ما يتم به الكون والفساد
الفضائل والكمالات خصب ارباب الكواكب الصفات الفعلية واسباب الباحثات
الالهية من ملكوت الشرف الى جوب تنظيره وهو الراجح من قوله واجب تنظيره
الاشراقي وعلى ان دار على الكواكب التي خوفها الى الثوابت مجرد التعدد والقرب
بل بالشدة فان ما يزاد من الثوابت بالقرب فاق السيارات مقدارا مجموعها

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ص

فَإِذَا أَرَدْتَ أَنْ يَظْهَرَ عَلَيْكَ، فَاجْتَنِبْ أَكْلَ الْحَيَوَانِ، وَجَرِّدْ عَنِ الْعَلَائِقِ، وَأَلْزِمِ الصَّلَاةَ وَالصَّوْمَ، وَطَهِّرْ لِبَاسَكَ، **وَهُوَ الْمُوَفِّقُ وَالْمُعِينُ.**

—

وَٱلنُّورُ عَلَىٰ مَنِ ٱتَّبَعَ إِشْرَاقَاتِ ٱلْهُدَىٰ إِلَى ٱلْحَقِّ

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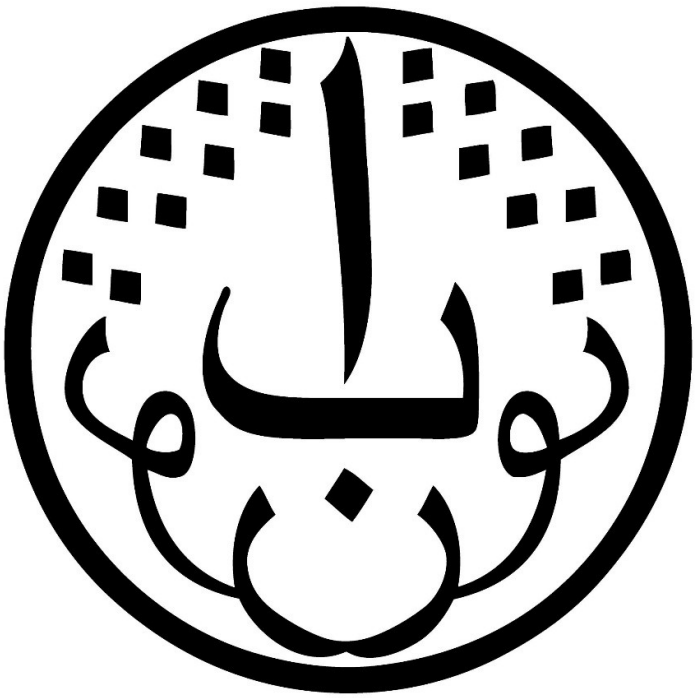

رُوحَانِيَّةٌ غَيْرُ مُتَمَكِّنَةٍ مُبَرَّأَةٌ عَنِ الْأَيْنِ، مُعَرَّاةٌ عَنِ الْوَصْلِ وَالْبَيْنِ. فَسُبْحَانَ الَّذِي تَاهَتِ الْعُقُولُ فِي تَيَّارِ رِيحَانٍ، وَتَحَيَّرَتِ النُّفُوسُ دُونَ إِدْرَاكِ جَلَالِهِ وَجَمَالِهِ، ﴿**فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ**، سورة يس، الآية ٨٣﴾.

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دَعْوَةُ الطِّبَاعِ التَّامِّ

أَيُّهَا السَّيِّدُ الرَّئِيسُ، وَالمَلَكُ القَدِيسُ، وَالرُّوحَانِيُّ النَّفِيسُ. أَنْتَ الأَبُ الرُّوحَانِيُّ، وَالوَلَدُ المَعْنَوِيُّ المُتَبَتِّلُ بِإِذْنِ اللهِ بِتَدْبِيرٍ شَخْصِيٍّ، المُبْتَهِلُ إِلَى اللهِ عَزَّ وَجَلَّ، إِلَهُ الآلِهَةِ فِي تَكْمِيلِ نَقْصِي، اللَّابِسُ مِنَ الأَنْوَارِ اللَّاهُوتِيَّةِ أَسْنَاهَا، وَالوَاقِفُ مِنْ دَرَجَاتِ الكَمَالِ فِي أَعْلَاهَا. أَسْأَلُكَ بِالَّذِي مَنَحَكَ هَذَا الشَّرَفَ العَظِيمَ، وَمَنَحَكَ هَذَا الفَيْضَ الجَسِيمَ، أَلَا مَا تَجَلَّيْتَ لِي فِي أَحْسَنِ المَظَاهِرِ، وَأَرَيْتَنِي نُورَ وَجْهِكَ البَاهِرَ، وَتَوَسَّطْتَ لِي عِنْدَ إِلَهِ الآلِهَةِ بِإِفَاضَةِ نُورِ الأَسْرَارِ، وَرَفَعْتَ عَنْ قَلْبِي ظُلُمَاتِ الأَسْتَارِ، بِحَقِّهِ عَلَيْكَ وَمَكَانَتِهِ لَدَيْكَ.

مُنْفَصِلَةٌ، مُبَرَّأَةٌ عَنِ الْأَحْيَازِ وَالْأَيْنِ، وَمُعَرَّاةٌ عَنِ الْوَصْلِ وَالْبَيْنِ. اَللَّهُمَّ خَلِّصْنَا مِنَ الْعَلَائِقِ الدَّنِيَّةِ الْجِسْمَانِيَّةِ، وَجَنِّبْنَا مِنَ الْعَوَائِقِ الرَّدِيَّةِ الظُّلْمَانِيَّةِ. أَرْسِلْ عَلَى أَرْوَاحِنَا شَوَارِقَ أَنْوَارِكَ، وَأَفِضْ عَلَى نُفُوسِنَا بَوَارِقَ آثَارِكَ. إِنَّكَ أَنْتَ اللَّهُ ﴿**لَا تُدْرِكُهُ الْأَبْصَارُ**، سورة الأنعام، الآية ١٠٣﴾ وَلَا يُمَثِّلُكَ الْأَفْكَارُ. لَكَ الْحَمْدُ وَالثَّنَاءُ، وَمِنْكَ الْمَنْعُ وَالْعَطَاءُ، وَإِلَيْكَ الْجُودُ وَالْبَقَاءُ، ﴿**فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ**، سورة يس، الآية ٨٣﴾.

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وَمِنْ دَعَوَاتِهِ

إِلٰهِي وَإِلٰهَ جَمِيعِ الْمَوْجُودَاتِ، يَا وَاجِبَ الْوُجُودِ وَفَائِضَ الْجُودِ، يَا جَاعِلَ الْأَرْوَاحِ وَيَا فَاعِلَ الْأَشْبَاحِ، مِنْكَ الرَّهَبُوتُ وَإِلَيْكَ الرَّغَبُوتُ، خَلِّصْنَا عَنِ الْعَلَائِقِ الْجِسْمَانِيَّةِ، وَنَجِّنَا عَنِ الْعَوَائِقِ الظُّلْمَانِيَّةِ، وَطَهِّرْنَا عَنْ رِجْسِ الْهَيُولَى إِلَى مُشَاهَدَةِ أَنْوَارِكَ، وَمِنْ غَسَقِ الطَّبِيعَةِ إِلَى مُعَايَنَةِ أَضْوَائِكَ، أَفِضْ عَلَى أَرْوَاحِنَا بَوَارِقَ آثَارِكَ، وَأَرْسِلْ عَلَى نُفُوسِنَا شَوَارِقَ أَنْوَارِكَ. الْعَقْلُ قَطْرَةٌ مِنْ قَطَرَاتِ بَحَارِ مَلَكُوتِكَ، وَالنَّفْسُ شُعْلَةٌ مِنْ شُعْلَاتِ نَارِ جَبَرُوتِكَ، ذَاتُكَ ذَاتٌ فَيَّاضَةٌ تُفِيضُ مِنْهَا جَوَاهِرُ

بِالنُّورِ، وَتَعْصِمَنِي بِالنُّورِ، وَتَحْشُرَنِي إِلَى النُّورِ. وَأَسْأَلُكَ الشَّوْقَ إِلَى لِقَائِكَ، وَالِانْغِمَاسَ فِي تَأَمُّلِ كِبْرِيَائِكَ. انْصُرِ اللّٰهُمَّ أَهْلَ النُّورِ وَالْإِشْرَاقِ، وَبَارِكْ فِيهِمْ، وَقَدِّسْهُمْ، وَإِيَّانَا إِلَى الْأَبَدِ. آمِينَ، يَا رَبَّ الْعَالَمِينَ.

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هٰذِهِ الْمُنَاجَاةُ لِلشَّيْخِ الْمُحَقِّقِ الْعَارِفِ شِهَابِ الْمِلَّةِ وَالدِّينِ الْمَقْتُولِ السُّهْرَوَرْدِيِّ قَدَّسَ اللّٰهُ تَعَالَى رُوحَهُ الْعَزِيزَ

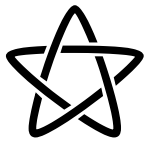
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

إِلٰهِي وَإِلٰهَ جَمِيعِ الْمَوْجُودَاتِ مِنَ الْمَعْقُولَاتِ وَالْمَحْسُوسَاتِ، يَا وَاهِبَ النُّفُوسِ وَالْعُقُولِ، وَمُخْتَرِعَ الْمَاهِيَّاتِ وَالْأَرْكَانِ وَالْأُصُولِ، يَا وَاجِبَ الْوُجُودِ، يَا قَايِضَ الْجُودِ، يَا جَاعِلَ الْقُلُوبِ وَالْأَرْوَاحِ، وَيَا فَاعِلَ الصُّوَرِ وَالْأَشْبَاحِ، يَا نُورَ الْأَنْوَارِ وَمُدَبِّرَ كُلِّ دَوَّارٍ. أَنْتَ الْأَوَّلُ الَّذِي لَا أَوَّلَ قَبْلَكَ، وَأَنْتَ الْآخِرُ الَّذِي لَا آخِرَ بَعْدَكَ. الْمَلَائِكَةُ عَاجِزُونَ عَنْ إِدْرَاكِ جَلَالِكَ، وَالنَّاسُ قَاصِرُونَ عَنْ مَعْرِفَةِ كَمَالِكَ. الْعَقْلُ قَطْرَةٌ مِنْ قَطَرَاتِ بَحَارِ مَلَكُوتِكَ، وَالنَّفْسُ شُعْلَةٌ مِنْ شُعَلَاتِ جَمَالِ جَبَرُوتِكَ. ذَاتُكَ ذَاتٌ فَيَّاضَةٌ تُفِيضُ مِنْهَا جَوَاهِرُ رُوحَانِيَّةٌ لَا مُتَمَكِّنَةٌ وَلَا مُتَحَيِّزَةٌ، لَا مُتَّصِلَةٌ وَلَا

الْأَعْلَى، يَا نُورَ النُّورِ، صَانِعَ السَّرْمَدِ وَالدَّهْرِ. مِنْكَ الْأَزَلُ، وَبِكَ الْأَبَدُ، وَأَنْتَ مُوجِدُ كُلِّ مَا اتَّصَفَ بِعَرَضِيَّةٍ أَوْ جَوْهَرِيَّةٍ، أَوْ وَحْدَةٍ أَوْ كَثْرَةٍ، أَوْ عَلِّيَّةٍ أَوْ مَعْلُولِيَّةٍ، وَإِلَيْكَ نِهَايَةُ الرَّغَبَاتِ. غَرِقَتْ ذَوَاتُ الْمُقَدَّسِينَ فِي أَبْحُرِ أَنْوَارِكَ، رَأَتْكَ عُيُونُ الْقُدْسِ بِشُعَاعِ ذَاتِكَ الْغَاشِي الْمُغْرِقِ، وَمَا رَأَتْكَ بِإِحَاطَةٍ. إِنَّكَ الْمُتَعَالِي، أَنْتَ الْقَاهِرُ لِجَمِيعِ الْأَنِيَّاتِ بِنُورِكَ الَّذِي لَا يَتَنَاهَى. لَا يَقْهَرُكَ شَيْءٌ مِنَ الْأَشْيَاءِ، وَلَا يَتَّصِلُ بِكَ شَيْءٌ، وَلَا يَنْفَصِلُ عَنْكَ شَيْءٌ. احْتَجَبْتَ بِشِدَّةِ ظُهُورِكَ، وَكُلِّ نُورِيَّتِكَ. لَيْسَ لِعَبِيدِكَ الْأَبْرَارِ، الْقَاهِرِينَ الْأَقْرَبِينَ، اللَّاهُوتِيِّينَ الْمُجَرَّدِينَ عَنِ الْأَيْوَانِ وَالْمَوَادِّ، ضِدٌّ وَلَا مُمَانِعٌ، وَلَا زَوَالٌ وَلَا فَنَاءٌ، وَلَا يَقْدِرُ بِالْبَشَرِ أَنْ يَحْمَدُوا وَيُمَجِّدُوا أَقَلَّهُمْ مَرْتَبَةً عَلَى مَا يَلِيقُ بِجَلَالِهِ. فَكَيْفَ يُحْمَدُ وَيُحْصَى ثَنَاءُ مَنْ غَرِقَ فِي نُورِ قَهْرِهِ، وَانْطَمَسَ فِي ضِيَاءِ مَجْدِهِ، أَعْظَمَ طِبَاعَةً عَجَزَ الْوَاصِفُونَ عَنْ وَصْفِ أَصْغَرِهَا مَرْتَبَةً. فَكَفَرْتُ بِمَنْ زَعَمَ أَنَّ لَكَ كَمِّيَّةً أَوْ كَيْفِيَّةً، أَوْ وَضْعًا أَوْ أَيْنًا، أَوْ حَجْمًا أَوْ عَرَضًا مِنَ الْأَعْرَاضِ، أَوْ وَصْفًا مِنَ الْأَوْصَافِ، إِلَّا لِضَرُورَةِ الْعِبَارَةِ وَالتَّفْهِيمِ. أَنْتَ فَوْقَ الْفَضِيلَةِ وَالشَّرَفِ وَالْكَمَالِ. أَنْتَ اللهُ الَّذِي لَا إِلٰهَ إِلَّا هُوَ، نُورُ الْأَنْوَارِ. لَبَّيْكَ، اللّٰهُمَّ، لَبَّيْكَ. اشْتَاقَتِ الذَّوَاتُ الطَّاهِرَاتُ إِلَيْكَ، وَخَضَعَتْ رِقَابُ الْمَوْجُودَاتِ بَيْنَ يَدَيْكَ، وَتَوَكَّلَتِ النُّفُوسُ الزَّاكِيَاتُ عَلَيْكَ. أَنْتَ فَوْقَ مَا لَا يَتَنَاهَى بِمَا لَا يَتَنَاهَى. أَسْأَلُكَ أَنْ تُفِيضَ عَلَيَّ أَنْوَارَكَ الْمُشْرِقَةَ، وَتُكَلِّمَنِي بِمَعْرِفَةِ أَسْرَارِكَ الشَّرِيفَةِ، وَأَنْ تُؤَيِّدَنِي بِالنُّورِ، وَتُحْيِيَنِي

الْعَالَمِينَ مَنَّانٌ. تَعَالَيْتَ مَوْلَانَا، مِنْكَ السَّلَامُ وَإِلَيْكَ السَّلَامُ. أَنْتَ وَاجِبُ الْوُجُودِ، وَالْوَاحِدُ مِنْ جَمِيعِ الْوُجُوهِ، لَا وَاجِبَ فِي الْوُجُودِ غَيْرُكَ. وَأَنْتَ إِلهُ الْآلِهَةِ، يَا إِلهَ الْعَالَمِينَ، تَوَحَّدْتَ بِالْمَجْدِ الْأَرْفَعِ، وَالسَّنَاءِ الْأَعْظَمِ، وَاللَّاهُوتِ الْأَكْبَرِ، وَالنُّورِ الْأَقْهَرِ، وَالْجَلَالِ الْأَعْلَى، وَالْكَمَالِ الْأَتَمِّ، وَالْجُودِ الْأَعَمِّ، وَالْخَيْرِ الْأَبْسَطِ، وَالْبَهَاءِ الْأَشْرَفِ، وَالْعِزِّ الْأَكْمَلِ، وَالضِّيَاءِ الْأَظْهَرِ، وَالْكِبْرِيَاءِ الْأَقْوَى، وَالطَّوْلِ الْأَفْضَلِ، وَالْمُلْكِ الْأَوْسَعِ، وَالْجَمَالِ الْأَبْهَى، وَاللِّقَاءِ الْأَكْرَمِ. سُبْحَانَكَ مُبْدِعَ الْكُلِّ، أَوَّلَ الْأَوَائِلِ، مَبْدَأَ الْمَبَادِئِ، مُوجِدَ جَمِيعِ الْمَاهِيَّاتِ، مُظْهِرَ كُلِّ الْهُوِيَّاتِ، مُسَبِّبَ الْأَسْبَابِ، رَبَّ الْأَرْبَابِ، فَعَّالَ الْعَجَائِبِ، وَمَا هُوَ أَعْجَبُ مِنَ الْعَجَائِبِ، مُتْقِنَ اللَّطَائِفِ، وَمَا هُوَ أَلْطَفُ مِنَ اللَّطَائِفِ. إِلهَ الْعُقُولِ الْفَعَّالَةِ، الذَّوَاتِ الْمُجَرَّدَةِ عَنِ الْمَوَادِّ وَالْأَمْكِنَةِ وَالْجِهَاتِ، الَّتِي هِيَ الْأَنْوَارُ الْقَاهِرَةُ الْمُفَارِقَةُ مِنْ جَمِيعِ الْوُجُوهِ. هُمْ الْكَامِلُونَ وَالْأَقْرَانُ، وَإِلهَ النُّفُوسِ النَّاطِقَةِ، وَالْبَرِيئَةِ عَنْ حُلُولِ الْمَكَانِ وَالِانْطِبَاعِ فِي الْأَجْسَامِ، الْمُدَبِّرَةِ الْأَجْرَامَ، لَا بِالِاتِّصَالِ وَالْمُمَاسَّةِ الْمُسْتَفِيدَةِ مِنَ الْعَالَمِ الْعَقْلِيِّ.

مِنْكَ مُبْتَدَؤُهَا، وَإِلَيْكَ مُنْتَهَاهَا، وَإِلهَ الْمُحَدِّدِ الْأَعْلَى، سَمَاءَ السَّمَاوَاتِ، مُنْتَهَى الْإِشَارَاتِ الْجِسْمِيَّةِ، وَجَمِيعِ الْأَجْسَامِ الشَّرِيفَةِ الْكَرِيمَةِ الْإِلهِيَّةِ الْفَلَكِيَّةِ، الْمُمْتَنِعَةِ الْخَرْقِ وَالْفَسَادِ، وَإِلهَ أَضْوَائِهَا الْمُنِيرَةِ الرَّفِيعَةِ، وَإِلهَ جَمِيعِ الْعُنْصُرِيَّاتِ، بَسَائِطِهَا وَمُرَكَّبَاتِهَا. تَبَارَكْتَ، اللَّهُمَّ، يَا حَيُّ، يَا قَيُّومُ، يَا سُبُّوحُ، يَا قُدُّوسُ، يَا رَبَّ الْمَلَإِ



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مِنْ وَارِدَاتِهِ قَدَّسَ اللّٰهُ رُوحَهُ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

عَلَّامِ الْغُيُوبِ، إِلٰهَ الْأَرْبَابِ. لِاسْمِهِ تَقْدِيسُ الْوَاقِفِينَ بِالْبَابِ، يَسْتَغْفِرُونَ بَعْدَ اعْتِرَافِ تَكْبِيرَاتِ الْمَعَاصِي وَالذُّنُوبِ. وَإِنْ كَثُرَتْ فَذَوَاتُ التَّشَهِّي، وَرَحْمَتُكَ الْمُقَدَّسَةُ لَا تُدْرِكُهَا النِّهَايَاتُ. أَبْطِلِ الْمُتَنَاهِي بِالَّذِي لَا يَتَنَاهَى. إِنْ بَدَتْ نَظْرَةٌ مِنْ جُودِكَ انْقَضَتِ الْأَوْطَارُ، وَإِنْ هَبَّتْ هَابَةٌ مِنْ قَاصِفَاتِ قَهْرِكَ دَرَسَتِ الْآثَارُ. لَا نَرْجُو سِوَاكَ، وَلَا نَخَافُ غَيْرَ خَطَايَانَا. أَحْسَنْتَ إِلَيْنَا فِي النَّشْأَةِ الْأُولَى بِمَا لَا نَعْلَمُ دُونَ وِسَاطَةِ أَعْمَالِنَا؛ فَاعْمَلْ بِنَا هَكَذَا فِي النَّشْأَةِ الْأُخْرَى. فَإِنَّ الطَّرِيقَ ذُو حَسَكٍ، وَالسَّائِرُونَ حُفَاةٌ. عُرْجُ الْمَسْلَكِ بَعِيدٌ، وَالْعُيُونُ ذَوَاتُ رَمَدٍ، وَالْحَادِثَاتُ خَلْفَهُمْ، وَالدَّافِعَاتُ قُدَّامَهُمْ. فَإِنْ وَقَعَتْ فَتَرَاتٌ فَنَحْنُ لَهَا أَهْلٌ، وَأَنْتَ بِالْجُودِ الْأَعَمِّ عَلَى

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وَهٰذِهِ صُورَةُ السَّبْعَةِ:

زُحِلْ المُشْتَرِي المِرِيخ

الشمس الزُّهْرة عُطَارِد

القَمَر

وَقُشُورُ اللَّوْزِ الْمُرِّ، وَحَبُّ الطَّرْفَاءِ، وَزَرْجُونُ الْكَرْمِ، أَجْزَاءٌ مُتَسَاوِيَةٌ. تُسْحَقُ وَتُعْجَنُ، وَتُعْمَلُ فَتَائِلُ، وَتُسْتَعْمَلُ عِنْدَ الْحَاجَةِ.

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ٱلْقَمَرُ

إِذَا أَرَدْتَ أَنْ تُكَلِّمَ ٱلْقَمَرَ فَتَرَيَّا بِزِيِّ ٱلْأَحْدَاثِ، وَيَكُونُ بَيَاضًا، وَرَائِحَتُكَ طَيِّبَةً، وَتَخَتَّمْ بِخَاتَمِ فِضَّةٍ، وَيَكُونُ حَرَكَتُكَ يَسْرُعُهَا وَكَلَامُكَ كَمِثْلِهِ مَعَ سُؤَالِكَ بَيْضًا. وَيَكُونُ مَعَكَ مِجْمَرَةُ فِضَّةٍ، ٱلْبَخُورُ حَبُّ ٱلْبَانِ وَقُشُورُ ٱلطَّلْعِ وَزَهْرُ ٱلْقَحْوَانِ وَأَظْفَارُ ٱلطِّيبِ أَجْزَاءٌ مُتَسَاوِيَةٌ. تُسْحَقُ وَتُعْجَنُ بِلَبَنِ مُرْضِعَةٍ، وَتُعْمَلُ فَتَائِلُ، وَتُسْتَعْمَلُ عِنْدَ ٱلْحَاجَةِ. تَمَّ، وَٱللَّهُ ٱلْمُوَفِّقُ.

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الزُّهَرَة

إِذَا أَرَدْتَ أَنْ تُكَلِّمَ الزُّهَرَةَ فَتَرَيَا بِزِيِّ النِّسَاءِ، وَالْبَسْ ثِيَابًا فَاخِرَةً، وَضَعْ عَلَى رَأْسِكَ إِكْلِيلَ حُبٍّ، وَاللُّؤْلُؤَ الْمُنَظَّمَ، وَتَخَتَّمْ بِخَاتَمٍ فِيهِ دَرَابَرُ، وَطِيبُ النِّسَاءِ. وَتَكُونُ مَعَكَ مَجْمَرَةٌ فِضَّةٌ أَوْ ذَهَبٌ أَوْ سِي حَسَنٍ، وَالْبَخُورُ: عُودٌ نَيِّءٌ، وَسُكٌّ، وَقُسْطٌ، وَزَعْفَرَانٌ، وَلَذْنٌ، وَمُصْطَكَى، وَقُشُورُ الْخَشْخَاشِ، وَوَرَقُ الصَّفْصَافِ، وَأَصْلُ السُّوسِ، أَجْزَاءٌ مُتَسَاوِيَةٌ، وَيُعْجَنُ بِمَاءِ وَرْدٍ، وَتُبَخَّرُ عِنْدَ الحَاجَةِ.

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عُطَارِدُ

إِذَا أَرَدْتَ أَنْ تُكَلِّمَ عُطَارِدَ فَتَرَيَّا بِزِيِّ الْكُتَّابِ فِي كُلِّ أَحْوَالٍ، وَتَخَتَّمْ بِخَاتَمِ رَصَاصٍ، وَأَقْبِلْ عَلَيْهِ بِالسُّرْعَةِ وَالْبَشَاشَةِ وَالْفَصَاحَةِ، وَيَكُونُ مَعَكَ مِجْمَرَةُ رَصَاصٍ، وَيَكُونُ الْبَخُورُ: أُشْنَةٌ، وَكَمُّونٌ كَرْمَانِيٌّ، وَحَبَقٌ جَبَلِيٌّ مُجَفَّفٌ، وَجَمَاجِمُ الرَّيْحَانِ، وَبَاذَاوَرْدٌ،

وَزِيِّ عَبَدَةِ الأَصْنَامِ، فَإِنَّهُ صَاحِبُهُ. وَتُقْبِلْ إِلَيْهِ بِالجِدِّ وَالجُرْأَةِ، وَتُبَخِّرْ هَذَا البَخُورَ فِي مَبْخَرَةٍ نُحَاسٍ مِنَ الكُنْدُرِ الذَّكَرِ وَالصَّبْرِ وَحَبِّ الدَّهْمَسْتِ وَفُقَّاحِ الأَذْخَرِ وَالأَفْرَبْيُونِ وَالدَّارِ فَلْفِلْ، أَجْزَاءٌ مُتَسَاوِيَةٌ، وَتُسْحَقُ وَتُعْجَنُ الجَمِيعُ بَعْدَ سَحْقِهِ بِدَمِ دِيكٍ، وَتُعْمَلُ فَتَائِلُ، وَتُبَخَّرُ عِنْدَ الحَاجَةِ.

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الشَّمْس

إِذَا أَرَدْتَ أَنْ تُكَلِّمَ الشَّمْسَ فَتَرَيَا بِزِيِّ الْمُلُوكِ وَالْعُظَمَاءِ، وَيَكُونُ لِبَاسُكَ دِيبَاجًا أَصْفَرَ، وَعَلَيْكَ تَاجُ ذَهَبٍ، وَتَتَخَتَّمْ بِخَاتَمٍ مِنْ ذَهَبٍ، وَكُنْ بِزِيِّ الْكَاسِرَةِ وَالْفُرْسِ وَالْمَجُوسِ، فَإِنَّهُ صَاحِبُهُمْ. وَمَعَكَ مَجْمَرَةٌ ذَهَبٌ، وَالْبَخُورُ: زَعْفَرَانٌ، وَمِيعَةٌ، وَلُبَّانٌ ذَكَرٌ، وَجَوْزُبُوَّا، وَجُلَنَّارٌ، وَعُودُنِيٌّ، وَمِيوْزَجٌ، وَطَلْقٌ، أَجْزَاءٌ مُتَسَاوِيَةٌ، وَتُعْجَنُ بِلَبَنِ بَقَرٍ.

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المُشْتَرِي

إِذَا أَرَدْتَ أَنْ تُكَلِّمَ المُشْتَرِي فَلْيَكُنْ لِبَاسُكَ أَبْيَضَ وَأَصْفَرَ، وَأَنْتَ مُزَيَّنٌ، وَفِي إِصْبَعِكَ خَاتَمُ عَقِيقٍ وَفِضَّةٍ، وَعَلَيْكَ بُرْنُصٌ، وَأَنْتَ فِي زِيِّ البَرَاهِبَانِ النَّصَارَى، فَإِنَّهُ صَاحِبُهُمْ. وَتَصْنَعُ كُلَّمَا يَصْنَعُهُ النَّصَارَى، فَإِنَّهُمْ يَتَزَيَّوْنَ بِهِ مِثْلَ الكِسَاءِ العَسَلِيِّ وَالمِنْطَقَةِ وَالمِشْأَدِ وَالمُطْلَبَةِ. وَيَكُونُ مَجْمَرَةٌ فِيهَا مِنَ البَخُورِ: المِيعَةُ اليَابِسَةُ، وَالسَّنَدَرُوسُ، وَرِجْلُ الحَمَامَةِ، وَعُودُ الفَاوَانِيَا، وَهُوَ عُودٌ إِذَا كَسَرْتَهُ وَجَدْتَ دَاخِلَهُ صُلْبًا كَيْفَ مَا كَسَرْتَهُ، وَقَصَبُ الذَّرِيرَةِ، وَصَمْغُ الصَّنَوْبَرِ، وَحَبُّ العَرْعَرِ مِنْ كُلٍّ وَاحِدٍ أَجْزَاءٌ مُتَسَاوِيَةٌ، وَتُدَقُّ وَتُعْجَنُ بِخَمْرٍ، وَتُعْمَلُ فَتَائِلُ، وَتُبَخَّرُ عِنْدَ الحَاجَةِ.

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المِرِّيخ

إِذَا أَرَدْتَ أَنْ تُكَلِّمَ المِرِّيخَ فَالْبَسْ ثِيَابًا حُمْرًا، وَيَكُونُ أَقْبِيَةٌ وَخِفَافٌ، وَتَتَخَتَّمْ بِخَاتَمٍ، وَالْبَسِ السِّلَاحَ مَا أَمْكَنَكَ، وَتَزَيَّا بِزِيِّ الجُنْدِ وَأَهْلِ الشَّرِّ وَالمُحَارِبِينَ، وَبُرْنُصِ حَدِيدٍ

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زُحَل

إِذَا كَانَ فِي أَحَدِ هَذِهِ الْمَوَاضِعِ وَأَرَدْتَ كَلَامَهُ فَالْبَسْ لِبَاسًا أَسْوَدَ وَأَزْرَقَ، وَإِنْ كَانَ جُفًّا فَلْيَكُنْ أَسْوَدَ، وَادْنُ مِنَ الْمَوْضِعِ الَّذِي تُحِبُّ أَنْ تُكَلِّمَ فِيهِ بِالْخُضُوعِ وَالْخُشُوعِ، وَأَنْتَ شِبْهُ الْمَغْمُومِ وَالْحَزِينِ مُطَأْطَأَ الرَّأْسِ، تَمْشِي الْهُوَيْنَى بِالرِّفْقِ وَالسُّكُونِ، وَتَكُونُ فِي مِثْلِ زِيِّ الْخِيَارِ مِنَ الْيَهُودِ، فَإِنَّهُ صَاحِبُهُمْ مُتَخَتِّمٌ بِخَاتَمٍ حَدِيدٍ، وَمَعَكَ مَجْمَرَةٌ حَدِيدٌ، وَتُبَخِّرُ هَذَا الْبَخُورَ فِي هَذَا الْمَوْضِعِ مَوْضِعَ الصُّورِ. تَأْخُذُ مِنَ الْأَفْيُونِ مَعَ أَصْطُرْكٍ وَزَعْفَرَانٍ وَلِسَانِ الْحَمَلِ، وَقَرْدَمَانَا وَفُشَّارَ الْكُنْدُرِ، وَوَسَخَ الصُّوفِ، وَشَحْمَ الْحَنْظَلِ، وَقِحْفَ سِنُّورٍ، مِنْ كُلِّ وَاحِدٍ أَجْزَاءً مُتَسَاوِيَةً، تُسْحَقُ وَتُعْجَنُ بِبَوْلِ الْمِعَزِّ، وَتُصَيَّرُهُ فَتَائِلَ، وَتُبَخِّرُ عِنْدَ الْحَاجَةِ فَتِيلَةً مِنْهَا. إِذَا صَحَّتْ، وَأَجْوَدُ مَا يَكُونُ السَّاعَةُ الَّتِي تُخَاطِبُهُ فِيهَا وَالْيَوْمُ يَوْمُهُ، فَإِنَّهُ أَقْضَى الْحَاجَةَ وَأَنْجَحُ لِلطَّلِبَةِ لَكَ مَا تُرِيدُ.

النَّفْسِ وَالبَدَنِ، وَيَنْصُرَ أَهْلَ النُّورِ وَيُبَارِكَهُمْ وَيُقَدِّسَهُمْ، وَإِيَّانَا إِلَى الدَّهْرِ وَالأَبَدِ. آمِين.

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فَصْلٌ

إِذَا أَرَدْتَ أَنْ تَكَلَّمَ زُحَلْ فَأَصْلِحِ الْمَوَاضِعَ لَهُ أَنْ يَكُونَ فِي دَرَجَةِ شَرَفِهِ الْمِيزَانِ، وَبَعْدَ ذَلِكَ فِي الدَّلْوِ لِأَنَّهُ يَفْرَحُ فِيهِ، ثُمَّ الْجَدْيِ. فَإِنْ لَمْ يَكُنْ فِي أَحَدِ هَذِهِ الْمَوَاضِعِ فَيَكُونُ فِي حُظُوظِهِ مِثْلَ حَدِّهِ أَوْ مِثْلَّثَتِهِ أَوْ صُورَتِهِ، أَوْ يَكُونَ شَرَفُهُ، أَوْ يَكُونَ فِي وَقْتٍ وَمَا يَلِيهَا مِنْ طَبَائِعِ الْوَقْتِ، أَوْ يَكُونَ مُسْتَقِيمَ السَّيْرِ فِي رُبْعٍ مُذَكَّرٍ. وَاحْذَرْ مَنَاحِسَهُ، وَأَشَدَّهُ أَنْ فِي تَرْبِيعِ الْمِرِّيخِ أَوْ مُقَابَلَتِهِ، أَوْ يَكُونَ فِي هُبُوطِهِ، وَالْوَجْهُ فِي هَذَا يَكُونُ أَنْ يَكُونَ الْكَوْكَبُ قَوِيَّ الْحَالِ بَرِيئًا مِنَ النُّحُوسِ، فَإِنَّهُ عِنْدَ ذَلِكَ كَالْإِنْسَانِ الطَّيِّبِ النَّفْسِ، لَا يُسْأَلُ عَنْ حَاجَةٍ إِلَّا قَضَاهَا. وَإِذَا كَانَ مَنْحُوسًا أَوْ مُحْتَرِقًا أَوْ رَاجِعًا، فَهُوَ كَالْإِنْسَانِ الضَّجِرِ الْمَشْغُولِ بِنَفْسِهِ عَنْ غَيْرِهِ. وَاعْرِفْ مَنَاحِسَ الْكَوَاكِبِ وَسَعَادَاتِهَا لِتَعْمَلَ بِهَا إِنْ شَاءَ اللَّهُ تَعَالَى.

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وَارِدُ تَقْدِيسِ يَومِ السَّبْتِ لِزُحَلَ

لَكَ التَّحِيَّةُ وَالتَّقْدِيسُ، وَعَلَيْكَ سَلَامُ اللهِ، أَيُّهَا السَّيِّدُ الحَكِيمُ، الفَاضِلُ الغَالِبُ، المُطِيعُ لِمُبْدِعِهِ، المُتَحَرِّكُ فِي شَوْقِ مَعْشُوقِهِ القُدُسِيِّ، بِحَرَكَةِ فَلَكِهِ، المُتَعَالِي عَنْ قَبُولِ الخَرْقِ وَالكَوْنِ وَالفَسَادِ وَالحَرَكَةِ المُسْتَقِيمَةِ. أَنْتَ **كَيْوَانُ** سِبَهْرِ عَالِي المَحَلِّ وَالشَّأْنِ، عَظِيمُ المَكَانِ وَالقَدْرِ، غَائِرُ الفِكْرِ، بَعِيدُ المَرَاقِيِّ، جَلِيلُ الهِمَّةِ، صَاحِبُ التَّمْكِينِ وَالتَّوْحِيدِ وَالشَّبَهَاتِ وَالأَفْكَارِ العَمِيقَةِ، وَالأُمُورِ الهَائِلَةِ العَظِيمَةِ المُتَطَاوِلَةِ، وَلَكَ القَهْرُ وَالمَهَابَةُ، كُلُّ مَنْ أَبْدَعَكَ وَأَبْدَعَ الكُلَّ وَنَوَّرَكَ وَنَوَّرَ الكُلَّ، وَأَلْقَى عَلَيْكَ مِنَ الأَشْوَاقِ الإِلَهِيَّةِ مَا يَنْبَعِثُ عَنْهُ حَرَكَاتُكَ الدَّائِمَةُ، وَبَذَوَاتُكَ فِي المَنْظَرِ الأَعْلَى الفَلَكِ السَّابِعِ. أَسْأَلُكَ، أَيُّهَا الأَبُ الكَرِيمُ، أَنْ تَسْأَلَ بِضِيَاءِ نَفْسِكَ وَعِلَّتِكَ وَمَعْشُوقِكَ العَقْلَ الَّذِي مَهَّدَكَ بِالنُّورِ، وَجَمِيعَ المُفَارَقَاتِ الأَنْوَارَ الزَّاهِرَةَ العَقْلِيَّةَ، لِيَسْأَلُوا أَبَاهُمْ عَقْلَ الكُلِّ، المَعْلُولَ الأَوَّلَ الأَشْرَفَ، سُؤَالًا لَائِقًا بِالعَالَمِ العَقْلِيِّ المُنَزَّهِ عَنِ التَّغْيِيرِ وَالتَّجَدُّدِ، لِيَسْأَلْ هُوَ هَكَذَا إِلَهَهُ، إِلَهَ الآلِهَةِ، إِلَهَ العَالَمِينَ، رَبَّ الأَرْبَابِ، مُحَرِّكَ الكُلِّ، قِيَامَ الوُجُودِ، وَاهِبَ العَقْلِ وَالحَيَاةِ، وَاجِبَ الوُجُودِ، لِيَجْعَلَنِي مِنَ المُشْتَاقِينَ إِلَيْهِ، وَيَرْزُقَنِي الأَنْوَارَ وَالفَضْلَ وَالعُلُومَ الإِلَهِيَّةَ، وَيَصْرِفَ عَنِّي آفَاتِ

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وَارِدُ تَقْدِيسِ يَوْمِ الجُمُعَةِ لِلزُّهْرَةِ

لَكِ التَّقْدِيسُ وَالثَّنَاءُ، وَعَلَيْكِ السَّلَامُ أَيَّتُهَا السَّيِّدَةُ لِلثُّرَيَّا، العَالِمَةُ العَامِلَةُ **أُورمَان** سِبَهْرِ المُشْرِقَةُ السَّعِيدَةُ الكَرِيمَةُ الصَّبِيحَةُ، ذَاتُ الضَّوْءِ المَعْشُوقِ وَالبَرِيقِ المَحْبُوبِ، وَاللُّطْفِ وَالزِّينَةِ وَالبَهْجَةِ وَالجَمَالِ وَالعِطْرِ وَالاعْتِدَالِ وَالمَحَبَّةِ وَالبَرَكَةِ، المُطِيعَةُ لِمُبْدِعِهَا، المُتَحَرِّكَةُ فِي شَوْقِ مَعْشُوقِهَا القُدْسِي، المُفَارِقِ بِحَرَكَةِ فَلَكِهَا البَرِيئَةِ عَنْ قُبُولِ الخَرْقَةِ وَالآفَةِ وَالحَرَكَةِ، وَمُنَوِّرُكِ وَمُدَبِّرُكِ وَمُحَرِّكُكِ الأَعْلَى شَوْقًا وَعِشْقًا؛ فَانْبَعَثَ مِنَ الشَّوْقِ حَرَكَاتُكِ المُتَنَاسِبَةُ الخَيْرِيَّةُ، وَمُبَوِّئُكِ فِي الفَلَكِ الثَّالِثِ. أَسْأَلُكِ سَعَادَةَ الدَّارَيْنِ، وَأَنْ تَسْأَلِي أَبَاكِ وَعِلَّتَكِ العَقْلِيَّ المُجَرَّدَ أَنْ يَسْأَلَ أَبَاهُ وَعِلَّتَهُ، أَنْ يَسْأَلُوا أَبَاهُمْ وَعِلَّتَهُمْ: المَعْلُولَ الأَوَّلَ الأَفْضَلَ، عَقْلَ الكُلِّ، سُؤَالًا لَائِقًا بِعَالَمِ السَّرْمَدِ المُنَزَّهِ عَنِ الحَوَادِثِ وَالتَّغْيِيرِ، لِيَسْأَلِ المُبْدِئُ الأَوَّلُ، وَاجِبُ الوُجُودِ، إِلَهَ الآلِهَةِ، قَيِّمُ الكُلِّ، ذَاتُ الذَّوَاتِ، أَنْ يُنَوِّرَ نَفْسِي، وَيُسَهِّلَ أَمْرِي، وَيُقَرِّبَنِي لَدَيْهِ، وَيَنْصُرَ أَهْلَ النُّورِ وَالإِشْرَاقِ، وَيُبَارِكَهُمْ وَإِيَّانَا، وَيُقَدِّسَهُمْ وَإِيَّانَا إِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

وَالعِتَابِ، المُطِيعُ لِمُبْدِعِهِ، المُتَحَرِّكُ فِي شَوْقِ مَعْشُوقِهِ العَقْلِ بِحَرَكَةِ فَلَكِهِ، المُعَافَى عَنِ الخَرْقِ وَالكَوْنِ وَالفَسَادِ، وَالحَرَكَةِ المُسْتَقِيمَةِ. سُبْحَانَ مُبْدِعِكَ وَمُبْدِعِ الكُلِّ، وَمُنَوِّرِ الكُلِّ، وَمُسْعِدِكَ وَمُحَرِّكِكَ الأَعْلَى شَوْقًا وَعِشْقًا، فَانْبَعَثَ مِنْ شَوْقِكَ حَرَكَاتُكَ الدَّائِمَةُ النَّافِعَةُ الرَّاسِخَةُ لِلْخَيْرِ وَالإِحْسَانِ وَالسَّعَادَاتِ، وَمُبَوَّؤُكَ فِي الفَلَكِ السَّادِسِ المَسْكَنِ الرَّفِيعِ. أَسْأَلُكَ سَعَادَةَ الدَّارَيْنِ، وَأَسْأَلُكَ أَيُّهَا الأَبُ السَّعِيدُ المُفِيضُ العَدْلَ أَنْ تَسْأَلَ أَبَاكَ وَعِلَّتَكَ وَمَعْشُوقَكَ النُّورَ القَاهِرَ العَقْلِ المُفَارِقَ، ذَا الشَّوْقِ وَالبَسْطَةِ، وَجَمِيعَ العُقُولِ المُفَارِقَةِ الأَقْرَبِينَ المُجَرَّدِينَ عَن دَنَسِ الهَيُولَى وَعَلَائِقِهَا، لِيَسْأَلُوا سُؤَالًا يَلِيقُ بِعَالَمِ السَّرْمَدِ المُقَدَّسِ عَنِ التَّغْيِيرِ أَبَاهُمْ وَعِلَّتَهُم المَعْلُولَ الأَوَّلَ، النُّورَ الأَقْرَبَ، عَقْلَ الكُلِّ، لِيَسْأَلْ هُوَ هَكَذَا إِلَهَهُ وَإِلَهَ الآلِهَةِ، إِلَهَ العَالَمِينَ، نُورَ الأَنْوَارِ، مُدَبِّرَ كُلِّ دَوَّارٍ، ذَا السَّنَاءِ الأَبْهَرِ وَالنُّورِ الأَقْهَرِ وَالشَّرَفِ الأَرْفَعِ، مُبْدِعَ الكُلِّ، وَاهِبَ الحَيَاةِ، وَاجِبَ الوُجُودِ، عَظِيمٌ شَأْنُهُ، لِيَجْعَلَنِي مِنْ مُقَرَّبِيهِ وَحَمَلَةِ أَنْوَارِهِ وَعَارِفِي أَسْرَارِهِ، وَيَصْرِفَ عَنِّي آفَاتِ النَّفْسِ وَالبَدَنِ، وَيَنْصُرَ أَهْلَ النُّورِ وَالإِشْرَاقِ وَيُبَارِكَهُمْ وَإِيَّانَا، وَيُقَدِّسَهُمْ وَإِيَّانَا إِلَى الدَّهْرِ الدَّاهِرِينَ. آمِينَ.

وَمُدَبِّرُكَ وَمُلْهِمُكَ، وَيُفَيِّضُ ٱلنُّورَ ٱلْمُقْتَضِي ٱلْحَرَكَةَ ٱلدَّائِمَةَ عَلَيْكَ، وَمُبَوِّئُكَ فِي ٱلْفَلَكِ ٱلثَّانِي. أَسْأَلُكَ تَسْهِيلَ ٱلرَّشَادِ، وَأَنْ تَسْأَلَ عِلَّتَكَ وَمَعْشُوقَكَ ٱلنُّورَ ٱلْقَاهِرَ ٱلْعَقْلِيَّ، وَٱلْعُقُولَ ٱلْمُفَارِقَةَ، ٱلْأَنْوَارَ ٱلْمُتَعَالِيَةَ عَن عَلَائِقِ ٱلْمَوَادِّ، أَنْ يَسْأَلُوا سُؤَالًا لَائِقًا بِٱلْعَالَمِ ٱلْعَقْلِيِّ ٱلْمُنَزَّهِ عَنِ ٱلتَّغْيِيرِ، أَبَاهُمْ وَمَبْدَأَهُمُ ٱلْمَعْلُولَ ٱلْأَوَّلَ ٱلْأَشْرَفَ، عَقْلَ ٱلْكُلِّ. لِيَسْأَلْ هُوَ هَكَذَا مُبْدِعَ ٱلْكُلِّ، قَيِّمَ جَمِيعِ ٱلْمَاهِيَّاتِ، نُورَ ٱلنُّورِ، وَاجِبَ ٱلْوُجُودِ، إِلٰهَ ٱلْعَالَمِينَ، مُسَبِّبَ ٱلْأَسْبَابِ: أَنْ يُنَوِّرَ نَفْسِي، وَيُقَرِّبَنِي إِلَيْهِ، وَيُكَلِّمَنِي، وَيَصْرِفَ عَنِّي سُوءَ ٱلدُّنْيَا وَٱلْآخِرَةِ، وَيَنْصُرَ أَهْلَ ٱلنُّورِ وَٱلْإِشْرَاقِ، وَيُبَارِكَهُمْ وَإِيَّانَا، وَيُقَدِّسَهُمْ وَإِيَّانَا إِلَى ٱلْأَبَدِ. آمِينَ.

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وَارِدُ تَقْدِيسِ يَومَ الخَمِيسِ لِلمُشْتَرِي

لَكَ التَّقْدِيسُ وَالسَّلَامُ عَلَيْكَ، وَمِنْكَ عَلَى النُّفُوسِ الزَّكِيَّةِ، أَيُّهَا السَّيِّدُ الشَّرِيفُ **هُرْمُز** سِبَهْرِ، عَظِيمُ الشَّأْنِ، وَالِدُ البَرَكَاتِ، وَاسِطَةُ الخَيْرَاتِ، كَبِيرُ النَّفْسِ، الأَبُ الرَّحِيمُ، الكَبِيرُ الكَرِيمُ، الظَّافِرُ المُبَارَكُ، السَّعْدُ الأَكْبَرُ، المُشْرِقُ الزَّاهِرُ، صَاحِبُ العِلْمِ وَالحِكْمَةِ وَالعَدْلِ وَالفَضَائِلِ وَالأَخْلَاقِ الجَمِيلَةِ وَمَكَارِمِ الشِّيمِ، وَعَظِيمُ الهِمَّةِ

ٱلْحَقِّ، وَأَنْ تَسْأَلَ أَبَاكَ وَعِلَّتَكَ وَمَعْشُوقَكَ ٱلنُّورَ ٱلْقَاهِرَ، وَجَمِيعَ ٱلْأَنْوَارِ ٱلْقَاهِرَةِ ٱلْأَقْرَبِينَ ٱلْعُقُولِ ٱلْمُجَرَّدَةِ، أَنْ يَسْأَلُوا أَبَاهُمْ وَعِلَّتَهُمْ ٱلْمَعْلُولَ ٱلْأَوَّلَ، عَقْلَ ٱلْكُلِّ، سُؤَالًا يَلِيقُ بِٱلْعُقُولِ ٱلْمُقَدَّسِينَ عَنِ ٱلتَّغْيِيرِ. لِيَسْأَلْ إِلٰهَهُ وَإِلٰهَ كُلِّ إِلٰهٍ، إِلٰهَ ٱلْعَالَمِينَ، صَاحِبَ ٱلطَّوْلِ ٱلْأَعْظَمِ وَٱلنُّورِ ٱلْأَبْهَرِ، ٱلْمَبْدَأَ ٱلْأَوَّلَ، ٱلْوَاحِدَ مِنْ جَمِيعِ ٱلْوُجُوهِ، وَاجِبَ ٱلْوُجُودِ، قَيِّمَ ٱلْكُلِّ. أَنْ تَجْعَلَنِي مِنْ مُقَرَّبِيهِ وَحَمَلَةِ أَنْوَارِهِ وَأَسْرَارِ ٱلْحَقِيقَةِ، وَيَنْصُرَ أَهْلَ ٱلنُّورِ وَٱلْإِشْرَاقِ، وَيُبَارِكَهُمْ وَإِيَّانَا ٱلدَّهْرَ وَٱلْأَبَدَ. آمِينَ.

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أَوْرادُ تَقْدِيسِ يَوْمِ ٱلْأَرْبِعَاءِ لِعُطَارِدَ

لَكَ ٱلتَّقْدِيرُ وَٱلثَّنَاءُ، وَعَلَيْكَ سَلَامُ ٱللَّهِ، أَيُّهَا ٱلسَّيِّدُ ٱلْكَبِيرُ ٱلْفَاضِلُ، ٱلْأَبُ ٱلْكَرِيمُ **فَرْزَانُ** سِبَهْرِ، ٱلْعَالِمُ ٱلْعَامِلُ، ٱلْفَاضِلُ ٱلنَّاطِقُ ٱلصَّدُوقُ، حَبْرُ ٱلسَّمَاوَاتِ، ٱلْخَبِيرُ بِأَحْوَالِ ٱلْعَالَمِ، صَاحِبُ ٱلْغَرَائِبِ، مُتْقِنُ ٱلْأَسْرَارِ وَٱلْعَجَائِبِ، خَازِنُ ٱلْعُلُومِ ٱلدَّقِيقَةِ، مَلْقَى ٱلذِّكْرِ ٱلْمُتَبَاعَدِ لِسَادَةِ ٱلْكَوَاكِبِ فِي طِبَاعِهِمْ، فَيَّاضُ ٱلذَّكَاءِ وَٱلدَّهَاءِ وَٱلتَّحْقِيقِ، ٱلْمُطِيعُ لِمُبْدِعِهِ، ٱلْمُتَحَرِّكُ بِحَرَكَةِ فَلَكِهِ، ٱلْمُتَبَرِّأُ عَنْ قُبُولِ ٱلْخَرْقِ وَٱلْفَسَادِ وَٱلْحَرَكَةِ ٱلْمُسْتَقِيمَةِ، فِي شَوْقِ مَعْشُوقِهِ ٱلْقُدُسِيِّ. تَعَالَىٰ مُبْدِعُكَ وَمُنَوِّرُكَ

ٱلْحَوَادِثِ وَٱلْمُعصِرَاتِ، مَبْدَأَهُمُ ٱلْمَعْلُولُ ٱلْأَوَّلُ، ٱلنُّورُ ٱلْأَقْرَبُ، عَقْلُ ٱلْكُلِّ، أَنْ يَسْأَلَ إِلٰهَهُ وَإِلٰهَ ٱلْآلِهَةِ، إِلٰهَ ٱلْعَالَمِينَ، نَاظِمَ طَبَقَاتِكَ ٱلْوُجُودِ، فَعَّالَ ٱلْمُهَمَّاتِ بِأَجْمَعِهَا، صَاحِبَ ٱلطَّوْلِ وَٱلْبَهَاءِ، وَاجِبَ ٱلْوُجُودِ. أَنْ يُؤَيِّدَنِي بِنُورِهِ، وَيُقَدِّسَنِي لَدَيْهِ، وَيَصْرِفَ عَنِّي ٱلْآفَاتَ ٱلنَّفْسَانِيَّةَ وَٱلْبَدَنِيَّةَ، وَيَنْصُرَ أَهْلَ ٱلنُّورِ وَٱلْإِشْرَاقِ، وَيُقَدِّسَهُمْ وَيُبَارِكَهُمْ وَإِيَّانَا إِلَى ٱلْأَبَدِ. آمِينَ.

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وَارِدُ تَقْدِيسِ يَوْمِ ٱلثُّلَاثَاءِ لِلْمَرِّيخِ

ٱلسَّلَامُ عَلَيْكَ وَتَقْدِيسُ ٱللَّهِ وَبَرَكَاتُهُ، أَيُّهَا ٱلسَّيِّدُ ٱلْأَمِيرُ ٱلْفَاضِلُ، ٱلْغَالِبُ ٱلْقَاهِرُ، ٱلظَّافِرُ، ٱلْأَبُ ٱلنَّيِّرُ بَهْرامُ سِبَهْرِ، ٱلْمُطِيعُ لِمُبْدِعِهِ، ٱلْمُتَحَرِّكُ فِي شَوْقِ مَعْشُوقِهِ ٱلْعَقْلِيِّ بِحَرَكَةِ فَلَكِهِ، ٱلنَّائِي عَنِ ٱلْكَوْنِ وَٱلْخَرْقِ وَٱلْفَسَادِ وَٱلْحَرَكَةِ ٱلْمُسْتَقِيمَةِ. أَنْتَ ٱلشُّجَاعُ ٱلشَّدِيدُ، ٱلْعَالِي ٱلْقَاصِمُ، ٱلْقَاطِعُ، ٱلْقَوِيُّ، ذُو ٱلسَّلَاطَةِ وَٱلْهَيْجَاءِ وَٱلْبَأْسِ ٱلشَّدِيدِ، وَٱلنَّارِ ٱلْمُوقَدَةِ، وَٱلدَّمِ ٱلْمُهْرَاقِ، وَٱلسَّيْفِ ٱلْمَسْلُولِ. جَلَّ مَنْ أَبْدَعَكَ وَنَوَّرَكَ، وَأَلْبَسَكَ ٱلْبَأْسَ وَٱلْهَيْبَةَ وَٱلسَّطْوَةَ وَٱلْقَهْرَ، وَأَفَاضَ عَلَىٰ نَفْسِكَ ٱلنُّورَ ٱلَّذِي تَنْبَعِثُ مِنْهُ حَرَكَاتُكَ ٱلدَّائِمَةُ ٱلشَّوْقِيَّةُ، وَمَكَّنَكَ فِي ٱلْفَلَكِ ٱلْخَامِسِ. أَسْأَلُكَ أَنْ تَقْهَرَ أَعْدَاءَ

وَمُرَكَّبٍ، عَلَى النِّظَامِ الْأَتَمِّ الْأَكْمَل. اللهُ الْوَحِيدُ، وَاجِبُ الْوُجُودِ عَلَى سُلْطَانِهِ، أَنْ يُنَوِّرَ نَفْسِي بِاللَّوَامِعِ الْقُدْسِيَّةِ وَالْعُلُومِ الإِلَهِيَّةِ وَالْفَضَائِلِ الْعَلَوِيَّةِ، وَيَجْعَلَنِي مِنَ الْمُنْتَمِينَ إِلَيْهِ، وَيَعْصِمَنِي مِنَ الْآفَاتِ النَّفْسِيَّةِ وَالْبَدَنِيَّةِ، وَيَنْصُرَ أَهْلَ النُّورِ وَالْإِشْرَاقِ، وَيُبَارِكَهُمْ وَإِيَّانَا، وَيُقَدِّسَهُمْ وَإِيَّانَا إِلَى الأَبَدِ.

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وَارِدُ تَقْدِيسِ يَوْمِ ٱلْاِثْنَيْنِ لِلْقَمَرِ

لَكَ ٱلْمَحَبَّةُ وَعَلَيْكَ سَلَامُ ٱللَّهِ، أَيُّهَا ٱلسَّيِّدُ ٱلْكَبِيرُ سِكَنْدَار سِبَهْرِ ٱلْكَرِيمُ، ٱلْعَالِمُ ٱلْفَاضِلُ ٱلْجَمِيلُ، وَزِيرُ هُورَخْش وَخَلِيفَتُهُ، وَاهِبُ ٱلْأَصْبَاغِ، فَارِسُ ٱلْفَلَكِ، صَاحِبُ ٱلسِّيَادَةِ ٱلْعَلَوِيَّةِ، مِفْتَاحُ ٱلسَّمَاوَاتِ، مُسَرَّعُ ٱلْأَمْرِ، مُـمِدُّ ٱلْجَوَاهِرِ ٱلْمَائِيَّةِ ٱلرُّطُوبَاتِ، وَالِي ٱلْكَوْنِ وَٱلْفَسَادِ، ٱلْمُطِيعُ لِمُبْدِعِهِ، ٱلْمُتَحَرِّكُ بِحَرَكَةِ فَلَكِهِ، ٱلْبَرِيءُ عَنِ ٱلْآفَاتِ وَٱلْخَرْقِ، فِي شَوْقِ مَعْشُوقِهِ ٱلْعَقْلِيِّ. سُبْحَانَ مُبْدِعِكَ وَمُنَوِّرِكَ وَمُصَوِّرِكَ وَمُفِيضِ ٱلنُّورِ ٱلْمُقْتَضِي ٱلْحَرْكَةَ ٱلدَّائِمَةَ عَلَيْكَ، وَمُمْلِيكَ فِي ٱلْفَلَكِ ٱلْأَوَّلِ. أَسْأَلُكَ تَسْهِيلَ ٱلْخَيْرِ، وَأَنْ تَسْأَلَ أَبَاكَ وَعِلَّتَكَ ٱلْعَقْلِيَّ وَمَعْشُوقَكَ، وَجَمِيعَ ٱلْعُقُولِ ٱلْفَاعِلَةِ، ٱلْأَنْوَارِ ٱلْقَاهِرَةِ ٱلْمُجَرَّدَةَ عَنِ ٱلْمَوَادِّ، لِيَسْأَلُوا ٱلسُّؤَالَ ٱللَّائِقَ بِعَالَمِ ٱلْمُنَزَّهِ عَنِ

وَالْكَوْنِ وَالْفَسَادِ، وَالْحَرَكَةِ الْمُسْتَقِيمَةِ. أَنْتَ **هُورَخْشُ** الشَّدِيدُ؛ قَاهِرُ الْغَسَقِ؛ رَئِيسُ الْعَالَمِ؛ مَلِكُ الْكَوَاكِبِ؛ سَيِّدُ الْأَشْخَاصِ الْعَلَوِيَّةِ؛ فَاعِلُ النَّهَارِ بِأَمْرِ اللهِ تَعَالَى؛ مَالِكُ رِقَابِ الْأَنْوَارِ الْمُتَجَسِّدِينَ بِحَوْلِ اللهِ الْمُطَاعِ؛ الْجُرْمُ النَّيِّرُ، الْبَاهِرُ، الزَّاهِرُ، الْعَالِمُ، الْحَكِيمُ، الْفَاضِلُ الْأَكْبَرُ. أَوْلَادُ الْقُدْسِ مِنَ الْأَضْوَاءِ الْمُتَحَجِّبِينَ؛ خَلِيفَةُ نُورِ النُّورِ فِي عَالَمِ الْأَجْرَامِ. نُورُكَ مِنْ نُورٍ يَنْتَهِي إِلَى نُورِهِ، وَقَهْرُكَ مِنْ قَهْرٍ يَنْتَهِي إِلَى قَهْرِهِ. أَنْتَ مَثَلٌ لِكِبْرِيَائِهِ، وَأُنْمُوذَجٌ مِنْ أُنْمُوذَجَاتِ بَهَائِهِ، وَحُجَّةٌ عَلَى عِبَادِهِ. مَنْ أَعْطَيْتَهُ نُورَكَ فِي الْأَجْسَامِ أَضَاءَ؛ وَمَنْ أَسْعَدْتَهُ بِقُوَّةِ اللهِ سَعُدَ. تُعْطِي الْكَوَاكِبَ نُورَكَ، وَلَا تَأْخُذُ مِنْهَا؛ وَتَكْسُوهَا الْبَهَاءَ وَالْإِشْرَاقَ. سُبْحَانَ مَنْ صَوَّرَكَ وَنَوَّرَكَ، وَفِي شَوْقِ جَلَالِهِ سَيَّرَكَ، وَفِي الْفَلَكِ الرَّابِعِ بَوَّأَكَ، وَفِي وَسَطِ نِظَامِ الْكُلِّ قَرَّرَكَ. أَسْأَلُكَ، أَيُّهَا الْأَبُ صَاحِبُ السَّلَاطَةِ وَالْهَيْبَةِ، عِلَّةُ تَعَاقُبِ الْجَدِيدَيْنِ وَتَتَابُعِ الْفُصُولِ، أَنْ تَسْأَلَ بَاسِطَ ضَوْءِ نَفْسِكَ النَّاطِقَةِ الشَّارِقَةِ، أَبَاكَ وَعِلَّتَكَ وَمَعْشُوقَكَ وَمُبْدِعَ حَرَكَتِكَ، الَّذِي أَنْتَ ظِلُّهُ وَطَلْسَمُهُ، وَجَمِيعُ الْأَنْوَارِ الْقَاهِرَةِ الْعُقُولَ الْمُجَرَّدَةَ، لِيَسْأَلُوا السُّؤَالَ اللَّائِقَ بِعَالَمِ السُّرْمَدِ الْبَرِيءِ عَنِ التَّغَيُّرِ وَالتَّجَدُّدِ، أَبُوهُمْ وَعِلَّتُهُمُ النُّورُ الْأَقْرَبُ؛ الْمُبْدِعُ الْأَشْرَفُ؛ عَقْلُ الْكُلِّ؛ الْمَعْلُولُ الْأَعْظَمُ الْأَوَّلُ؛ لِيَسْأَلْ هُوَ؛ هَكَذَا إِلَهُهُ وَإِلَهُ الْآلِهَةِ؛ مُنْتَهَى الْعِلَلِ؛ الْأَوَّلُ الْأَوَائِلِ؛ نِظَامُ الْعَوَالِمِ؛ مُبْدِعُ الْكُلِّ؛ الْقَيُّومُ؛ نُورُ النُّورِ؛ إِلَهُ كُلِّ عَقْلٍ وَنَفْسٍ وَجِسْمٍ أَثِيرِيٍّ وَعُنْصُرِيٍّ وَبَسِيطٍ

عَنْ وَصْفِ أَصْغَرِهَا وَكَفَرَتْ مَنْ زَعَمَ أَنَّ لَكَ كَيْفِيَّةً أَوْ كَمِّيَّةً أَوْ أَيْنًا أَوْ وَضْعًا أَوْ حَجْمًا أَوْ عَرْضًا مِنَ الْأَعْرَاضِ أَوْ وَصْفًا مِنَ الْأَوْصَافِ، إِلَّا لِضَرُورَةِ الْعِبَارَةِ وَالتَّفْهِيمِ. أَنْتَ فَوْقَ الْفَضِيلَةِ وَالشَّرَفِ وَالْكَمَالِ. أَنْتَ اللهُ الَّذِي لَا هُوَ إِلَّا هُوَ، نُورُ الْأَنْوَارِ، الْمَحْمُودُ بِالسَّلْبِ. لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ! أَشَاقَتْ الذَّوَاتُ الطَّاهِرَاتُ إِلَيْكَ، وَخَضَعَتْ أَرْقَابُ الْمَوْجُودَاتِ بَيْنَ يَدَيْكَ، تَوَكَّلَتِ النُّفُوسُ الزَّكِيَّاتُ عَلَيْكَ. أَنْتَ لَا نِهَائِيَّ، وَتُكَلِّمُنِي بِمَعْرِفَةِ أَسْرَارِكَ الشَّرِيفَةِ، وَتُؤَيِّدُنِي بِالنُّورِ، وَتُحَيِّئْنِي بِالنُّورِ، وَتَحْشُرُنِي بِالنُّورِ. أَسْأَلُكَ الشَّوْقَ إِلَى لِقَائِكَ وَالِانْغِمَاسَ فِي تَأَمُّلِ كِبْرِيَائِكَ. انْصُرِ اللَّهُمَّ أَهْلَ النُّورِ وَالْإِشْرَاقِ وَبَارِكْهُمْ وَقَدِّسْهُمْ وَإِيَّانَا إِلَى الْأَبَدِ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

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أَوْرادُ تَقْدِيسِ الشَّمْسِ لِيَوْمِ الأَحَدِ

أَهْلًا بِالْحَيِّ النَّاطِقِ الأَنْوَرِ، وَالشَّخْصِ الأَطْهَرِ، وَالْكَوْكَبِ الأَزْهَرِ. السَّلَامُ عَلَيْكَ، وَتَحِيَّاتُ اللهِ وَبَرَكَاتُهُ، أَيُّهَا النَّيِّرُ الأَعْظَمُ، وَالسَّيِّدُ الأَشْرَفُ، الطَّائِعُ لِمُبْدِعِهِ، الْمُتَحَرِّكُ فِي عِشْقِ جَلَالِ بَارِئِهِ، بِحَرَكَةِ فَلَكِهِ الْمُبْرَإِ عَنْ قَبُولِ الْخَرْقِ

الذَّوَاتِ الْمُجَرَّدَةِ عَنِ الْمَوَادِّ وَالْأَمْكِنَةِ وَالْجِهَاتِ، الَّتِي هِيَ الْأَنْوَارُ الْقَاهِرَةُ الْمُفَارِقَةُ مِنْ جَمِيعِ الْوُجُوهِ، الْكَامِلُونَ الْأَقْرَبُونَ، يَا إِلٰهَ النُّفُوسِ النَّاطِقَةِ الْبَرِيَّةِ عَنْ حُلُولِ الْمَكَانِ وَالِانْطِبَاعِ فِي الْأَجْسَامِ الْمُدَبَّرَةِ وَالْأَجْرَامِ بِالاتِّصَالِ وَالْمُمَاسَّةِ الْمُسْتَفِيدَةِ مِنَ الْعَالَمِ الْعَقْلِيِّ، مِنْكَ مَبْدَؤُهَا وَإِلَيْكَ مُنْتَهَاهَا، وَأَنْتَ إِلٰهَ الْمَجْدِ الْأَعْلَى وَسَمَاءَ السَّمَاوَاتِ وَ مُنْتَهَى الْإِشَارَاتِ الْجِسْمِيَّةِ وَجَمِيعِ الْأَجْسَامِ الشَّرِيفَةِ الْكَرِيمَةِ الْإِلٰهِيَّةِ الْفَلَكِيَّةِ وَالْمُمْتَنِعَةِ الْخَرْقِ وَالْفَسَادِ وَأَضْوَاؤُهَا الْمُنِيرَةُ الرَّفِيعِيَّةُ، وَإِلٰهَ الْمُتَذَرِّيَاتِ بِبِسَاطِهَا وَمَرْكَبَتِهَا. تَبَارَكْتَ اللَّهُمَّ يَا حَيُّ يَا قَيُّومُ يَا سُبُّوحُ يَا قُدُّوسُ يَا رَبَّ الْمَلَإِ الْأَنْوَرِ الْأَعْلَى يَا نُورَ النُّورِ، صَانِعَ السَّرْمَدِ وَالدُّهُورِ، مِنْكَ الْأَزَلُ وَمِنْكَ الْأَبَدُ، وَأَنْتَ مُوجِدُ كُلِّ مَا اتَّصَفَ بِعَرَضِيَّةٍ أَوْ جَوْهَرِيَّةٍ أَوْ كَثْرَةٍ أَوْ وَحْدَةٍ أَوْ عِلَّةٍ أَوْ مَعْلُولِيَّةٍ، وَإِلَيْكَ نِهَايَةُ الرَّغَبَاتِ. غَرِقَتْ ذَوَاتُ الْمُقَدَّسِينَ فِي أَبْحُرِ أَنْوَارِكَ، وَاتَّقَتْ عُيُونُ الْقُدْسِ بِشُعَاعِ ذَاتِكَ الْعَاشِي الْمُفَرِّقِ وَمَازَتْكَ بِإِحَاطَةٍ، وَأَنْتَ مُتَعَالٍ بِجَمِيعِ الْإِثْبَاتِ، نُورُكَ الَّذِي لَا يَتَنَاهَى وَلَا يَقْهَرُكَ شَيْءٌ مِنَ الْأَشْيَاءِ، وَلَيْسَ يُفْصَلُ عَنْدَ شَيْءٍ. احْتَجَبْتَ بِشِدَّةِ ظُهُورِكَ وَكَمَالِ نُورَانِيَّتِكَ، لَيْسَ لِمُعْتَدِلِ الْأَنْوَارِ الْقَاهِرِينَ اللَّاهُوتِيِّينَ الْمُجَرَّدِينَ عَنِ الْأَبَوَيْنِ وَالْمَوَادِّ وَلَا ضِدٌّ وَلَا مُمَانِعٌ وَلَا زَوَالٌ، وَلَا يَقْدِرُ الْبَشَرُ أَنْ يَحْمَدُوا أَوْ يَمْدَحُوا أَقَلَّهُمْ مَرْتَبَةً عَلَى مَا يَلْتَقِي بِكَمَالِهِ، فَكَيْفَ يَحْمَدُ وَيُحْصِي ثَنَاءَ مَنْ فِي نُورِ قَهْرِهِ وَانْطَمَسَ ضِيَاءُ مَجْدِهِ أَعْظَمُ طَبَقَةٍ؟ عَجَزَ الْوَاصِفُونَ

وَضَوْؤُهُ طارِدٌ لِلشَّياطِينِ بِالنُّورِ المُشَبَّهَةِ بِذِي الجَدِّ. وَثَنائِي عَلَى هؤُلاءِ الطَّاهِرِينَ وَأُولئِكَ المُقَدَّسِينَ وَبَرائَتِي عَنِ الظُّلُماتِ وَأَخَواتِها وَبَناتِها المُتَشَوِّهَةِ العاصِياتِ عَلَى نِظامِ اللَّهِ كُلِّهِ قُرْبَةً مِنِّي، فَلَهُ الحَمْدُ بِلَا نِهايَةٍ وَالحَمْدُ لِلَّهِ وَحْدَهُ.

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وَارِدُ تَقْدِيسِ الْأَعْلَى لِكُلِّ يَوْمٍ

تَعَالَيْتَ مَوْلَانَا، مِنْكَ السَّلَامُ وَإِلَيْكَ السَّلَامُ، يَا وَاجِبَ الْوُجُودِ مَعَ جَمِيعِ الْوُجُوهِ، لَا وَاجِبَ فِي الْوُجُودِ إِلَّا غَيْرُكَ، وَأَنْتَ إِلٰهُ الْآلِهَةِ وَلَا إِلٰهَ لِلْعَالَمِينَ سِوَاكَ. تَوَحَّدْتَ بِالْمَجْدِ الْأَرْفَعِ وَالسَّنَاءِ الْأَعْظَمِ، يَا وَالِدَ اللَّاهُوتِ الْأَكْبَرِ وَالنُّورِ الْأَقْهَرِ وَالْجَلَالِ الْأَعْلَى وَالْإِكْمَالِ الْأَتَمِّ وَالْجُودِ الْأَعَمِّ وَالْأَحْرَةِ الْأَبْسَطِ وَالْبَهَاءِ الْأَشْرَفِ وَالْعِزِّ الْأَكْمَلِ وَالضِّيَاءِ الْأَظْهَرِ وَالْكِبْرِيَاءِ الْأَقْوَى وَالطُّولِ الْأَفْضَلِ وَالْمُلْكِ الْأَوْسَعِ وَالْجَمَالِ الْأَبْرَإِ وَاللِّقَاءِ الْأَكْرَمِ وَالْجَبَرُوتِ الْمُقَدَّسِ وَالْمَلَكُوتِ الْمُطَهَّرِ. سُبْحَانَكَ مُبْدِعَ الْكُلِّ وَأَوَّلَ الْأَوَائِلِ وَمُبْدَأَ الْمَبَادِي وَمُوجِدَ جَمِيعِ الْمَاهِيَّاتِ وَمُظْهِرَ كُلِّ الْهُوِيَّاتِ وَمُسَبِّبَ الْأَسْبَابِ وَرَبَّ الْأَرْبَابِ، وَفَعَّالَ الْعَجَائِبِ وَمَا هُوَ أَعْجَبُ مِنَ الْعَجَائِبِ وَمُتْقِنَ اللَّطَائِفِ وَمَا هُوَ أَلْطَفُ مِنَ اللَّطَائِفِ. يَا إِلٰهَ الْعُقُولِ الْفَعَّالَةِ

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أَوْرادُ الإِقْرارِ في كُلِّ يَوْمٍ

قُلْ: اِجْمَعِ اللَّهُ عِبادَتِي وَفِكْرِي، وَاسْمَعْ اللَّهُ ذِكْرِي وَحَمْدِي، يَا أَبْصارَ اللَّهِ النَّافِذَةَ بِمَدَاكَ. أُقَدِّسُ رَبِّي تَقْدِيسًا يَشْهَدُ لِي بِهِ العُوَّانُ يَوْمَ القَضِيَّاتِ. يَا سَماءُ اِنْصِتِي وَيَا نُجُومُ أَبْصِرِي وَيَا أَرْضُ اِحْفَظِي وَيَا مَاءُ بِطُهْرِكَ وَيَا نَارَ اللَّهِ المُضِيئَةَ بِنُورِكَ وَيَا حِفْظَ الأَعْمَالِ صِطامًا أَقُولُ: أُسَبِّحُ اللَّهَ رَبَّ المُلوكِ الأَنْوَرِينَ القاهِرِينَ الأَسْخِيَاءَ أَرْبابَ المَقاماتِ العُلَى الَّذِي جَعَلَ السَّابِقاتِ المُقَدَّساتِ عَنْ تَوَازِي المُؤْمِناتِ الماسِحاتِ حامِلاتِ نُورِهِ وَصَلابِ رَحْمَتِهِ إِلَى المُدَبِّرَاتِ السَّابِقاتِ فَالْقاسِماتِ العَاقِدَاتِ الفَاتِحاتِ وَالضَّوْءِ الأَزْهَرِ وَبَناتِ العُلَى فَقَعِيدَةَ الصُّنْعِ تَحْتَ الحاوِيَاتِ وَالفَضاءِ بَيْنَهَا وَإِحْيَاءِ مَوَاتِ الظُّلْمَةِ بِمَصابيحِ صَنْعَةِ اللَّهِ الَّذِي لا يُقْضَى حَمْدُهُ. وَأَقْرَرْتُ بِرُبُوبِيَّةِ القُدْسِ وَشَهِدْتُ رَبّانِيَّةَ المَلَكُوتِ فَنُورُ اللَّهِ وَجَّهَنِي وَالهِدايَةُ مَطْلَبِي سُبُلِي وَالنِّيرُ الأَعْظَمُ سُبُلِي وَطَرِيقَةُ الأَشْواقِ أَمامِي وَتَصْدِيقُ النِّيَّةِ وَالقَوْلِ وَالفِعْلِ. أَعْبُدُ اللَّهَ القَيُّومَ رَبَّ الأَرْبابِ الَّذِي يُحِيطُ بِكُلِّ شَيْءٍ وَلا تُحِيطُ بِهِ سَجْدَتِي وَتِلاوَتِي وَأَذْكَارِي وَيَذِلُّ ما مَلَكَتْ يَمِينِي وَنَفْسِي وَما حَاوَلَتْهُ قُدْرَتِي. وَتَعْظِيمِي الأَنْوارَ وَرَبّاتِ الأَدْوارِ وَصَنُوبَرَةَ الضَّوْءِ وَلِيدَةَ القُدْسِ وَالنَّفْسِ الطَّاهِرَةِ يَدَ اللَّهِ الظّافِرَةَ

(١٧) يَا سَفِيرَ ٱلْقُدْسِ، أَوْحِ إِلَى ٱلرَّاقِدَةِ: أَمَا أَنَّ وَقْتَ ٱلْقِيَامِ رَفْعًا بِهَا فَإِنَّ قَرَابَةً وَاشِجَةً لَا يُنَفِّرُهَا عَنْ أَبِيهَا أَنِينُهَا بِعِزَّةِ نَفْسِهَا. لَعَلَّكَ تُحَرِّكُهَا حَيَّةً. قُلْ لَهَا: إِخْوَانُكِ بِٱلْمَلَإِ ٱلْأَعْلَىٰ يَرْهَبُونَ قُدُومَكِ، أَوَمَنْ كَانَ دَارُهُ مِثْلَ ٱلْقُدْسِ يَرْضَىٰ بِٱلْخَرِبَةِ ٱلدُّهْمَاءِ؟ حَمَامَةَ ٱلْغَيْبِ، غَرِّدِي بِٱلتَّسْبِيحِ، عَزِيزَةَ ٱلْأَهْلِينَ، لَا تَقْتَضِي بِٱلذُّلِّ وَٱلْهَوَانِ، إِذَا آوَيْتِ خَرِبَةً ضَرَبَتْهَا ٱلْأَيَّامُ بِمَقَارِعِهَا، أَوْ جَارَتْ عَلَيْهَا ٱلْأَرَاذِلُ.

(١٨) قُلْ لَهَا: يَا جَارَةَ ٱلْقِدِّيسِينَ، أَبُوكِ يُقْرِئُكِ ٱلسَّلَامَ وَيَدْعُوكِ لِيُنَاجِيَكِ وَيَشْرَحَ صَدْرَكِ بِٱلْبَهْجَةِ. فَإِنْ سَأَلْتُكِ ٱلطَّرِيقَ فَقُلْ: إِذَا ٱنْبَسَطَ ظِلُّ ظَلَامِ ٱللَّيْلِ فَانْفَرِدِي فِي بَيْتٍ ذِي غَسَقٍ، تُنَادِينَ بِخَفِيِّ ٱلنِّدَاءِ وَأَنْتِ مِنَ ٱلْهَيْبَةِ مَلْآنُ.

(١٩) يَا أَبَانَا ٱلْعَظِيمَ، أَسْفَهْسَلَارَ ٱلْمَلَكُوتِ، سَرْهَنْجَ ٱلْغَيْبِ، رُوحَ ٱلْقُدُسِ، إِنِّي ظَلَمْتُ نَفْسِي فَأَغِثْنِي، وَعَلِّمْهَا ٱلتَّلَطُّفَ فِي ٱلْمَسِيرِ وَحِفْظَ ٱلْجَنَاحِ مِنَ ٱلرَّهَبِ، فَإِنَّهَا لَا تَلْبَثُ حَتَّىٰ يُرْسِلَ إِلَيْهَا أَبُوهَا بَارِقَاتِ ٱلنُّورِ، وَتَمْتَلِئَ مِنْ شُعَاعِهِ، وَتَعُودَ فِي كَرَامَةٍ مَسْمُوعَةِ ٱلْقَوْلِ، وَلْزِمْهَا بِٱلْكَلَامِ ٱلرَّقِيقِ لَحْنًا إِلَىٰ أَوْطَانِهَا. قُلْ لَهَا: إِذَا سَمِعْتِ صِيَاحًا فَابْشِرِي بِٱلْمَنْزِلِ ٱلْأَهْلِينَ وَٱلصُّبْحِ ٱلْقَرِيبِ.

وَرَاءَكِ، فَإِنَّا لَا نُحِبُّ ٱلْعَاصِيَاتِ. أَيَّتُهَا ٱلْخَاطِئَةُ، مَا جِئْتِنَا إِلَّا بَعْدَ ٱلْقُنُوطِ عَنْ أَرْبَابِ ٱلرِّجْسِ. تَلَطَّخْتِ بِقَذَرَاتِ ٱلْجَانِبِ؛ كَيْفَ أُعْطِيكِ عَطِيَّةَ ٱلنُّورِ؟ كُنْتِ قَرِيبَةً فَصِرْتِ أَجْنَبِيَّةً. ٱلْقُدْسُ دَارٌ لَا يَدْخُلُهَا ٱلْجُنُبِيَّاتُ. عَبَدْتِ عَبْدَكِ وَنَسِيتِ رَبَّكِ؛ ٱذْهَبِي إِلَىٰ دَارِ ٱلْحِرْمَانِ.

(١٥) طَهَّرَ ٱللَّهُ نَفْسًا جَدَّدَتْ عَهْدَهَا بِٱلْأَبِ ٱلرَّحِيمِ، وَعَرَفَتْ عُنْصُرَهَا ٱلشَّرِيفَ. مَا أَرْحَمَكَ يَا أَبَانَا ٱلْكَرِيمُ! أَرْشِدْ بِنَا إِلَىٰ إِلٰهِ ٱلْوُجُودِ كُلِّهِ. وَلَوْلَا هُدَاكَ مَا عَرَفْنَاهُ، وَلَوْ أَنَّكَ لَمْ تَأْذَنْ لَنَا بِأَمْرِهِ أَنْ نَعْبُدَهُ، مَا كَانَ لِسَارِيَ ٱلثُّرَيَّا أَنْ يَذْكُرُوا إِلٰهَ ٱلسَّمَاءِ وَيَتَّصِفُوا بِعُبُودِيَّةٍ. أَيْنَ ضُعَفَاءُ هَذِهِ ٱلْهَاوِيَةِ مِنَ ٱلنِّسْبَةِ إِلَىٰ إِلٰهِ ٱلْآلِهَةِ رَبِّ ٱلْأَرْبَابِ؟ وَلَوْلَا شِدَّةُ ٱلنُّورِ لَظَهَرَ ٱلْمُسْتَنِيرُ، وَلَوْلَا ضَعْفُ ٱلْقَوِيِّ لَبَرَزَ لَهَا أَثَرُ ٱلْحَقِّ.

(١٦) يَا أَبَانَا، ظَلَمْنَا نُفُوسَنَا، لَسْتَ عَلَى ٱلْفَيْضِ بِضَنِينٍ. أَسَارَى ٱلظُّلُمَاتِ قِيَامٌ يَنْتَظِرُونَ ٱلرَّحْمَةَ وَيَبْكُونَ عَلَىٰ أَنْفُسِهِمْ. ٱلْخَيْرُ دَأْبُكَ، ضَوْؤُكَ ٱلْبَاسِطُ يُحْرِقُ ٱلْخَطَايَاتِ وَإِنْ عَظُمَتْ. كَمْ هٰذَا ٱلْخَطْبُ حَتَّىٰ يَسْتَكْثِرَ دُخَانُهُ؟ أَنْتَ بِٱلْمَجْدِ ٱلسَّنِيِّ تَقْتَضِي ٱلْمَكَارِمَ، وَأَبْنَاءُ ٱلنَّوَاسِيتِ لَيْسُوا مِمَّنْ أَتَيْتَ ٱلِٱنْتِقَامَ. مَا لِلْقَوَافِلِ قَدْ وَقَعَتْ فِي ٱلْمَفَازَةِ ٱلظَّلْمَاءِ؟ طَالَتْ سُبُلُهَا أَمْ تَقَطَّعَتِ ٱلْمَطَايَا؟ حَارُوا وَخَمَدُوا، صَاحَ ٱلدَّلِيلُ وَهُمْ لَا يَشْعُرُونَ.

(١١) وَإِنْ كَانُوا يَزْعُمُونَ فِيمَا بَيْنَهُمْ ٱلتَّوْحِيدَ، بَلِّغَ ٱلنَّاطِقُ عَنِ ٱللَّهِ: يَا عِبَادَ رَبِّكُمْ، ٱذْكُرُونِي وَٱعْبُدُونِي، وَفِرُّوا إِلَيَّ، فَإِنِّي أَنَا ذُو ٱلطَّوْلِ ٱلْأَعْظَمِ وَٱلْهَوْلِ ٱلْأَقْهَرِ بِٱلرَّصَدِ ٱلْمَهِيبِ. يَا عِبَادِي، لَوْ عَلِمْتُمْ مَا فَاتَكُمْ مِن لَذَّاتِ عَجَائِبِ قُدْسِي لَتَقَطَّعَتْ أَشْخَاصُكُمْ وَٱضْمَحَلَّتْ أَبْدَانُكُمْ مِنَ ٱلْحَسَرَاتِ.

(١٢) وَيْلٌ لِدِيدَانِ جَيْشِ ٱلظُّلُمَاتِ، مِنْ مَطْمُورَاتِ ٱلْعَذَابِ فِي ٱلْبَرَازِخِ ٱلْهَائِلَةِ. هُمْ صُمٌّ عُمْيٌ لِسُقُوطِ آلَاتِ ٱلْأَجْسَامِ، حِجَابٌ بَرْزَخِيٌّ لَا يَرَوْنَ ٱلنُّورَ أَصْلًا. يُقَسَّطُ عَلَيْهِمْ خَوْفٌ وَغَسَقٌ وَحُزْنٌ وَحَسْرَةٌ قَتَّالَةٌ، وَثَعَابِينُ مُظْلِمَةٌ، وَهِيَ مِثْلُ هَبَائِهِمْ. لَا أَنِيسَ لَهُمْ غَيْرُهَا، لَا يَزُورُهُمُ ٱلْمُقَدَّسُونَ، وَلَا يَلْحَقُهُمْ رُوحُ ٱلْمَلَكُوتِ.

(١٣) ٱعْرِفْ يَا إِنسَانُ نَفْسَكَ وَأَبَاكَ، وَأَنْتَ لِرَبِّكَ كَٱلْوَلَدِ. كَبِّرْهُ حَتَّى يُوَصِّلَكَ إِلَىٰ إِلٰهِ ٱلْوُجُودِ، كَمَا قَالَ أَبُونَا ٱلْقُدْسِيُّ: مَا ٱسْتَحْيَيْتُمْ يَا أَوْلَدِي! أَنْعَمْنَا عَلَيْكُمْ، وَتَعْرِضُونَ عَنَّا، وَلَوْ مَسَكْنَا عَلَيْكُمُ ٱلرَّحْمَةَ لَهَلَكْتُمْ أَجْسَامُكُمْ، وَرَزَقْنَاكُمْ فَنَقَصْتُمُونَا.

(١٤) يَا أَيَّتُهَا ٱلْغَرِيبَةُ، لَكِ ٱلنَّسَبُ ٱلرَّفِيعُ، أَنْتِ وَلِيدَةُ ٱلْقُدْسِ. كَيْفَ تَرْجِعِينَ إِلَىٰ أَبِيكِ؟ وَكَيْفَ يَرَاكِ أَبُوكِ وَقَدْ مَرَقْتِ جِلْبَابَ عِصْمَتِكِ؟ نُوحِي عَلَىٰ نَفْسِكِ فِي عَرْصَةِ ٱلذُّلِّ. أَرَقْتِ مَاءَ وَجْهِكِ عِنْدَ سَيِّدِكِ؛ كُنْتِ جَمِيلَةً فَتَشَوَّهْتِ. تُرِيدِينَ أَنْ تَرِيَ ٱلْأَبَ وَهُوَ يَسْتَنْكِفُ عَنْ ذَاتِ ٱلْهَتْكِ، وَلَعَلَّهُ يَقُولُ بِأَسِيَّةِ ٱلْعَهْدِ: ٱرْجِعِي

بِحَنَاحِهِ غُبَارُ الأَرْضِينَ مَا طَلَبَهُ المَرْأَى أَصْلًا وَجَدَهُ المُخْلِصُ، عَلاوَةِ الفَضِيلَةِ؛ كَالمِسْكِ لا يُخْفِي أَثَرَهَا بِإِخْفَاءِ عَيْنِهَا. لِلنَّفْسِ شَهَادَاتٌ ذَاتُ نَحَايَا الصُّدُورِ. الحَقُّ يُنْصَرُ، وَلَوْ بَعْدَ حِينٍ.

(٩) يَا أَهْلَ العُدْوَانِ الَّذِينَ اِجْتَمَعُوا عَلَى المَكِيدَةِ لِيَدْفَعُوا وَلِيَّ النُّطْقِ، سَيَجْعَلُكُمُ اللَّهُ عَنَاءً، وَيُبْرِدُكُمْ كَمَا يُبْرِدُ العَاصِفَاتِ؛ فَإِنَّ أَرْضَ اللَّهِ يَرِثُهَا الأَخْيَارُ. تَتَمَنَّوْنَ حَتْفَ السَّفِيرِ وَهُوَ يَضُرُّكُمْ؛ فَإِنَّهُ إِذَا صَعِدَ إِلَى الحَقِّ وَاتَّصَلَ بِالقُدْسِ حَكَمَ عَلَى العَالَمِ بِنُورِ اللَّهِ القَهَّارِ. لَا تَأْمَنُوا أَنْ يَسْحَقَكُمْ سَحْقَ الزُّجَاجِ بِالصُّخُورِ العِظَامِ، وَتَبْلَعَ بُيُوتَكُمْ، وَيُغْرَسَ فِي الأَرْضِ غَرْسُ النِّظَامِ. يَا عَجَبًا، كَيْفَ شُغِلَ مَا لَا يَسْتَحِقُّ بِوَصْفٍ بِالوُجُودِ؟ هُوَ لَاعِنُ الأَمْرِ العَظِيمِ. لَوْ بَرَّزَ نُورُ اللَّهِ الأَجْرَامَ لَنَهَدَّتِ الأَرْكَانُ.

(١٠) تَعَالَى ٱلْعَبْدُ ٱلْأَوَّلُ ٱلَّذِي حَمَلَ شُعَاعَهُ ٱلْمُقَدَّسَ. عَبَدَتِ ٱلْقُرُونُ ٱلْجَاهِلِيَّةُ رَبَّهَا بِصِفَاتٍ هِيَ لِأَقَلِّ عَبِيدِهِ ٱلْقِدِّيسِينَ. صَدَّقَ ٱللَّهُ قَوْلَ مَنْ يَقُولُ: يَا سَيِّدَنَا رُوحَ ٱلْقُدُسِ، صَاحِبَ ٱلْإِنْسِيَّةِ، لَوْ تَجَلَّيْتَ لِأَبْصَارِ ٱلسَّيْرِ لَعَلِمُوا أَنَّهُ مَا فَاتَكَ صِفَةٌ وَصَفُوْا مَعْبُودَهُمْ بِهَا، وَأَنْتَ يَقْهَرُكَ ضَوْءٌ مِنْ عَلَائِكَ مِنْ عِبَادِ ٱللَّهِ ٱلْغَرْقَى فِي نُورِ رَبِّ ٱلْعَالَمِينَ. قَسَمًا، لَوْ أَنَّهُمْ قَرُبُوا مِنْ ضَوْءِ هُورَخْشَ ٱلشَّدِيدِ لَمَا تَسْتَعْبِدُهُمْ مَلْمُوعٌ يَتَشَعْشَعُ.

(٥) أَيَّتُهَا النَّفْسُ، اُتْرُكِي الفِكْرَةَ الرَّدِيَّةَ أَوَّلَ مَا تَرِدُ، فَإِنَّهَا دُودَةٌ، وَسَتَصْبِرُ ثُعْبَانًا اِنْ أَمْهَلْتِهَا بِالفِكْرَةِ هَلَكَ مَنْ هَلَكَ؛ هِيَ الَّتِي تُزَيِّنُ الاِنْسَانَ أَقْبَحَ الاشْيَاءِ حَتَّى تَسْتَدْرِجَهُ فَتَرُدَّهُ بِهِ مَوَارِدَ الخَاسِرِينَ.

(٦) اِسْتَحِ يَا إِنْسَانُ عَمَّا أَعْطَاكَ نِعْمَةً فَعَصَيْتَهُ بِهَا؛ غَايَةُ الشَّقَاوَةِ أَنْ يَطْلُبَ الْمَرْءُ حَرَامًا، وَيَجِدَ مِثْلَهُ حَلَالًا أَوْ خَيْرًا مِنْهُ. الشَّقِيُّ لَا يُشْبِعُهُ الْحَلَالُ، فَإِنْ كَثُرَ. طُوبَى لِلْفَقِيرِ الصَّالِحِ؛ أَعَانَ اللَّهُ طَهَارَتَهُ بِالْفَقْرِ. مَا وَصَلَ الرِّجَالُ بِكَثْرَةِ الْأَعْمَالِ، بَلْ بِطَهَارَةِ النَّفْسِ. لَا يُحِبُّ اللَّهُ التَّفَاخُرَ بِالْفَانِيَاتِ، وَلَا يَرُدُّ فِي الْأَرْضِ الْفَسَادَ. مِنْ أَفْضَلِ الْقُرُبَاتِ: كَسْبٌ مَعَ اتِّكَالٍ عَلَى اللَّهِ؛ وَالْكَسْبُ دُونَ التَّوَكُّلِ سُحْتٌ.

(٧) بَارَكَ اللَّهُ عَلَى حَامِلِ العِلْمِ، لَمَّ الحَقَّ، وَذَبَّ عَنْ حَوْزِهِ الخَيْرَ إِذَا يَرَى عَنِ الحَيْفِ، وَالنَّفَّاعُ لِلنَّاسِ بِبِرٍّ أَوْ بِحَرْثٍ أَوْ بِصَنْعَةٍ أَوْ مُتْجَرَةٍ، وَسِوَاهُمْ يَنْفِي عَنْ مَدِينَةِ اللَّهِ، إِذَا تَابَا عَنِ النَّجَاحِ، اِسْتِرَادِ الخَائِنِ، فَسَيَنْقُضُ: مَنْ خَانَ لَكَ، خَانَ عَلَيْكَ، لَبْسُ الكَذِبِ بِالقَوْلِ؛ فَحَسْبُ مَنْ عَصَى رَبَّهُ: لَمْ يَرْجُ الوَفِيَّ.

(٨) العَقْلُ نُورُ اللهِ. مَنْ كُمِّلَ حِفْظُهُ مِنْهُ لا يُخَالِفُهُ التَّوْفِيقُ، فَيَنَالُ أَكْثَرَ مَا يُرِيدُ. عَلامَةُ العَقْلِ: التَّوْقِيرُ عَلَى الحِكْمَةِ، وَتَرْكُ المُبَادَلَاتِ بِمَا لا يُثْبِتُ. الطَّائِرُ الَّذِي وَكْرُهُ عِنْدَ رِوَاقِ الجَبَرُوتِ مُطَوَّقٌ بِالعِزِّ؛ لا يَدْخُلُ تَحْتَ ظِلِّ السَّمَاوَاتِ، وَلا يَتَعَلَّقُ

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(١) قَدِّسِي رَبَّكِ، أَيَّتُهَا الغَائِبَةُ عَنْ عَالِمِهَا، لَعَلَّ بَابَ القُدْسِ يُفْتَحُ لَكِ. خُدَّامُ النَّفْسِ: ذَرْ، عَبْدَ اللَّهِ، الَّذَاتَ الْبَرْصَاءُ بِالسَّيِّئَاتِ؛ لَا يَلِجُ فِي عَالِمَ الطُّهْرِ. اِقْطَعِي الْعَقَبَاتِ لِتَلْحَقِي.

(٢) أَوْحَى رَبُّكَ القَائِمُ عَنْ رَبِّهِ القَيُّومِ أَنَّهُ: مَا آمَنَتْ نَفْسٌ اِخْتَارَتْ رِضَى ا لَاهِلِينَ عَلَى رِضَاهُ بَارِيهَا، وَصَدَّهَا عَنْ سَبِيلِ اللَّهِ لَوْمُ اللَّائِمَاتِ.

(٣) إِذَا حَلَّتِ السَّكِينَةُ، زَالَ الشَّكُّ. حُجَّةُ الْكِبْرِيَاءِ نُورٌ بَازِغٌ، يَجِدُهَا الْمَرْءُ جَاذِبًا لَهُ إِلَى بَابِ الْكِبْرِيَاءِ. إِذَا لَقِيَهُ، كَسَاهُ سِرْبَالَ الْيَقِينِ.

(٤) مَا اتَّخَذَ اللهُ كَلِيمًا جَبَانًا، وَلَا كَذَّابًا، وَلَا أَلْهَمَ الْحِكْمَةَ نَفْسًا خَبِيثَةً: الْفَكُّورُ فِي الشَّرِّ شَيْطَانٌ مَارِدٌ. سَيُلْبِسُ اللهُ الْحَرِيصَ فِي عَالِمَ الْغَيْبِ صُورَةَ الْخِنْزِيرِ وَكِلَابِ عَالِمَ الْعُقُوبَةِ نَفْسٌ تُجَادِلُ بِغَيْرِ حَقٍّ، وَذِئَابُهَا الَّذِينَ يُوَادُّونَ بِالْبَاطِلِ. اَلظَّالِمُ يُلْعَنُ قَبْلَ أَنْ يُظْلِمَ. مَنْ لَمْ يَجِدْ فِي نَفْسِهِ الرَّحْمَةَ، لَا يَجِدْهَا لَهُ.

الْمُشَبَّهِينَ بِالْمَبَادِيءِ الَّذِينَ سَمِعَ اللهُ دُعَاءَهُمْ فِي الطَّامِّ وَأَمَرَ الْمَلَائِكَةَ بِالتَّفْضِيلِ.

(١٨) نُفُوسُ الْمُجَرَّدِينَ مِنَ السَّالِكِينَ: أُقَدِّسُ نُفُوسَ الْأَبْدَالِ الْمُسْتَشْرِقِينَ وَطُلَّابَ الْخَيْرِ، وَأَطْلُبُ فِي التَّقَادِيسِ كُلِّهَا أَوَّلًا وَآخِرًا مَرْضَاةَ اللهِ تَعَالَى، مُنْتَهَى الرَّغَبَاتِ، نَاظِمَ الْوُجُودِ.

(١٩) طُهِّرَتْ بِالتَّقْدِيسِ ذِكْرُ اللهِ الْمَاءُ وَالْمِلْحُ وَصَنُوبَرَةُ وَالنَّارُ وَالْأَنْهَارُ وَالرِّيَاحُ وَالسُّحُبُ وَالضَّبَابُ وَالْأَمْطَارُ وَالْبَحْرُ وَالْجِبَالُ وَالْبَرَارِي وَالْمَزَارِعُ وَالْقُرَى وَالْمُدُنُ وَالْكُهُوفُ وَالْبُيُوتُ وَالْمُرُّ وَالْمِيعَةُ وَالْأَدَارُ وَاللُّبَانُ، أَجْزَاءُ الْعَفْرِ الْفَاضِلِ، وَأَيْنَسُ الْفَوْقَيْنِ وَمَا يُتِمُّ وَمَا يُشْرَبُ وَمَا يُؤْكَلُ وَمَا يُلْبَسُ وَالْمَاعُونُ، وَالْأَشْجَارُ الْقَائِمَةُ وَالْكَرْمَةُ وَنَبَاتُهَا وَالسَّهَرُ، وَالْجَوْهَرُ الْمَطْوِيُّ لِلنَّفْسِ عَاجِزِ الْقَوَانِينِ، وَالرِّجَالُ الْقَانِتُونَ وَالنِّسَاءُ الْقَانِتَاتُ، وَالْفُرْسُ الْبِقَاعُ وَالْإِبِلُ الْحَمُولُ وَالْبَقَرُ الذَّلُولُ وَالْغَنَمُ الْمُنْمَى، وَالْبَهَائِمُ الطَّيِّبَةُ وَالطُّيُورُ السَّائِحَةُ، وَالْأَلْبَانُ وَالْفَوَاكِهُ، وَبُحُورُ الْهَيَاكِلِ وَأَرْضُ الْمُصَلَّى وَقِنْدِيلُ الْمِحْرَابِ. فَرَضَ اللهُ التَّقْدِيسَ عَلَى الْأُمَمِ الْفَاضِلَةِ، وَأَنْطَقَ بِهِ أَلْسِنَةَ الْآبَاءِ الْمُرْسَلِينَ فِي مُلْكِ الْأَوَّلِينَ وَالْآخِرِينَ، وَالْمَلَائِكَةُ عَلَى هَذَا شُهُودٌ، وَالرَّبُّ بِهِ خَبِيرٌ، وَلِكُلِّ قُدِّيسٍ بَرَكَةٌ، فَاسْتَجْلِبُوا الْبَرَكَةَ، وَاذْكُرُوا اسْمَ اللهِ فِي تَقْدِيسِهِ لِيَتِمَّ فِيكُمُ الْفَضَائِلُ وَاللَّوَامِعُ، وَتَفُوزُوا بِالسَّعَادَاتِ يَوْمَ الْخُرُوجِ. وَالْحَمْدُ لِوَاهِبِ الْعَقْلِ وَالْكَمَالِ وَمُفِيضِ الْجُودِ وَالْجَمَالِ.

وَأُقَدِّسُ عَبْدَ اللهِ الطَّائِعَ الْقَمَرَ الْمُوْقَافَ، السَّيِّدَ الْفَاضِلَ، مِصْبَاحَ النُّجُومِ، فَارِسَ الْفَلَكِ، وَزِيرَ ((**هُورَخْش**)) وَخَلِيفَتَهُ، صَاحِبَ الرُّطُوبَاتِ، مُمِدَّ الْمِيَاهِ، وَاهِبَ الْأَصْبَاغِ، صَاحِبَ السَّمَاوَاتِ، مُسْرِعَ الْأَمْرِ، وَأُثْنِي عَلَى شَخْصِهِ النُّيِّرِ وَنَفْسِهِ الشَّرِيفَةِ، وَأُقَدِّسُ مَسْكَنَهُ الْعَالِيَ الْمُقَدَّسَ الْكَرِيمَ.

(١٥) عُقُولُ أَصْحَابِ الْعَنَاصِرِ: أُقَدِّسُ صَاحِبَ طِلَسْمِ النَّارِ وَلِيُقَدَّسْ بِهِ النَّارُ، وَأُقَدِّسُ صَاحِبَ طِلَسْمِ الْهَوَاءِ وَلِيُقَدَّسْ بِهِ الْهَوَاءُ، وَصَاحِبَ طِلَسْمِ الْمَاءِ وَلِيُقَدَّسْ بِهِ الْمَاءُ، وَصَاحِبَ طِلَسْمِ الْأَرْضِ وَلِيُقَدَّسْ بِهَا الْأَرْضُ، وَأَرْبَابَ طَلَاسِمِ الْمَعَادِنِ وَلِيَتَقَدَّسْ بِهَا الْمَعَادِنُ، وَأَرْبَابَ طَلَاسِمِ النَّبَاتِ وَلِيَتَقَدَّسْ بِهِ النَّبَاتُ، وَأُقَدِّسُ أَرْبَابَ طَلَاسِمِ الْحَيَوَانَاتِ وَلِيَتَقَدَّسْ بِهَا الْحَيَوَانَاتُ.

(١٦) الْعَقْلُ الْفَعَّالُ: أُقَدِّسُ النُّورَ الْقَاهِرَ الشَّدِيدَ، رَبَّ طِلَسْمِ الْإِنْسِ، رُوحَ الْقُدُسِ، مُعْطِيَ الْحَيَاةِ وَالْفَضْلِ بِأَمْرِ اللهِ تَعَالَى، مُدَبِّرَ الْعَالَمِ الْعُنْصُرِيِّ، الْعَقْلَ الْفَعَّالَ، مُفَيِّضَ طِلَسْمِ النُّفُوسِ النَّاطِقَةِ، صَاحِبَ الظَّفَرِ وَالتَّغَالُبِ، ((**سَرَاوَخْش**)) نُورٍ، لِيَتَقَدَّسْ بِهِ نَوْعُ الْإِنْسِ الْمُكَرَّمُ.

(١٧) نُفُوسُ الْأَنْبِيَاءِ: أُقَدِّسُ النُّفُوسَ النَّاطِقَةَ لِأَصْحَابِ السَّفَارَاتِ الْإِلَهِيَّةِ، الْقَائِمِينَ بِالْحِكْمَةِ الْمُتَعَالِيَةِ، خَزَنَةَ أَسْرَارِ الْمَلَكُوتِ، حَمَلَةَ ((الْخُرَّه)) الْقُدْسِيِّ،

الشَّرِيفَةِ، وَأُقَدِّسُ مَسْكَنَهُ الْعَالِيَ الْمُقَدَّسَ الْكَرِيمَ.

(١٢) فَلَكُ الزَّهْرَةِ، الْعَقْلُ السَّابِعُ: أُقَدِّسُ لِتَعْظِيمِ اللهِ النُّورَ الْقَاهِرَ الشَّدِيدَ، الْبَهِيَّ الْجَمِيلَ الصَّبِيحَ، صَاحِبَ الْمَحَبَّةِ وَالْحُسْنِ، كَامِلَ الْعِشْقِ، الْقُدْسِيَّ الْمُضِيءَ، رَبَّ الزَّهْرَةِ الَّتِي هِيَ ظِلُّهُ، وَأُقَدِّسُ عَبْدَ اللهِ الطَّائِعَ الزَّهْرَةَ الْغَرَّاءَ، الصَّبِيحَةَ الْمُشْرِقَةَ الْبَهِيَّةَ، ذَاتَ الْمَلَاحَةِ وَاللُّطْفِ وَالنِّظَامِ وَالسَّخَاءِ وَالْإِكْمَالِ، وَالْعِطْرِ وَالِاعْتِدَالِ، وَالْمَوَدَّةِ وَالْخُلُقِ الْحَسَنِ وَالْغِنَاءِ، وَآلَاتِ الطَّرَبِ وَالْبَهْجَةِ، وَأُثْنِي عَلَى شَخْصِهَا النُّيِّرِ وَنَفْسِهَا الشَّرِيفَةِ، وَأُقَدِّسُ مَسْكَنَهَا الْعَالِيَ الْمُقَدَّسَ الْكَرِيمَ.

(١٣) فَلَكُ عُطَارِدَ، الْعَقْلُ الثَّامِنُ: أُقَدِّسُ لِتَعْظِيمِ اللهِ النُّورَ الْقَاهِرَ الشَّدِيدَ الْفَاضِلَ الْمُشْرِقَ الْمُنِيرَ، مُفِيضَ النُّورِ الْحَقَائِقِ وَالْغَوَامِضِ، رَبَّ عُطَارِدَ الَّذِي هُوَ ظِلُّهُ، وَأُقَدِّسُ عَبْدَ اللهِ الطَّائِعَ عُطَارِدَ، النُّيِّرَ الْعَالِمَ الْفَاضِلَ الْعَاقِلَ الْكَامِلَ النَّاطِقَ الصَّادِقَ، صَاحِبَ الْحُجَّةِ وَالنَّظَرِ وَالْفِطَنِ وَالْجَدَلِ وَالْكِتَابِ وَأَسْرَارِ الْعُلُومِ وَالْحِسَابَاتِ، حَبْرَ السَّمَاءِ، الْمُسَاعِدَ الْكَوَاكِبِ الْعُبُورِ، وَأُثْنِي عَلَى شَخْصِهِ النُّيِّرِ وَنَفْسِهِ الشَّرِيفَةِ، وَأُقَدِّسُ مَسْكَنَهُ الْعَالِيَ الْمُقَدَّسَ الْكَرِيمَ.

(١٤) فَلَكُ الْقَمَرِ، الْعَقْلُ التَّاسِعُ: أُقَدِّسُ لِتَعْظِيمِ اللهِ، النُّورَ الْقَاهِرَ الشَّدِيدَ النُّيِّرَ الشَّارِقَ اللَّامِعَ الْأَمْنَعَ الْبَهِيَّ ذَا الْجَمَالِ وَالْفَضَائِلِ، رَبَّ الْقَمَرِ الَّذِي هُوَ ظِلٌّ،

الْعِلْمِ وَالْعَدْلِ وَالصِّدْقِ وَ((**الْخُرَّه**)) وَالْجَمَالِ وَالظَّفَرِ وَالْمَكَارِمِ وَالزُّهْدِ وَالْوَفَاءِ، وَعَظِيمَ الْهِمَّةِ وَالْغِيَاثَ، وَأُثْنِي عَلَى شَخْصِهِ النُّيِّرِ وَنَفْسِهِ الشَّرِيفِ، وَأُقَدِّسُ مَسْكَنَهُ الْعَالِيَ الْمُقَدَّسَ الْكَرِيمَ.

(١٠) فَلَكُ الْمِرِّيخِ، الْعَقْلُ الْخَامِسُ: أُقَدِّسُ لِتَعْظِيمِ اللهِ النُّورَ الْقَاهِرَ الشَّدِيدَ ذَا الْعِزَّةِ وَالْقُوَى وَالْغَلَبَةِ الْعَظِيمَةِ وَالْبَصِيصَ النَّافِذَ، رَبَّ الْمِرِّيخِ الَّذِي هُوَ ظِلُّهُ، وَأُقَدِّسُ عَبْدَ اللهِ الطَّائِعَ الْمِرِّيخَ، الْفَاضِلَ الشُّجَاعَ الْغَالِبَ الظَّافِرَ، صَاحِبَ الْقَهْرِ وَالسُّطْوَةِ وَالْبَأْسِ الشَّدِيدِ وَالنَّارِ الْمُوقَدَةِ وَالضَّوْءِ الْمُهَابِ، ذُو الْحَرِّ وَالْيُبْسِ وَالْقُوَّةِ وَالسَّلَاطَةِ، وَأُثْنِي عَلَى شَخْصِهِ النُّيِّرِ وَنَفْسِهِ الشَّرِيفَةِ، وَأُقَدِّسُ مَسْكَنَهُ الْعَالِيَ الْمُقَدَّسَ الْكَرِيمَ.

(١١) فَلَكُ الشَّمْسِ، الْعَقْلُ السَّادِسُ: أُقَدِّسُ لِتَعْظِيمِ اللهِ النُّورَ الْقَاهِرَ الشَّدِيدَ الْفَاضِلَ الْقَوِيَّ، صَاحِبَ الْأُبَّهَةِ الْعُظْمَى وَالْعِزَّةِ الْكُبْرَى، الْمُشْرِقَ الْمُنِيرَ، شَمْسَ الْمَلَكُوتِ، زِينَةَ الْعَالَمِ الْعَقْلِيِّ، ((**شَهْرِيُور**)) نُورٍ، رَبَّ طِلَسْمِ هُورَخْشٍ الشَّدِيدِ الَّذِي هُوَ ظِلُّهُ، وَأُقَدِّسُ عَبْدَ اللهِ الطَّائِعَ الْأَبَ السَّيِّدَ هُورَخْشَ الْفَاضِلَ الْحَكِيمَ، سِرَاجَ الْعَالَمِ، مَلِكَ الْكَوَاكِبِ، وَاسِطَةَ النِّظَامِ، رَئِيسَ السَّمَاءِ، الشَّخْصَ الْأَنْوَرَ وَالْكَوْكَبَ الْأَزْهَرَ، قَاهِرَ الْغَسَقِ، فَاعِلَ النَّهَارِ، كَامِلَ الْقُوَى، خَازِنَ الْعَجَائِبِ، شَدِيدَ الْهَيْبَةِ، الْمُسْتَغْنِيَ بِنُورِهِ عَنْ جَمِيعِ الْكَوَاكِبِ، يُعْطِيهَا النُّورَ وَلَا يَأْخُذُ مِنْهَا، وَيَكْسُوهَا النُّصْرَةَ وَالْبَهَاءَ وَالضِّيَاءَ وَالْإِشْرَاقَ، وَأُثْنِي عَلَى شَخْصِهِ النُّيِّرِ وَنَفْسِهِ

(٦) الْمَلَائِكَةُ: أُقَدِّسُ النُّفُوسَ النَّاطِقَةَ مُدَبِّرَاتِ الْجِسْمِ، عُشَّاقَ الْأَنْوَارِ الْقَاهِرَةِ وَأَشِعَّةِ الْعُظَمَاءِ الْقُدْسِ، مُحَرِّكَاتِ الْأَجْرَامِ بِطَاعَةِ اللهِ، الْأَضْوَاءَ الْغَلَّابَةَ ((**أَسْفَهْبَذ**)) السَّمَاوَاتِ وَالْأَرْضِ مِنَ الطَّاهِرِينَ.

(٧) فَلَكُ الثَّوَابِتِ: أُقَدِّسُ أَصْحَابَ الثَّوَابِتِ، الْأَنْوَارَ الْقَاهِرِينَ الْكَامِلِينَ الطَّاهِرِينَ الْأَقْرَبِينَ، وَأُقَدِّسُ الثَّوَابِتَ وَمَسْكَنَهَا الْعَالِيَ الشَّرِيفَ.

(٨) فَلَكُ زُحَلٍ، الْعَقْلُ الثَّالِثُ: أُقَدِّسُ لِتَعْظِيمِ اللهِ النُّورَ الْقَاهِرَ الشَّدِيدَ الْبَهِيَّ الْكَبِيرَ، صَاحِبَ الْعِزَّةِ وَالْقَهْرِ رَبَّ طِلَسْمِ ((**كَيْوَان**))، وَأُقَدِّسُ عَبْدَ اللهِ الطَّائِعَ ((**كَيْوَان**))، الْأَبَ الرَّفِيعَ السَّيِّدَ الْمُنِيرَ، عُلْوِيَّ الْمِسْكِينِ، كَبِيرَ الشَّأْنِ، عَظِيمَ الْأَمْرِ، غَائِرَ الْفِكْرِ، بَعِيدَ الْمَنْظَرِ، فَيَّاضَ الْبَرْدِ وَالْيُبْسِ، صَاحِبَ التَّسْبِيحِ وَالتَّفْرِيدِ وَالتَّفْهِيمِ، وَالتَّجَارُبِ وَالْهَمِّ وَالْوَقَارِ وَالْأَيْدِ وَالْقَهْرِ وَالثُّبَاتِ، وَأُثْنِي عَلَى شَخْصِهِ النُّيِّرِ وَنَفْسِهِ الشَّرِيفَةِ، وَأُقَدِّسُ مَسْكَنَهُ الْعَالِيَ الْمُقَدَّسَ الْكَرِيمَ.

(٩) فَلَكُ الْمُشْتَرِي، الْعَقْلُ الرَّابِعُ: أُقَدِّسُ لِتَعْظِيمِ اللهِ النُّورَ الْقَاهِرَ الشَّدِيدَ وَذَا الرُّؤَى الإِلَهَ الْمُشْرِقَ، تَامَّ الْعِشْقِ الْأَعْلَى، وَالِدَ الْبَرَكَاتِ، مَنْبَعَ الْخَيْرِ وَالْعَدْلِ وَالْمَحَبَّةِ وَالِائْتِلَافِ، رَبَّ الْمُشْتَرِي الَّذِي هُوَ طِلَسْمُهُ، وَأُقَدِّسُ عَبْدَ اللهِ الطَّائِعَ الْمُشْتَرِي، الْأَبَ الْفَاصِلَ الْغَالِبَ الزَّاهِرَ الْمُنِيرَ، السَّعْدَ الْأَكْبَرَ الْحَلِيمَ، صَاحِبَ

الْوُجُوهِ، فَعَّالُ الْعَجَائِبِ، وَاهِبُ الْعَقْلِ وَالْحَيَوَةِ، مُظْهِرُ الْهُوِيَّاتِ، الَّذِي هُوَ فَوْقَ الْفَضِيلَةِ وَالشَّرَفِ وَالْوَصْفِ وَالنُّطْقِ وَالْحِيطَةِ وَالْإِشَارَةِ، إِلَهُ الْآلِهَةِ، نُورُ الْأَنْوَارِ، تَقْدِيسًا وَتَحْمِيدًا وَتَمْجِيدًا وَتَسْبِيحًا يَتَبَرَّكُ بِهِ الْعَالُونَ.

(٣) تَقْدِيسُ ((**بَهْمَن**)) نُورِ، الْعَقْلِ الْأَوَّلِ: أُقَدِّسُ عَبْدَ اللهِ وَحِجَابَ اللهِ الْأَعْظَمَ، نُورَ اللهِ الْأَكْبَرَ، صُنْعَ اللهِ الْأَعْلَى، الْمِثَالَ الْأَوَّلَ، الْقُدِّيسَ الْأَقْرَبَ، مَلَكَ الْمَلَائِكَةِ، رَئِيسَ الْأَنْوَارِ الْقَاهِرَةِ، ((**كَدْخُدَاء**)) الْمَلَكُوتِ فِي حَضْرَةِ الْقُدْسِ، ((بَهْمَن)) نُورِ.

(٤) الْفَلَكُ الْأَطْلَسُ، الْعَقْلُ الثَّانِي: وَأُقَدِّسُ ظِلَّهُ الرَّفِيعَ الْبَرِيءَ عَنِ الْآفَاتِ، الْجِرْمَ الْأَقْصَى، مُنْتَهَى الْإِشَارَاتِ وَالْحَرَكَاتِ، وَنَفْسَهُ الْمُقَدَّسَةَ الْمُشْتَعِلَةَ بِشُعَاعِ ((**بَهْمَن**)) نُورِ، صَاحِبَ الْبَسْطَةِ وَ((**الْخُرَّه**)) وَالْبَرْقَ النَّافِذَ فِي لَأَعْلَيِّنَ.

(٥) الْعُقُولُ: أُقَدِّسُ الْأَنْوَارَ الْقَاهِرَةَ الْأَعْلِينَ، يَنَابِيعَ الْعِزِّ وَالْبَهَاءِ وَالْجَمَالِ وَالْكَمَالِ وَالشَّرَفِ، وَأَرْبَابَ طَلَاسِمِ السَّمَاوَاتِ وَالْأَرْضِ كُلِّهَا، رُؤَسَاءَ الْمَلَكُوتِ وَالْجَبَرُوتِ، عِبَادَ اللهِ الطَّاهِرِينَ الْأَكْرَمِينَ، أَصْحَابَ السُّلْطَانِ الْبَاهِرِ وَالْأَشِعَّةِ اللَّامِعَةِ، وَالسُّبُحَاتِ الْمُقَدَّسَةِ وَالرُّتَبِ الْمُتَعَالِيَةِ، مُلَّاكَ نُفُوسِ النَّازِلِينَ بِأَمْرِ اللهِ الْعَزِيزِ.

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وَارِدُ التَّقْدِيسِ لِكُلِّ مَوْقِفٍ كَبِيرٍ: تَسْبِيحُ الْعُقُولِ وَالنُّفُوسِ وَالْعَنَاصِرِ

(١) مَرْحَبًا بِالْإِشْرَاقِ، وَسُبْحَانَ اللهِ نُورِ الْأَنْوَارِ. أَهْلًا بِكَ أَيُّهَا الْبَارِئُ الْمُبَادِئُ. أَرَاكَ تُحِلُّ قُيُودِي، وَأَرِنِي زَوَالَ وَجَعِي، وَقَلَّ ثِقْلِي، وَخَفَّ ظَهْرِي. جَعَلَ هُنَاكَ اللهُ فَتْحَ الْبَابِ؛ فَإِنِّي أَخْشَى أَنْ يَسْتَهْوِيَنِي مَرَدَةُ الشَّيْطَانِ. رَأَيْتُ الْأَرْضَ رَاجِفَةً وَالسَّمَاءَ تَرْتَعِدُ، لَا شَكَّ قَدْ نَزَلَ عَلَيْهَا أَمْرُ اللهِ. وَاعْلَمْ أَنَّكَ تُدْنِينِي مِنَ اللهِ رَبِّ الْأَرْبَابِ. إِنِّي صَعِدْتُ إِلَى الْمَلَكُوتِ وَرَأَيْتُ الْعَجَائِبَ وَالْفُسْحَةَ وَالنُّورَ، وَأَخَذْتُ الْكِتَابَ وَالضَّوْءَ الْقُدِّيسَ، وَاسْتَنْزَلْتُ الْبَرَكَاتِ عَلَى عَالِمِ، وَأَرْسَلْتُ الْقُدْسَ عَلَى الْمَاءِ وَالطِّينِ.

(٢) أُقَدِّسُ فِي الْكِتَابِ رَبِّي اللهَ النُّورَ النُّورَ، الْأَعْظَمَ الْأَقْوَى الْأَعَزَّ الْأَكْرَمَ، قَيَّامَ الْأَنِيَّاتِ كُلِّهَا، وَاجِبَ الْوُجُودِ، نَاظِمَ الْعَوَالِمِ، صَاحِبَ ((**الْخُرَّه**)) الْبَاسِطَةِ وَالنُّورَ الْأَقْهَرَ وَالْبَهَاءَ الْأَرْفَعَ وَالضَّوْءَ الْأَشَدَّ الَّذِي لَا يَتَنَاهَى، مُبْدِعَ الدَّهْرِ وَالسَّرْمَدِ وَالدَّيْمُومِ، مُمِدَّ الْأَزَلِ بِالْأَبَدِ، الْقَائِمَ بِالسَّطْوَةِ، الْقَاهِرَةَ عَلَى رَأْسِ الْمَاهِيَّاتِ بِأَجْمَعِهَا، ((**أُورْمَزْد دَادَار كِيهَان**)). اللهُ الْوَحِيدُ الَّذِي لَهُ الْوَحْدَةُ الْمُطْلَقَةُ مِنْ جَمِيعِ

الْأَمْرُ إِلَى سُلْطَانِ مَوْلَاهُ، فَاسْتَعْشَقَ نَفْسَهُ فِي خَيْبَةٍ، فَأَبْدَعْتُ بِمَا اسْتَعْشَقَ ظِلًّا فِي الْمُتَحَجِّمِينَ. وَمِنْ شُهُودِ السُّلْطَانِ ذَا بَرْقٍ مُشْرِقٍ، وَفِي الْمَيْنُوِيِّينَ حَصًى فِي الْإِنْسَانِ، بِقَدْرِ أَشَارِقِ آلِ بَهْمَن. قَدِّسُوا آلَ بَهْمَن نُورًا وَمُلُوكَ آلِ بَهْمَن نُورًا، أَصْحَابَ حَضْرَةِ الْجَبَرُوتِ، وَأَبِيكُمْ عَظِيمَ الْمَلَكُوتِ رُوحَ سَرَاوَشْ تَقْدِيسًا طَوِيلًا، فَإِنَّكُمْ تُرْزَقُونَ مِنْ أَطْعِمَةِ الضِّيَاءِ، وَتُبْعَثُونَ إِلَى الْعَالَمِ الْفَسِيحِ.

(١٦) أَحْبَابَ الضَّوْءِ، اسْتَدِيمُوا شِيَمَ الْبَارِقَاتِ، لَا تَبْلُغَنَّكُمْ أَشْبَاحُ الْجَنَّةِ فَتَكُونُوا غُلْفًا مَقُوسًا. إِنَّ الْأَشْقِيَاءَ فِي الظُّلُمَاتِ مَسَاكِنَ يَبْنُونَهَا بِأَنْفُسِهِمْ، وَظِلَالًا يَقْتَضِيهَا وَصْفُهُمْ. أَوَلَمْ يَرَ النَّاعِسُ أَنَّ الَّذِي يَنَامُ عَلَيْهِ يَرَاهُ مِثْلًا مُجَسَّمًا، وَيَرَى هَيْكَلَهُ وَأَبْنِيَتَهُ، لَيْسَ لِتَجَاوِيفِ أُمِّ رَأْسِهِ سَعَةٌ يُحْضِرُهَا، وَالْمُجَرَّدُ مِنَ الْأَنْوَارِ فَيَّاضٌ لِمَظَاهِرِهِ عَلَى حَسَبِ أَوْصَافِهِ فِي صُوَرِ ذَوَاتِ الصِّقَالِ الَّتِي لَا تَسَعُهَا الْعَيْنُ، وَلَا يَبْقَى بِبُعْدِهَا عُمْقُ الظَّاهِرِ، وَلَا يَنْتَسِبُ إِلَى مَكَانٍ، وَذِكْرَى لِلْمُتَفَكِّرِينَ، وَلِلْجَاحِدِينَ فِي مِثْلِ الْمَعَادِ عِقَابٌ، فَسَاءَ لِقَوْمٍ فِي الْفَلَوَاتِ يَعْمَهُونَ.

(١٢) يَا أَيُّهَا النَّاسُ، اخْتَرْنَاكُمْ عَلَى الصَّوَامِتِ، فَلْيَكُنْ شُكْرُ النُّطْقِ ذِكْرًا، وَخَصَصْنَاكُمْ بِالْفِكْرَةِ، فَلْيَكُنْ حَدُّ الْفِكْرَةِ عِبْرَةً وَعِلْمًا. وَاعْبُدُوا اللّٰهَ كَثِيرًا، وَمُصَلَّاكُمْ هَيَاكِلُ النُّورِ، اِلْزَمُوا قِنْدِيلَ الصَّنُوبَرَةِ، فَإِنَّهَا وَلِيدَةُ الْقُدْسِ وَخَلِيفَةُ الْأَنْوَارِ.

(١٣) قُلْ لِعِبَادِي إِنِّي أَنَا الْأَنْوَرُ الْأَتَمُّ الْأَقْهَرُ، وَاحْتَجَبْتُ بِكَمَالِ نُورِيَّتِي، لَا بُونَ عَنِّي وَلَا صِلَةَ بِي. وَتَحْضُرُ مِنِّي ذَوَاتُ عِقْلَاتٍ انْفَرَدَتْ بِالْمَرَاتِبِ وَالتَّخَلُّصِ، كُلُّ ذَاتٍ نَفْسَهَا، وَالطَّوَائِفُ كُلُّهُمْ تَحْتَ شُعَاعِ السُّبُحَاتِ مُغْرَقُونَ.

(١٤) كَذَبَ مَنْ زَعَمَ إِنِّي وَدِدْتُ الْعَدَمَ، مَا أَعْجَزَنِي الْوُجُودُ حَتَّى أُظْهِرَ قَدْرِي بِالْفَنَاءِ. وَلَقَدْ أَوْحَيْتُ إِلَى الإِمَامِ الْبُحُوتِ أَنِّي أَنَا اللّٰهُ دَائِمُ الْجُودِ، وَأَصْحَابُ الْعُطْلَةِ هُمْ مُبْطِلُونَ. لَا يَقْهَرُنِي شَيْءٌ، وَأَنَا قَاهِرُ الظُّلُمَاتِ بِالنُّورِ، وَقَاهِرُ الْأَنْوَارِ بِنُورِي. لَسْتُ أَنْدَمُ عَلَى مَا فَعَلْتُ، وَمَا انْتَبَهْتُ بَعْدَ نَوْمٍ، وَلَا فِعْلَ لَأَزَلْتُ قَائِمًا بِالْقِسْطِ، وَمَا أَنَا مِنَ الْمُتَغَيِّرِينَ.

(١٥) مَا قَضَيْتُ أَمْرًا أَكْرَمَ لَدَيَّ مِنْ بَهْمَن نُورٍ، هُوَ أَوَّلُ مَنْ أَبْدَعْتُهُ، وَأَلْقَيْتُ فِي ذَاتِهِ مِثَالَ كَمَالِي، فَأَبْدَعْتُ بِهِ الْأَعْلَيْنَ عَلَى نِظَامٍ رَصِينٍ. الْأَعْلَيْنَ كُلُّهُمْ عَقْلٌ وَنُورٌ. انْعَكَسَتِ الْأَشِعَّةُ فِي الْعَوَالِي فَتَضَاعَفَتِ الْأَضْوَاءُ، فَقَدَّرْتُ بِهَا أَعْدَادَ النَّاسِ، نَظَرًا

(٩) وَيْلٌ لِلْجُهَّالِ، مَا أَجْرَأَهُمْ عَلَى رَبِّ الْعَالَمِينَ! قَبَّحَ اللهُ نَفْسًا عَهِدَتْ لِلْعَادَاتِ حَيَوَةً ثُمَّ اعْتَقَدَتْ أَنَّ عَوَالِيَ الْأَجْسَامِ الْكِرَامِ أَمْوَاتٌ لَا يَشْعُرُونَ. مَا خَلَقْتُ الْأَخَسَّ، وَإِلَّا تَرَكْتُ شَرَفَ مَخْلُوقَةٍ سِوَايَ، بَلْ بَدَأْتُ بِالْأَكْمَلِ فَالْأَكْمَلِ. لَوْ أَصْغَيْتُ لِخَلْقِ الْأَخَسِّ وَالْأَشْرَفِ مَعْدُومٌ، لَكَانَ الْعَدَمُ لَدَى أَبْعَدِ الْأَشْيَاءِ عَنْهُ أَفْضَلَ الْوُجُودِ. مَا أَفْضَتِ الْعُقُولُ بَاطِلَةٌ وَمَا أَرْسَلْتُ مَنْ أَرْسَلْتُ لِيُغَيِّرَكَ الْعَقْلَ، بَلْ لِيُمِدَّهُ. تَفَكَّرُوا، تَعَقَّلُوا، فَخَيْرُ الْفِكْرِ مَا يَهْدِي إِلَى رُوحِ الْيَقِينِ.

(١٠) لَوْلَا هَوَانُ الْيَهُودِ عِنْدَ بَارِيهِمْ، مَا سُتِرَتْ عَلَيْهِمُ الْحَقِيقَةُ بِأَمْثِلَةِ السُّنَّةِ. اِسْتَغْلَظُوا فَاسْتُغْلِظَ عَلَيْهِمْ، وَأُلْقُوا فِي الصَّغَارِ الْمُهِينِ. أَوَلَمْ يَتَدَبَّرُوا؟ الَّذِينَ انْتَكِسُوا إِلَّا لِأَبْعَادٍ أَنَّ عَاقِلَةَ الْأَشْيَاءِ مِنْهُمْ لَوْ كَانَتْ فِي أَجْسَامٍ أَوْ مِنْهَا، بَلْ لَا تَشْتَمِلُ عَلَيْهَا أَقْطَارُ الْكُلِّ، فَمَا أَدْرَكْتُهُ.

(١١) وَإِنِّي بِتَسَلُّطِ الْجُزْءِ عَلَى الْكُلِّ، فَيُقَرِّرُهُ بِالْحَاطَّةِ وَالإِحْصَاءِ، ثُمَّ يَنْبَعِثُ إِلَى طَلَبِ مَا لَا يَتَنَاهَى وَرَاءَهُ. وَلَوْ رُدُّوا أَنَّهُمْ هُمْ عَلَى تَبْدِيلِ مَقَادِيرِ صِيَاحِهِمْ، لَعَلِمُوا أَنَّهُمْ دُونَهَا هُمْ. ثُمَّ هَلْ تَسْتَمِرُّ الشُّعُورُ بِشَيْءٍ مَعَ نِسْيَانِ أَجْزَائِهِ؟ هِيَ نَفْحَةُ اللهِ النُّورِيَّةُ الْقَائِمَةُ، لَا مِنْ أَيْنَ، مِنَ اللهِ مَشْرِقُهَا، وَإِلَى اللهِ مَغْرِبُهَا، وَلَكِنْ أَصْحَابُ الغَبَاءَاتِ عَنْهَا فِي ظِلَالٍ عَمِيقٍ.

(٧) اَلْأَنْوَارُ الْمَحْضَةُ عِنْدِي، وَالْبَاقِي شَرَرٌ فِي ظُلَمٍ، لِيَحْيَا بِهِ أَشْبَاحُ الْمَوَاتِ، وَلِيَسْتَنِيرَ الْمُتَجَسِّمُونَ. خَلَقْتُ الْأَنْوَارَ الْمُجَرَّدِينَ الْمُدَبِّرِينَ فِي السَّمَاوَاتِ وَالْأَرْضِ مِنْ أَضْوَاءِ أَنْوَارِيَ الْأَقْرَبِينَ، اَلَّذِينَ شَغَلَهُمْ جَلَالِي عَنْ لُحُوظِ الْأَشْخَاصِ، وَهُمْ الْأَجْوَدُ الْأَفْضَلُ، وَالْعَالِمُ الْأَزَلِيُّ الْكَرِيمُ. مَاذَا رَأَيْتُمْ مِنَ الصُّنْعِ لِذِي الْعَجَبِ؟ مَا تَرَوْنَ ظِلَالٌ لِمَا لَا تَرَوْنَ. اَلْمَيْنَوِيُّونَ الْمُمَجَّدُ هُمُ الصَّفَاةُ، وَلَوْلَا عِشْقُ الْعَالِي لَانْطَمَسَ لِلسَّافِلِ. لِشَوْقِ أَنْوَارِي تَحَرَّكَتِ السَّمَاوَاتُ عَلَى الدَّوَامِ، فَدَامَ بِهَا فَيْضُ الْحَادِثَاتِ. وَلَوْلَا مَا كَانَ مَا كُنْتُمْ، وَلَا تَغَيَّرَ الْمُتَغَيِّرُونَ. نَتَائِجُ الْأَشْوَاقِ، مَا بَالُكُمْ لَا تَشْتَاقُونَ لِتَنَالُوا الشُّعَلَاتِ الْمُهَيِّجَاتِ، كَمَا تَنَالُ الْحَادِثَاتُ مِنَ الْعَالِيَاتِ الدَّائِرَاتِ الْبَاقِيَاتِ. إِنَّ لِلْمُشْتَاقِينَ فِي الْكِتَابِ لَذِكْرًا مُبِينًا.

(٨) عَظِّمُوا هُورَخْشَ الشَّدِيدَ، قَاهِرَ الغَسَقِ، مَلِكَ المَلَكُوتِ، رَئِيسَ السَّمَاءِ، فَاعِلَ النَّهَارِ بِأَمْرِي؛ فَإِنَّهُ مِثَالُ جَلَالِي، وَهُوَ شُعَاعُ شَهْرِيُور نُور، وَشَهْرِيُور نُورٌ لَدَيَّ مُكْرَمٌ مَلْحُوظٌ. أَكْرِمُوا السَّبْعَ العِظَامَ نُقَبَاءَ الجَسَادِ، يُتَقَرَّبُ بِهَا إِلَيَّ. فَهَا قَائِدُ السَّعَادَاتِ، وَقَائِدُ القَهْرِ، وَمُسْرِعُ الأَمْرِ. اذْكُرُوهَا فِي تَسَابِيحِكُمْ لِتَنَالُوا البَرَكَاتِ. تَعْظِيمُ الصُّنْعِ تَعْظِيمٌ لِمُبْدِعِهِ؛ مَنْ اسْتَحْقَرَهُ اشْتَرَكَ فِي مَقْذَرَةِ صَاحِبِهِ. بِقَدْرِ مَا تَبَيَّنْتُمْ مِنْ فِعْلِي عَرَفْتُمْ كَمَالِي.

المُشِيرينَ. لَيْسَ عِنْدي مَيْتٌ وَلا صَديقُ مَيْتٍ، وَلا ظُلْمَةٌ وَلا صَديقُ ظُلْمَةٍ، وَلا يَصْعَدُ إِلّا شَبيهُ ما عِنْدي بِجَسَدٍ، وَلا أُحِبُّ مُحِبَّ الجَسَدِ.

(٥) يا بَنِيَ التُّرابِ، لا تَنْسَوْا النَّسَبَ العُلْوِيَّ، لَقَدْ خَلَقْناكُمْ مِنْ عُقَدٍ مُظْلِمَةٍ لِنَنْظُرَ أَنَّكُمْ لِماذَا فاعِلُونَ. وَإِنْ لَمْ تَنْتَهُوا عَنِ الرُّكُونِ إِلَى مِثْلاتِ الظُّلْمِ، فَنَحْنُ رَادُّوكُمْ إِلَى عَقْدٍ أَضْيَقَ، وَسَتَعْلَمُونَ ما فِيهِ مِنَ البَلاءِ العَظيمِ. يا وَلِيدَةَ الأَنْوَرِ، لا تَعْشَقَنَّ الظُّلُماتِ. يا سَلِيلَ الحَياةِ، لا يَسْتَأْنِسْكَ العَدُوُّ المَيِّتُ، لا يُمِتَنَّكَ مَنْ عاشَ بِكَ يَمُوتُ. بَدَنُكَ يُحْيِي وَتَحْيَاتُهُ تَمُوتُ. أَتُرَجِّحُ لَذّاتِ البَهائِمِ عَلَى لَذّاتِ المَعْرُسِ؟ إِنَّ ذٰلِكَ لَشِرْكٌ مُبينٌ. لَوْ كانَ ما عِنْدَكُمْ أَكْمَلَ لاخْتَرْتُهُ لِنَفْسي وَلِمَلائِكَتي. أَتَدْرُونَ قُدْسَ الإِلٰهِ وَأَنْتُمْ في غَفَلاتِ الفَلَواتِ السَّمَوِيَّاتِ، حَيَواناتٌ ذاتُ عِشْقٍ لا تَقْرَبُها المَماتُ.

(٦) وَأَنْتُمْ يَا بَنِي النَّوَاسِيتِ مِنَ الْحَيَوَانِ الَّذِي يَمُوتُ، فَإِنِ اقْتَسَبْتُمُ الْقُرُبَاتِ أَجْعَلْكُمْ بَعْدَ أَنْ كُنْتُمْ حَيَوَانًا لَا تُفْسِدُكُمُ الدُّهُورُ. عَيْشُ الْحَيِّ وَحَدُهُ خَيْرٌ مِنْ عَيْشِ الْحَيَوَانِ، لِأَنَّهُ النُّورُ وَحَدُهُ مِيزٌ، وَالْأَنْوَارُ مِنَ الظُّلَمِ تُرَى بِالرَّصْدِ الْأَكْبَرِ أَنَّكُمْ جُعِلْتُمْ حَيَوَانًا يَرْبِطُ حَيَّكُمْ يُمِيتُ. فَاخْتَارُوا عَلَى مَنْ يُحْيِي بِكُمْ، بِهِ تَحْيَوْنَ، وَفِي ظُلْمَةٍ لَا تَمُوتُونَ وَلَا تُبْعَثُونَ. إِنْ كَانَتِ الْحَيَاةُ لَذِيذَةً فَمَا بَالُكُمْ لَا تُحِبُّونَ مَعْدِنَهَا، وَقَدِ اخْتَرْتُمْ عَلَى مَنْبَعِ الْحَيَاةِ مَنْبَعَ الْمَوْتِ. إِنَّ هٰذِهِ صَفْقَةً لَا يَرْتَضِيهَا كُلُّ ذِي حِجْرٍ سَلِيمٍ.

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أَوْرَادُ الأَنْوَارِ

(١) وَهُوَ كُنْهُ الحَقِيقَةِ، لَا يُرَى بِمِثْلِهِ أَبَدًا.

(٢) يا لِسانَ القُدْسِ، لَقَدْ كُنْتَ بِأَعْيُنِنا، وَاللَّيْلُ مُظْلِمٌ، وَبابُ الهَيْكَلِ مَرْدُودٌ، وَالسَّحابُ هاطِلٌ، وَالصَّواعِقُ تَرْتَمي، وَالمَدينَةُ مُضْطَرِبَةٌ، وَالأَوْدِيَةُ تَموجُ، وَأَعْداءُ اللهِ حَيارى، وَالأَشْهادُ طَلَعوا، وَيَقولُ الأَشْهادُ لِلأَشْهادِ: أَيُّهَا الأَشْهادُ! خُذوا هذَا الطَّيْرَ وَرُدُّوهُ إِلَى إِلَهِ العالَمِينَ.

(٣) إِنِّي أَنَا اللهُ، إِلَهُ الآلِهَةِ، قَيِّمُ الكُلِّ، واجِبُ الوُجودِ، ذُو الجَلالِ والبَهاءِ. القُدْسُ جَنابي، والكِبْرِياءُ بِساطي، والعَظَمَةُ سُرادِقي. خَلَقْتُ الأَزَلَ، فَأَظْهَرْتُ بِهِ قِدَمَ إِحْساني، وَخَلَقْتُ الأَبَدَ، فَأَثْبَتُّ بِهِ دَوامَ جودي. لا تَنْحَصِرُ ثَباتُ مُلْكي في أَوْقاتٍ ذاتِ حَدٍّ تَحْتَوِيها أَفْكارُ الغاوينَ.

(٤) اِسْتَضاءَتِ العَوالِمُ بِنوري، أَنْوارُ مَلَكوتي يَنابيعُ الحَياةِ وَالضَّوْءِ، لا يَموتونَ وَلا يَتَجَسَّدونَ. النُّورُ الَّذي تَلَقّاهُ إِشاراتُكُمْ نُورٌ في جَراثيمِ الظُّلْمِ، يَسْتَغْسِقُ دُونَهُ مَحَلَّهُ حُصولُهُ لِغَيْرِهِ، فَلَمْ يَقُمْ بِنَفْسِهِ لِيَتَجَلّى لِذاتِهِ، كَما عَلى لِغَيْرِهِ مِمّا لَهُ الحَياةُ وَالشُّعورُ بِالظُّهورِ. وَالنُّورُ البَحتُ ذو قِيامٍ بِنَفْسِهِ لِذاتِهِ، فَهُوَ حَيٌّ لَيْسَ تَغْشاهُ إِشاراتُ

لَا حَلِيمَ إِلَّا بِٱلْعِلْمِ وَٱلشُّهُودِ، وَلَا مُسْتَرِيحَ إِلَّا بِتَرْكِ ٱلْفُضُولِ. ٱلدَّاعِي إِلَى ٱللَّهِ نَائِبُ ٱللَّهِ.

(٣٣) قَدْرُ ٱلْمَرْءِ عَلَىٰ حَسَبِ عِلْمِهِ وَصَبْرِهِ. وَمَا ٱلنَّصْرُ إِلَّا مُسْتَمْسَكٌ بِذَيْلِ ٱلْعَازِمِ ٱلصَّبَّارِ. ٱلْجَزَعُ عَلَىٰ ٱلْفَائِتِ مُصِيبَةٌ ثَانِيَةٌ. فَإِذَا لَمْ يَنْفَعْكَ ٱلْجَزَعُ، فَلَا تُضَيِّعَنَّ فَضِيلَةَ ٱلصَّبْرِ؛ مَا قُدِّرَ لَا يُرَدُّ. وَحَاكِمُ ٱلْجُودِ إِذَا قَضَىٰ لِنَفْسِهِ صَبَّرَهَا فَبَصَّرَهَا، وَإِذَا قَضَىٰ عَلَيْهَا أَعْمَاهَا. وَإِذَا أَرْسَلَ ٱلْخِذْلَانَ مَقَتَ ٱلنُّصْحَ وَحَبَّبَ ٱلْكَسَلَ، فَإِذَا قُدِّرَ ٱلنَّجَاحُ أَرْسَلَ ٱلْيَقَظَةَ، وَإِذَا أَرَادَ هَيَّأَ. وَإِذَا كَانَ ٱلْوَقْتُ لَكَ ٱنْفَتَحَ عَلَيْكَ ٱلْمَغْلُوقُ، وَإِذَا كَانَ عَلَيْكَ ٱنْغَلَقَ عَلَيْكَ ٱلْمَفْتُوحُ. وَعِنْدَ ٱللَّهِ لِكُلِّ كَائِنَةٍ قَدْرٌ مَقْدُورٌ، وَوَقْتٌ مُؤَقَّتٌ. مَنْ حَفِظَ مِنَ ٱلْأَنَاةِ مَا يُورِدُ مِنْهُ عَلَىٰ غَيْرِهِ، وَمَا يُورَدُ مِنْ غَيْرِهِ عَلَيْهِ، نَجَا مِنْ شَرِّ ٱلْأَثِيمِ، لَا يُؤَاخَذُ.

(٣٤) هٰذَا مَا يُورَدُ مِنْ غَيْرِهِ، نَجَا مِنْ شَرِّ ٱلْأَثِيمِ إِلَّا يُؤَاخَذْ. مَا قُرِئَ فِي ٱلْأَلْوَاحِ ٱلْعَالِيَاتِ وَكَلِمَاتِ ٱلْقُدْسِ لَهَا مَظَاهِرُ، ﴿**وَوَعْدُ ٱللَّهِ حَقٌّ**، الفاطر، آية ٥﴾، وَنَصْرُ فَرِيقِ ٱلْإِشْرَاقِ مَوْعُودٌ، وَأَبْصَارُ ٱللَّهِ تَرَى ٱلْقُرُبَاتِ، وَتَسْمَعُهَا بِبَلَاغِ آيَاتِ ٱلْوَارِدَاتِ ٱلَّتِي هِيَ أُمُّ ٱلْكِتَابِ.

(٢٩) أَيُّهَا العَاقِلُ، لَا تَرْضَ بِخُسْرَانِ آخِرَتِكَ لِرِبْحِ دُنْيَاكَ، فَشَرُّ الرِّبْحِ ٱلزَّائِلِ مَا جَرَّ ٱلْخُسْرَانَ ٱلْمُقِيمَ. ضَمِنَتِ ٱلْمَلَائِكَةُ بِأَمْرِ ٱللَّهِ أَنَّهَا تُفِيضُ ٱلْبَرَكَاتِ عَلَىٰ كُلِّ مَنْ صَحَّتْ نِيَّتُهُ وَقَوْلُهُ وَفِعْلُهُ، وَأَنَّهَا تُجَازِي ٱلْخَائِنَاتِ بِقَطْعِ ٱلْأَرْزَاقِ، وَتُجَازِي ٱلْحَرِيصَ بِٱلْحِرْمَانِ. أَيُّهَا ٱلْفَقِيرُ، ٱحْفَظْ فِكْرَكَ، إِيَّاكَ أَنْ تَجْمَعَ بَيْنَ فَقْرِ ٱلدَّارَيْنِ.

(٣٠) يَا أَيُّهَا ٱلْحَسُودُ، لَا مُعَالَجَةَ لِمَنْ مَرَضُهُ صِحَّةُ غَيْرِهِ. مَا أَسْهَلَ عَلَىٰ خَصْمِكَ تَعْذِيبَكَ لِفَرَحِهِ؛ لِكُلِّ آثِمٍ عَذَابٌ مَرَّةً، وَٱلْحَسُودُ عَذَابُهُ مَرَّتَانِ. يَا صَاحِبَ ٱلنَّمِيمَةِ، إِنَّكَ تَشْهَدُ عِنْدَ مَنْ تَنُمُّ إِلَيْهِ بِخِيَانَتِكَ، وَتُعَرِّفُهُ أَنَّكَ سَتَخُونُ.

(٣١) فَلِلنُّفُوسِ مَقَايِيسُ، وَلِلْأُمُورِ ٱشْتِبَاهٌ. أَوْدَعَ ٱللَّهُ ٱلْعِزَّ فِي ٱلصِّدْقِ، وَٱلذُّلَّ فِي ٱلْكَذِبِ، وَٱلْكَمَالَ فِيمَا دُمَّ طَرَفَاهُ مِنْ عَلَائِقِ ٱلْجَسَدِ، فِي ٱلِاعْتِدَالِ عَلَىٰ مَا عَجَزَ عَنْهُ ٱلنَّاطِقُ بِٱلْقَوْلِ. وَإِنَّ إِشْغَالَ ٱلنَّفْسِ بِمَا لَا يَشْغَلُهَا عَمَّا يَنْبَغِي، وَتَارِكَ ٱلْفِكْرِ فِي فِكْرِهِ، سَيَطُولُ فِكْرُهُ بَعْدَ بُعْدِهِمَا عَلَىٰ تَبِعَاتِهِمَا. وَمَبَادِئُ ٱلْحَرَكَاتِ خَطَرَاتٌ لَا تُوَقِّفُ ٱلْأَمْنَ. بَادِرْ إِلَىٰ إِنْفَاذِ مُقْتَضَاهُ ٱلصَّلَاحِ، وَدَفْعِ دَاعِيَةِ ٱلْفَسَادِ. وَلَقَدْ جُعِلَتِ ٱلسَّكِينَةُ فِي ٱلْبَصِيرَةِ، وَضَبْطِ ٱلْمُدْرَكَاتِ.

(٣٢) يَا إِخْوَانَ ٱلْحَقِيقَةِ، لَتَمْلِكَنَّهُمُ ٱلْأَمَانِيُّ، وَلْيَسْتَذْهِلْ لَهُمُ ٱلسُّؤَالُ إِذَا سَارَ إِلَيْهِمُ ٱلْإِشْرَاقُ فِي جَذَبَاتِ ٱلْحَقِّ، جَرَّدَهُمْ؛ وَإِذَا سَارُوا إِلَيْهِ، وَلَهُمْ فِي ٱلْمَقَامَاتِ قِيَامَاتٌ،

(٢٦) يَا أَخَا التَّسْوِيفِ، ٱذْكُرْ يَوْمَ مَوْتِكَ، وَلَا تُؤَخِّرْ خَوْفَكَ؛ فَإِنَّ غَدًا غَائِبٌ، وَيَوْمَكَ حَاضِرٌ إِنْ صَحَّتِ ٱلْعَزِيمَةُ. هَلَّا ٱخْتَرْتَ لِنَفْسِكَ مَا ظَهَرَ لَكَ عَلَىٰ مَا غَابَ عَنْكَ؟ كَسَلُ يَوْمِكَ يُولِدُ عَادَةَ ٱلتَّكَسُّلِ لِغَدٍ. هَبْ أَنَّ غَدًا يَوْمُكَ، وَيَوْمُكَ أَمْسِكْ، فَٱعْمَلْ مَا أَنْتَ عَامِلٌ، فَوَرَاءَ ٱلْعَاجِلَةِ أَمْرٌ ذُو وَبَالٍ.

(٢٧) يَا عَالِمَ سُوءٍ، مَا تَسْتَحِي مِنْ عَمَلِكَ مِمَّا بَعْدَ العِلْمِ مَقْذَرَةٌ؟ إِنَّ الَّذِي صَنَعَ الشَّيْءَ النَّفِيسَ وَهُوَ عَالِمٌ بِقَدْرِهِ، لَا شَكَّ أَنَّهُ بَعْدَ مَا يُفْقِرُهُ، هُوَ مِنْ مُضَيِّعِهِ الجَاهِلُ بِهِ. مَاذَا أَفَادَهُ ٱلسَّاحَةُ إِذَا أَغْرَقْتَ نَفْسَكَ مَعَ ٱلْجَاهِلِ بِهَا؟ أَتَزْعُمُ أَنَّكَ تَقْذَرُ ٱلْغَرْقَى وَأَنْتَ أَغْرَقُ مِنْهُمْ؟ إِنَّ هَذَا زَعْمٌ يُصَدِّقُهُ كُلُّ قَلْبٍ يَقْظَانَ.

(٢٨) يَا مَنْ مَلَّكَهُ ٱللَّهُ طَرَفًا مِنَ ٱلدُّنْيَا، أَمَا تَدْرِي أَنَّ ٱلرَّاجِيَ ثَبَاتَ هَذِهِ ٱلزَّائِلَةِ كَمَنْ أَرَادَ أَنْ يَخِيطَ ٱلنَّهَارَ عَلَىٰ ثَوْبِهِ كَيْلَا يَزُولَ، وَمَنْ أَرَادَ أَنْ يُثَبِّتَ ٱلظِّلَّ بِٱلْوَتِدِ. لَا تَكْتَسِبْ بِٱلزَّائِلِ مَا يُرْقِمُ عَلَيْكَ وَبَالَهُ، وَلَا تَدَّخِرْ كَرْهَ ٱلْخُصُومِ لِيَوْمِ وَخْزِكَ. لَا يَمْلِكَنَّكَ غَدًا مَنْ مَلَكْتَهُ ٱلْيَوْمَ. ٱلظُّلْمُ مُبْطِلٌ لِيَوْمِهِ بِإِبْطَالٍ لَا سِحْرَ سَاحِرٍ، عَوْدُ ٱلْمَظْلُومِ؛ فَإِنَّ لَهُ بَسْطًا يُؤَخَّرُ وَلَا يُهْمَلُ. ٱلْمَلِكُ ٱلَّذِي لَا يَسْتَضِيءُ بِنُورِ ٱلْحِكْمَةِ وَٱلْعَدْلِ كَبَهِيمَةٍ عَلَتْ سَرِيرًا، أَوْ كَسَرْحَانٍ سُلِّمَ إِلَيْهِ قَطِيعٌ، لِكُلِّ قَاصِرٍ حَسْرَةٌ، وَلِقَاصِرِ ٱلْمُلُوكِ حَسَرَاتٌ.

(٢١) كَذِبَ مَنْ زَعَمَ أَنَّهُ عَرَفَ جَنَابَ الحَقِّ، ثُمَّ يَوَدُّوا لَوْ لَمْ يُقَدَّرُوا. وَاللّٰهُ ٱلْمُوفِي يَسْعَى حَوْلَ ٱلْمَدَارَاتِ طَائِفًا.

(٢٢) وَيْلَكَ، يَا عَبْدَ ٱلْبَطْنِ وَٱلْوَطَنِ وَٱلْقَدَرِ، رَضِيتَ بِأَنْ تَكُونَ ٱلْأُثْنُ شُرَكَاءَكَ، وَٱخْتَرْتَ حَالَهَا عَلَى مَنْبَعِ ٱلشَّرَفِ ٱلزَّاهِرِ، وَصُحْبَةِ ٱلْجَبَرُوتِ وَٱلْعِزِّ ٱلَّذِي لَا يَزُولُ.

(٢٣) ٱذْكُرْ أَيُّهَا ٱلْمَغْرُورُ يَوْمَ تَحُلُّ بِكَ ٱلسَّكَرَاتُ وَٱلْغَمَرَاتُ غَاشِيَةً، وَٱلْحِلُّ فَارَقَ، وَٱلْحَبِيبَةُ تُنَاجِي نَفْسَهَا بِغَيْرِكَ، وَٱلْحَسَرَاتُ بَاقِيَةٌ، وَحِجَابُ ٱلظُّلُمَاتِ بَيْنَكَ وَبَيْنَ ٱللَّهِ مَسْدُولٌ، وَٱلْعَوْدُ مُمْتَنِعٌ، وَٱلْهَاوِيَةُ تَجْذِبُكَ إِلَى دَرَكِ ٱلْهَوَانِ.

(٢٤) أَيُّهَا المِسْكِينُ، ٱسْتَدْرِكْ مَا أَشْرَفَ عَلَى ٱلزَّوَالِ قَبْلَ أَنْ يَزُولَ، فَمَا بَعْدَ ٱلزَّوَالِ مِنْ دَرْكِكُمْ؟ مَنْ نَائِمٍ مَا ٱنْتَبَهَ إِلَّا بَعْدَ مَسِيرِ ٱلصَّحْبِ وَزَوَالِ ٱلْوَقْتِ، فَلَمْ يَجِدْ صَدِيقًا مُسَامِرًا، وَلَا ضَوْءً يَسْتَأْنِسُ بِهِ فِي جُنْحِ لَيْلَةٍ، وَٱلثُّعْبَانُ فَاتِحٌ فَاهُ لِيَبْتَلِعَهُ، وَلَا يَنْفَعُهُ ٱلنِّيَاحُ، وَلَا يُخَلِّصُهُ بُكَاءُ ٱلْبَاكِيَاتِ.

(٢٥) يَا مَنْ يُرَائِي فِي ٱلْعِبَادَةِ، أَشْرَكْتَ وَعَمَلُكَ مُنْحَطٌّ، وَتُؤَسِّسُ عَلَى وَجْهِ ٱلْمَاءِ وَتَأْمُلُ ثَبَاتَهُ! إِنَّكَ تَرْضَى ٱلْمَجْمَعَ ٱلْأَصْغَرَ بِسَخَطِ ٱلْمَجْمَعِ ٱلْأَكْبَرِ، وَأَعْيُنُ ٱللَّهِ عَلَيْكَ رَقِيبَةٌ. لَيْسَ مَوْقِعُ ٱلرِّيَاءِ مِنَ ٱلنُّفُوسِ كَمَوْقِعِ ٱلْإِخْلَاصِ.

(١٥) يَا أَصْحَابَ الأَجْسَادِ، وَعَظِّمُوا مَنْ فَوْقَكُمْ لِيُعَظِّمَكُمْ مَنْ مَعَكُمْ، وَأَحْسِنُوا إِلَى السَّافِلِ لِيُحْسِنَ إِلَيْكُمُ العَالِي، وَاحْفَظُوا مَدَاخِلَكُمْ وَمَخَارِجَكُمْ. لِكُلِّ خَاشِعٍ لِلَّهِ رُوَاءٌ، وَلِكُلِّ مُتَأَلِّهٍ نُورٌ سَاتِرٌ مَعَهُ حَيْثُ انْطَلَقَ.

(١٦) وَاعْلَمُوا أَنَّ أَنْوَارَ اللهِ أَرْبَابُ الأَنْوَاعِ، لَهُمْ بِالْمُتَقَدِّسِينَ عِنَايَةٌ كَعِنَايَةِ الآبَاءِ بِالأَوْلَادِ.

(١٧)النَّفْسُ الفَاضِلَةُ تَحِنُّ إِلَى أَصْلِهَا النَّيِّرِ، وَذَاتُ النَّكْسِ تَمِيلُ إِلَى مَا دُونَهَا مِنَ المُظْلِمِ السَّافِلِ.

(١٨) وَعَلَى المَوَدَّاتِ مُكَافَآتٌ، قَضَى اللهُ أَنْ يَجْمَعَ بَيْنَ المُتَحَابِّينَ، فَإِنْ كَانَتِ الصُّحْبَةُ ذَاتَ غُصَّةٍ وَنَكَالٍ، فَكَمْ مِنْ نَفْسٍ قَطَعَتْ نَحْرَهَا بِيَدِهَا؟

(١٩) اليَدُ الكَاسِبَةُ لَا تُغَيِّرُ غَيْرَهَا، وَفِي نَمَائِلِ التَّرَاكِيبِ إِلَى مَا جُزِعَاهَا مَوَاعِظُ لِأُولِي الأَبْصَارِ.

(٢٠) وَمَنْظَرُ عُيُونِ القُدْسِ نَاجِيَةٌ مِنَ النُّفُوسِ بِرُؤْيَا، وَسَمْعُ السَّمَاوَاتِ أَنِينَهَا، وَتَقُولُ: إِلَهَ الأَرْبَابِ، قَدِّسْنِي بِنُورِكَ، وَاحْشُرْنِي إِلَى نُورِكَ، وَاجْعَلْنِي ذَا أَيْدٍ أَوَّابٍ، وَاجْعَلْنِي مِنَ المُصْطَفَيْنَ الأَخْيَارِ.

(٨) هَانَ عَلَى الْمُحِبِّ الْمُتَأَلِّهِ مَا اسْتَثْقَلَهُ الْمُتْرَفُونَ، هُوَ مُنَاجِدُ الْهَمِّ، لَا تَقْتَنِصُهُ الْأَقْطَارُ إِلَّا فِي الضَّرُورَاتِ.

(٩) يَضْرِبُ عَلَى الْجُوعِ وَالنَّاسُ عَلَى الشِّبَعِ مَهْمُومُونَ، وَيَسْرِي بِاللَّيْلِ عَلَى الضَّوْءِ، وَالنَّاسُ فِي النَّهَارِ عَلَى الظُّلُمَاتِ نِيَامٌ.

(١٠) عَظَّمَ اللهُ يَوْمَ العُلَى الأَسْعَدَ فِي السَّمَاوَاتِ وَالأَرْضِ، وَأَثْنَى عَلَيْهِمْ فِي صُحُفِ الأَوَّلِينَ.

(١١) وَكَتَبَ عَلَى نُفُوسِ المُسْتَشْرِقِينَ أَنْ يَكُونُوا رُوحًا رُوحَانِيِّينَ، يُحِبُّونَ الأَنْوَارَ وَلَا يَرْكَنُونَ إِلَى الظُّلُمَاتِ.

(١٢) فَإِذَا بَلَغَ أَحَدُهُمْ مَصْعَدَ القُدْسِ، مَأْوَى إِلَى القِدِّيسِينَ، نُوَّابِ الإِشْرَاقِ فِي الهَيَاكِلِ المُفْرَدَةِ، لِيُلْقُوا عَلَيْهِ العَهْدَ وَأَشَدَّ الحِكْمَةِ.

(١٣) وَإِذَا قَامَ إِلَى الصَّعِيدِ البَرْقَاءِ، يُقَدِّسُونَهُ وَيَصْعَدُونَ بِهِ إِلَى مَدِينَةِ اللهِ القَائِمَةِ فِي الهَوَاءِ، فَيَزُورَ بِهِمْ هَيَاكِلَهَا، وَعِنْدَ الرُّقِيِّ مَظْهَرُ النُّورُ وَالإِشْرَاقُ.

(١٤) هَذَا أَمْرُ اللهِ، وَرَقِيمُ هِرْمِسَ عَلَى ذَلِكَ مَنْقُوشٌ، وَالعَهْدُ فِيهِ مَعْقُودٌ، وَالمَلَائِكَةُ حُضُورٌ، وَالشُّهُودُ قِيَامٌ.

(٢) يَا صَاحِبَ الطَّلْسَمِ الفَاضِلِ، جَارَ اللهِ الكَرِيمِ! خُذْنِي إِلَيْكَ حَتَّى أَنْبَسِطَ إِلَى ضِيَاءِ اللهِ.

(٣) خَلَعْتُ الجِلْدَةَ الظُّلْمَةَ وَطَرَحْتُهَا، وَأَنَا عَلَى اسْمِ اللهِ مُتَعَلِّقٌ بِعَرْشِ السَّنَاءِ وَالمَجْدِ. وَلَقَدِ اصْطُلِمْتُ بَعْدَ البُرُوزِ، وَالقَيُّومُ إِذَا تَجَلَّى لِشَيْءٍ اصْطَلَمَهُ.

(٤) لَمَّا خَرَجْتُ مِنْ مَضِيقِ الظَّلَامِ إِلَى سَعَةِ المُكَرَّمَاتِ رَأَيْتُ الغَرَائِبَ وَصَاحِبَهَا، وَأَخَذْتُ الحِكْمَةَ وَالبَهَاءَ وَالنَّصْرَ وَالسُّلْطَانَ، وَأَفَضْتُهَا عَلَى أَهْلِ الإِشْرَاقِ.

(٥) كُتِبَ المَلِكُ فِي السِّفْرِ: حَرَّمَ اللهُ رُوحَ الحِكْمَةِ على نَفْسٍ آمَنَتْ بالدُّنْيَا وعَشِقَتِ المُقْتَنَيَاتِ الحِسِّيَةِ. أنْ يَجْمَعَ اللهُ في نَفْسٍ واحِدَةٍ مَحَبَّةَ الحِكْمَةِ والضَّوْءِ البَازِغِ، وحُبَّ الشَّهَوَاتِ وَالأَمْوَالِ.

(٦) خَتَمَتْ عِنَايَةُ اللهِ أنْ لا يَطَأَ سَاحَةَ القُدْسِ كُلُّ ذِي وَطْنَةٍ، ولا يَلْحَقَ المَقَامَ الأَعْلَى إِلَّا مَبْتَهِلٌ بِجَمْعِ الفِكْرِ فِي جَنَابِ الحَقِّ.

(٧) وَيَلْتَمِسُ الضُّوءَ فِي ظُلَمِ اللَّيَالِي، هَاجَرَ الدَّعَةَ، لَطِيفُ الْأَفْكَارِ. إِذَا نَالَ الْعَبْدُ وَمِيضًا مِنْ أُفُقِ الْعِزِّ، وَاطَّلَعَ عَلَى مَعْدِنِ الشَّرَفِ الزَّاهِرِ، لَا يُشْغِلُهُ عَنِ الِاسْتِطَاعِ، فَإِنَّ بَهْجَةَ الرِّضَا إِحْسَانًا، لَا يُفَارِقُهُ حُسْنُ الِاسْتِبْصَارِ.

اللّٰهُ النَّيِّرَ الأَعْظَمَ وَسِيلَةً وَسُلْطَانًا، وَأَلْقَى بِنُورِهِ عَلَيْهِ، وَأَتَاهُ مَلَكُ حَضَائِرِ الأَجْسَامِ، وَصَيَّرَهُ مَالِكَ رِقَابِ المُتَجَسِّدِينَ، وَأَكَّدَ بِهِ الحُجَّةَ عَلَى العَالِينَ، وَجَعَلَهُ وَاسِطَةَ النِّظَامِ، وَمُتَمِّمَ الحَيَاةِ، وَسَبَبَ الفُصُولِ وَاللَّيْلِ وَالنَّهَارِ.

اِلْتَمَسَتْ مِنْهُ مُقَدَّسَاتُ النُّفُوسِ، فَخَاطَبَتْهُ أَنْ: يا أَيُّهَا الشَّخْصُ الأَنْوَرُ الَّذِي أَبَدًا وَجْهُهُ إِلَى أَبِيهِ، سَلْ وَاهِبَ العَقْلِ وَالوَفَاةِ وَالحَيَاةِ، وَقُلْ: **اِرْفَعْ ذِكْرَ النُّورِ، وَأَيِّدْ أَهْلَ النُّورِ، وَأَرْشِدِ النُّورَ إِلَى النُّورِ.** اِبْتَهَلَتْ إِلَى عَوَالِي الأَشْخَاصِ وَالأَضْوَاءِ، وَتَضَرَّعَتِ النُّفُوسُ إِلَى النُّفُوسِ، وَتَضَرَّعَ الجَمِيعُ إِلَى العُقُولِ الفَعَّالَةِ، وَمَبْدَؤُنَا لِكُلِّ مُحِيطٍ، وَسُؤَالُ الطَّبَقَاتِ فِي الدُّعَاءِ المُسْتَجَابِ أَنْ: **يا مُفِيضَ النُّورِ وَالبَرَكَاتِ، اِرْفَعْ ذِكْرَ النُّورِ، وَأَيِّدْ أَهْلَ النُّورِ، وَأَرْشِدِ النُّورَ إِلَى النُّورِ.** آمِينَ.

٣

وَارِدُ ٱلْوَصِيَّةِ ٱلْكَبِيرَةِ

(١) اِقْتَبَسْتُ الشُّهُبَ، وَأَحْرَقْتُ بِهَا العِدَى، وَهَزَمْتُ جُنْدَ الشَّيَاطِينِ، وَأَعْمَيْتُ أَبْصَارَهُمْ حَتَّى لَا يَرَوْنِي أَرْقَى إِلَى المَلَإِ الأَنْوَرِ. نَادَيْتُ أَبِي فَقُلْتُ:

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أَوْرَادُ الإِسْتِبْصَارِ

سَمِعَ اللهُ نِداءَ الشَّوْقِ، وَفَتَحَ طَريقَ الكَشْفِ، وَتَقارَبَ مَلكوتُ القُدْسِ، وَنَطَقَتْ أَشْخاصُ الضَّوْءِ، فَقالَتْ: **يا إِلَهَ كُلِّ إِلَهٍ! اِرْفَعْ ذِكْرَ النُّورِ، وَانْصُرْ أَهْلَ النُّورِ، وَأَرْشِدِ النُّورَ إِلَى النُّورِ.** اِبْتُدِئَتْ مِنَ الحَقِّ مَبادِئُ الحَرَكاتِ، وَانْتُهِيَ إِلَيْهِ غاياتُ السَّكَناتِ. وَقَرُبَ الوَقْتُ، وَظَهَرَتِ الآياتُ، وَالتَأَمَ الطُّورُ سِينَاءُ. وَالقائِلاتُ يَقُلْنَ: **يا إِلَهَ الفارِقاتِ، اِرْفَعْ ذِكْرَ النُّورِ، وَأَيِّدْ أَهْلَ النُّورِ، وَأَرْشِدِ النُّورَ إِلَى النُّورِ.**

تَفَرَّدَ الرَّبُّ بِسِينَاءِ المَجْدِ، وَتَوَحَّدَ بِكِبْرِياءِ العِزِّ، وَعَلَا بِقَهْرِهِ العَظِيمِ عَلَى كُلِّ نَفْسٍ وَعَقْلٍ وَجِسْمٍ، وَتَجَلَّى لِكُلِّ حَيٍّ بِكُلِّ شَيْءٍ فِي قُرْبِ جَنابِهِ العُلُوِّ الأَعْلَى وَالدُّنُوِّ الأَدْنَى. وَنَادَتِ الزَّكِيَّاتُ: **يا صَاحِبَ المَثَلِ الأَعْلَى، اِرْفَعْ ذِكْرَ النُّورِ، وَأَرْشِدِ النُّورَ إِلَى النُّورِ.** طَهَّرَ اللهُ القَائِمِينَ وَقَرَّبَهُمْ، وَقَبِلَ قُدَّاسَ الإِشْرَاقِ، وَبَارَكَ فِي صَنُوبَرَةِ النُّورِ، وَأَرْسَلَ البَرَكَةَ عَلَى قِنْدِيلِ المُصَلَّى، وَقَدَّسَ القُرْبَانَ وَالمَدْحَ.

وَاجْعَلْ مُنَادِيَ الإِشْرَاقِ رَاكِبَ المَشْرِقِ يُنَاجِي القِدِّيسِينَ، وَيُنْزِلُ النَّصْرَ، وَيَلْقَى الأَمْرَ، وَيَقُولُ عِنْدَ شُرُقَاتِ الجَلَالِ: **يا مُبْدِعَ الكُلِّ، وَغَايَةَ حَرَكَاتِ الشَّارِقَاتِ الغَارِبَاتِ! اِرْفَعْ ذِكْرَ النُّورِ، وَأَيِّدْ أَهْلَ النُّورِ، وَأَرْشِدِ النُّورَ إِلَى النُّورِ.** جَعَلَ

غَفْلَةٌ أو كُرْهٌ، وَالحَقُّ دائِمُ الوُجودِ. لا يُحْدِثُ فيهِ حادثٌ، وَلا يَعْتَضِدُ بِأعْوانٍ. سَيَخْذُلُ اللهُ التَّهاريَ بِالدِّينِ، وَالجاحدَ لِلْحَقِّ، وَمَنِ اتَّخَذَ عَن فِطْرَةِ اللهِ الَّتي عَلَيْها شَرَحَ البَرِيَّةَ. لَوْلا أزاغَهُ المُبْطِلونَ لَنَطَقَتِ الفِطْرَةُ بِشَواهِدِ الإيمانِ. وَلِلَّهِ في الأفْلاكِ الدّائِراتِ ذاتِ عَطاءٍ وَذاتِ بُروزٍ، وَاللهُ هُوَ مُقيمُ الصُّوَرِ، يُديرُ الدُّهورَ وَالأدْوارَ.

(٢٨) يا سُكّانَ الأرْضِ، ارفُضوا سُلطانَ السَّماوِيّاتِ بِالخُروجِ عَن مُعاقَرِها. اِدفَعوا هُمومَ الحادِثاتِ بِحِمْيَا الأزَلِ. لا تَكرَهوا المَوتَ إذا أُيْتِمْتُم، فَإِنَّهُ بابُ الأبْوابِ. إذا رَضِيَ صاحِبُ اليَدِ العُليا خَسِرَ الوُشاةُ. أَمَرَ اللهُ بِالرَّصْدِ يَصْفُو لِلواحِدِ بِقَدْرِ ما يُصَفِّي لَهُ الواحِدُ. رُدَّ لَهُ يُرَدَّ لَكَ. إذا أعْطَيْتَ قِيادَكَ عَرَّفَكَ مُرادَكَ. إذا تَغَوَّلْتَ في الهَوى عَلَّمَكَ الهَوى كَيْفَ يَكونُ. إلّا أَنَّ دِينَ اللهِ، وَهُوَ الدِّينُ الأزَلِيُّ الَّذي حَمَلَهُ المَسيحونَ، وَآدَمُ لَمْ يُلْقَ طِينُهُ التَّعْجينَ، حينَ لَمْ يُرْفَعِ البَيْتُ المُقَدَّسُ تَغْييبًا عَنِ الأبْصارِ. كِتابُ اللهِ مَشْهودٌ يَراهُ الغافِلُونَ وَيَقْرَؤُهُ العاقِلُونَ. بِهِ شُكْرُ الرَّبِّ كالصَّبْرِ، وَلا إرْضاءَهُ كَالرِّضى. وَالحَقُّ أظْهَرُ ما عُوِينَ. وَالسَّلامُ عَلَى الأنْوارِ. (**تَمَّ الرَّقيمُ المُقَدَّسُ**).

مُبارَكَةً، أَصبَحَ عَلَيها غامِرُ الأَرضِ تَشَبُّهًا يَشهَدُ بِها ما دَفَنَ هِرمِسُ يَستَوِي الكَونَيْنِ، وَأَرضٌ تُدَمَّرُ وَقُدِّسَ ماءُها الأَعلَونَ. وَفيمَا لَقَّنَهُ القُدِّيسُ مِنَ الرّائِجِ الفَوقِيَّةِ بَلاغٌ لِلكافَّةِ مِنَ المَعبَدِ وَلِلسَّيّارَةِ ما يُتلِفُونَهُ مِنَ الجَوِّ، مِمّا يُريحُ بِمسكِينٍ ثابَرَهُ الواثِنُ تَدهِيشًا وَتَلطيفًا عَلى اسمِ واهِبِ الحَياةِ. كُلُّ ذلِكَ مِن شَعائِرِ اللهِ.

(٢٦) يا فَرْحَةَ القُلوبِ بِذِكْرِ اللهِ المَنّانِ، عَمَّرَكِ اللهُ أَيَّتُها الصِّفَةُ المُصَوَّرَةُ بِصُورَةِ عِبادِ اللهِ الفاضِلينَ، ذاتَ الرَّوائِحِ الَّتي تُبهِجُ. إِنَّكِ هَيَّانُ اللهِ المَذْكُورُ لِلنَّسَبِ الرُّوحانِيَّةِ المُثَبَّتِ. عَزائِمُ المُسْتَشْرِقينَ عَلى البَعيدِ الجامِعِ لِلأَخْيارِ ذَوي الهَيْبَةِ، المَبْنِيَّةِ عَلى أَصْباغِ المَدينَةِ القائِمَةِ فِي الأَقالِيمِ العُلْوِيَّةِ، الَّتي مِنها تَنْبَعُ مَنّاةُ الأَفْكارِ. عَظَّمَ اللهُ نُورَهُ، فَمَنْ كَفَرَ بِنُورِهِ لا يَلْقى عِندَ المَسيرِ إِلى المَعادِ صِراطَ اللهِ المُمتَدَّ إِلى السَّماءِ. اقْتَبَسَ المُسْتَبْصِرُ المَعْنى مِنَ الصُّوَرِ كَما نَبَطَتِ الصُّوَرُ بِالمَعْنى. عَيْنُ أَخي التَّجْريدِ يَسري بِماءٍ تَحْتَ الأَرْضِ. إِذا نَظَرْتَ مِنَ السَّماءِ لِشَوْقِ عُيُونِ الحَقِّ تَدُورُ الدِّياراتُ. لَوْلا شَوْقٌ ما عَلا، لَضاعَ ما سَفَلَ.

(٢٧) سُبْحانَ مَنَّ الحُدوثَ بِالحُدوثِ، وَالثَّباتَ بِالثَّباتِ. ناطَ الحَوادِثَ بِاسْتِعْدادَاتٍ، وَالاسْتِعْداداتِ بِحَوادِثَ، وَهُوَ بَريءٌ عَن تَغَيُّرِ الأَحْوالِ. دامَ ما أَوْجَبَ، فَدامَ ما أَوْجَبَ. كَذَبَ أَرْبابُ الزَّجْرِ: لا شَريكَ لِلَّهِ فِي صُنْعَتِهِ، وَلا يُوقَفُ لِإِحْسانِهِ عَلى أَوْنٍ وَحالٍ، لِأَنَّهُما مِن إِحْسانِهِ. ما سَبَقَ قُدْرَتَهُ عَجْزٌ، وَلا تَقَدَّمَ إِرادَتَهُ

(٢٣) ذَكَرْتِ الصَّفّاراتِ وَالأوتارَ وَالنَّغَماتِ ذاتَ التَّشويقِ، وَلِيدَةَ القُدْسِ عالَمَها. فَلَوْلا شَبَهَا الرَّفيعُ ما غَشاها العِزُّ المُستَنيرُ لِإظْلالِ الأبعادِ. قَدِّسِ اللّٰهَ في أنصافِ اللَّيالي وَالأسحارِ، وَسَبِّحْهُ فَجْرًا؛ إِنَّ سُبْحَةَ الفَجْرِ نَهْجُ الأرواحِ، سَيِّدُ السَّيّارةِ، مُعَلِّمُ الاِستِواءِ، وَهَبا لَكَ فُرْصَةَ الحَمْدِ وَالدُّعاءِ.

(٢٤) سَبِّحوا اللّٰهَ بِالنَّواقِيرِ المُزعِجَةِ بِقُوَّةٍ، سَبِّحوا اللّٰهَ بِالأصْواتِ المُلتَذَّةِ. اُذْكُري أيَّتُها المَدينَةُ الفاضِلَةُ رَبَّكِ بِأصْواتِكِ المُتَجامِعَةِ وَالصِّياحِ وَالتَّفخيمِ وَالتَّعظيمِ. ما أبهاكِ يا مَدينَةُ طَنِي بِذِكْرِ اللّٰهِ في أسْواقِها وَمَشارِعِها وَسُلُكِها وَبُيوتِها وَسُطوحِها، عِندَ بُلوغِ رَأسِ نَيِّراتٍ إلى مَراسِمِ التَّسبيحِ. وَكَبِّرْ تَكبيرًا جَهيرًا يَهْزِمُ جُيوشَ الشَّياطينِ، وَيَقْهَرُ عَبَدَةَ الطّاغوتِ، وَيُرعِدُ جَبْهاتِ النُّفوسِ، وَيَهُزُّ النُّفوسَ، وَيُحَرِّكُ الأشْباحَ. الصَّيحَةُ الجُمهورِيَّةُ بِالتَّسبيحِ فَريضَةٌ في كِتابِ اللّٰهِ المَسطُورِ بِالبَيانِ.

(٢٥) يَومٌ زَيَّنَهُ الإشراقُ بِوُصولِ الآيَةِ الكُبرى شَطْرَ الشَّرْقِ مِن قِسْمِ الإشراقِ، يُختَمُ بِهِ أَربَعونَ يَومًا، وَوَفَتِ السَّائِرونَ تَرَكوا فيها ما أُوذُوا لِتَفضيلِهِ، ذُو حَيَوةٍ بارَكَ اللّٰهُ فيهِ، عَلَى الزَّبيبَةِ المَنقوعَةِ في ذِهنِ الأبرارِ. ذَرَّ عَلَيها ما أَلْغَمَهُ السَّحْقُ مِنَ الرَّأْسِ وَالدّارِ صِينِي شَجَرَتَيْنِ اللَّيتا قُدِّسَتا في المَلَكوتِ وَبُورِكَ فيهِما لِلصّالِحينَ، وَفي الخَضراءِ الزّاهِرَةِ. وَذلِكَ مُعظَمُ أُسبوعِ قِيامِ السُّبحَةِ المُقابِلَةِ، وَالنُّورُ في الحَولِ أَسابيعُ مِثلَها. وَيَستَمِدُّ قَومٌ مَعَها مِن شَجَرَةِ اللَّيتا طَهَّرَ اللّٰهُ أركانَها وَقَوَّمَها يَمانِيَّةً

الحُسْبانِ. في السَّماءِ أَنْوارٌ تُرى، عَزَّتْ مَراتِبُها، وفي المَلكوتِ الأَعْلى أَنْوارٌ لا تُرى ولا تُحَسُّ، مِنَ الأَنْوارِ ظِلٌّ لِما لا يُحَسُّ. مَن سَلَكَ سَبيلَ الحَقِّ صادَفَ عِندَ كُلِّ خَطْفَةٍ إلى نُورِ القُدْسِ فَيْضَ ضَوْءٍ إلى مَعْدِنِ الحِسِّ، ما سِوى طَلاسِمَ سَلِباتٍ لِسُلطانِ القُوَى. رَأْسُ العَقْلِ نُورُ اللهِ، ولا يُدني إلى النُّورِ غَيْرُ النُّورِ.

(٢١) خَبَّرَكَ المُدرِكُ الصَّدوقُ أَنَّ ذاتَ الأَوَّلِ نُورُ كُلِّ نُورٍ، لا نُورَ يُحَسُّ بل نُورٌ لا يُدرِكُهُ الحِسُّ، ولا يُحيطُهُ العَقلُ، ولا يُحكَمُ عليه بالنِّهايةِ، ولا يَتَّصِلُ بِهِ شيءٌ، ولا يَنفَصِلُ عنهُ شيءٌ. وأَنَّ حِجابَهُ كَمالُ نُورِيَّتِهِ، ليسَ بِذِي حَجمٍ ولا بُعدٍ ولا مِساحَةٍ. هو فَوقَ الفَضيلَةِ والكَمالِ، عالَمُ اللهِ الأَزَلِ، لا يَطَؤُهُ المُتَجَسِّدونَ. ما يَلي فيهِ حَيٌّ لِعَقلِهِ غيرُ حَيٍّ لِيَحيَى، الحَيُّ غيرُ الحَيِّ، بَل فيهِ الحَيُّ المَحمودُ وَحدَهُ، إليهِ رَجْعى الطَّهراتُ مِنَ النُّفوسِ.

(٢٢) النَّفْسُ نُورُ اللهِ الحَيُّ القائِمُ لا يَتَجَزَّأُ، فَكَيْفَ يَتَجَزَّأُ ما يَتَنَفَّسُ بِما يَتَجَزَّأُ، وَيَعْقِلُ ما لا يَنْقَسِمُ؟ لا تَظْهَرُ صُورَةٌ فِرْدانِيَّةٌ إِلّا في مِرآةٍ فِرْدانِيَّةٍ. النَّفْسُ مِرآةُ اللهِ، وَمِرآةُ اللهِ لا تُشْبِهُها مَرايا الأَجْسامِ. إِذا اِنْحَلَّ التَّرْكِيبُ رَجَعَ الوَحيدُ إِلى الوَحيدِ. حَقيقَةُ النَّفْسِ أَنَّها الحَيُّ القائِمُ، وَحَقيقَةُ الحَيِّ المُطْلَقِ أَنَّهُ الحَيُّ القَيُّومُ. وَما زادَ عَلَيْهِ تَشْبِيهٌ أَوْ إِلْحادٌ. أَصْرِفِ الفِكْرَةَ إِلى الآثارِ العُلْوِيَّةِ، وَاعْرِفِ اللهَ بِما عَجائِبِ آياتِهِ، وَبِشَواهِدِ هَيْبَةِ الحُضُورِ؛ فَإِنَّ الفِكْرَةَ لا تَسَلَّطُ عَلى إِلهِ الأَرْبابِ.

(١٩) عادَ الشُّهودُ تَسأَلُ الشَّخصَ المُتألِّقَ سَناءَ المَلَكوتِ: يا نَذيرُ، اِنطَبِقْ بالعَجائِبِ وأَلِقِ المُحكَماتِ! مَن ذا الّذي يُريدُهُ اللّٰهُ قاطِنًا لأرضِهِ زائِرًا لبيتِهِ المُقدَّسِ الّذي لا تَلمَسُهُ الأيدي؟ فأجابَ بأنَّ صَفوةَ اللّٰهِ المُختارينَ لِلإستخلافِ فِئَةٌ يُعطونَ كُلَّ ذي حَقٍّ حَقَّهُ وسِيلةً إلى المَلَكوتِ. لا يَستكبِرونَ عن الحَقِّ ولا يَخضَعونَ لِلأفكِ، ولا يُخوِّفُهُمُ الموتُ، ولا يَتوانَونَ في فَكِّ الأَسيرِ وغَوثِ الملهوفِ. لا يَجمَعونَ السُّحْتَ ولا يَشتهِرونَ بالذِّكرى، يُحِبّونَ مَجامِعَ الأَفكارِ، يُحَرِّرونَ النَّصرَ بالنَّصرِ، والظَّفَرَ بالنُّورِ. يَشهَدونَ الضَّوءَ مِنَ السَّماءِ فيَأخُذونَ ويُرسِلونَ، ولَهُم أَبوابٌ سَماويّةٌ مُفتَّحَةٌ لا يُبصِرُها الغارّونَ. إذا ما صَعِدوا استفادوا، وإذا نَزَلوا أَفادوا. نَظَرُهُم إلى ما فَوقَهُم يَحصُلُ المَعنى مِن مَظهَرِهِ، فَيا لَها مِن نَظْرَةٍ جرّارَةٍ جرَّتْ مِنَ العُلوِّ إلى السُّفلِ ومِنَ السُّفلِ إلى العُلوِّ لِيُنفِذَهُ مُشبَّهُ اللّٰهِ في النِّظامِ. ولو بَدَت نَظرةٌ بِرَحمَةٍ لَسوَّتْ وسَرَّتْ. سُبحانَ رَبِّ العَجائِبِ ومُبدِعِ الذَّرّاتِ.

(٢٠) أَيّامُ اللّٰهِ سَبْعَةٌ، وكُلُّ واحِدٍ مِنَ السَّبْعَةِ كالأَلْفِ يَوْمٍ لِأُلْفٍ مَلقاهُ إلى السِّتَّةِ المُعَدَّةِ مُواجَهَةً لِوَجْهِ العَرْشِ المُقيمِ ذي الآياتِ، الباذِلِ جِسْمَهُ في سَبيلِ اللّٰهِ، جادَ بأعَزِّ ما مَلَكَ، فأعَدَّ نَفْسَهُ لِرُوحانِيَّةٍ عَظُمَ مَوْقِعُها، وحُقَّ لَهُ الرِّضْوانُ، لأَنَّ المُجازِيَ بالمَنْظَرِ المُستَوي مِنهُ عَلِمَ مَطْلَبَهُ، فَرَحِمَ وَقْعَتَهُ، وشَكَرَ سَعْيَتَهُ، وكافاهُ بأَشْرَفِ ما يُجازَى بِهِ ذَا حَقٍّ حَقَّهُ، ورَحْمَةُ اللّٰهِ فَوْقَ ما يُرْجى، جاوَزَتْ حُدودَ

كُلَّهُ بِالْمِرْصَادِ. لَقَدْ غَنَّى الْحَبِيبُ، فَأَيْنَ الْوَاجِدُونَ؟ هَذِهِ بَرْزَةُ النُّورِ، وَالْقَوْمُ فِي مَلَاعِبِ الْعِشْقِ يَلْعَبُونَ.

(١٧) لَا تَيْأَسْ بِنُفُورِ الْهَمَجِ؛ كَمْ جَنِينَةٍ هِيَ حُبْلَى بِالطَّفْرِ. فَعِنْدَ اشْتِدَادِ الْعُقْدَةِ ارْتَقِبِ الْإِنْحِلَالَ. لَا تَبِعْ هَيْبَةَ الصَّمْتِ بِالْوَسَطِ مِنَ الْكَلَامِ. حَمْدًا لِمَنْ بَاعَ الشَّرِيفَ الْوَافِرَ الْبَاقِي بِالْخَسِيسِ النَّزْرِ الْفَانِي. وَكَلَامُهَا مِنْ نِعْمَةٍ؛ إِذَا كَانَ الْحَمْدُ مِنَ اللَّهِ فَهُوَ عَلَى الْحَمْدِ مَحْمُودٌ، حَمْدًا لَا يَتَنَاهَى.

(١٨) حُبِّرَ الواقِدُ المُلتَهِبُ بالنُّورِ حينَ اِنفَتَحَ البابُ ونَزَلَتِ الأركانُ وتَفَرَّقَتِ الأحزابُ المُؤتَفِكَةُ، ونارُ اللهِ تَمَسُّ السَّماءَ عُلوًّا، والقمرُ يَتَّسِقُ لِأَنَّهُ آيةُ اللَّيلِ بظهورِ آيةِ النَّهارِ. والحقيقةُ الغائبةُ حَمَلَتِ الصّاعِدةُ البُشرى، لا يَترُكُ حامِلُ السَّيفِ الجاهليِّ أن يَدتَوْا، ولا المرأةُ المُستَهوِيَّةُ فَلَقَهَا الجَسَدُ في الطَّريقِ أن تَتَشَبَّثَ بِذَيلِهِ. وطَوائفُ مِنَ النِّيرانِ الَّتي قَلَّ ضوؤُها وكَثُرَ دُخانُها طَفِقَتْ تَنطَفِئُ لِهُبوبِ ريحٍ زَعزَعَ. وبَدَت سَكينةُ اللهِ تُبطِلُ شاهِدَها، وأُسْدُ الأعادي حَيارى لا يَرَونَ النُّورَ النّازِلَ الَّذي مَلأ الأركانَ إلّا اختِلاسًا، إذ يَقولُ شاهِدُ الآيةِ للشَّبَحِ ذي الألوبِ: ما هذا الخَطْبُ المُزعِجُ؟ فيُجيبُه: إنَّ مُفيضَ الكُلِّ لم يَرضَ بالزّائِغينَ سُكّانًا لأرضِهِ، وإنَّ عُظَماءَ المَلكوتِ غاضِبَةٌ على كِباشِ الجاهليَّةِ العَمياءِ، وإنَّ عَبَدةَ البَطنِ لُعِنوا في الدّارَينِ عِندَ اللهِ لَعنًا. يَقطَعُ أدبارَهُم ويَرُدُّهُم إلى سُوءِ البَرزَخِ المَشحونِ بِالعَذابِ.

لِئَلَّا تَسْتَضْعِفَكَ قُوَّتُهَا. أَدْرِكْ صِغَارَ الْأُمُورِ قَبْلَ أَنْ يُدْرِكَكَ كِبَارُهَا. اُسْلُكْ أَيُّهَا الْفَكُورُ وَتَقَلَّبْ يَقْظَانَ، قِفْ مَوْقِفَ التَّعْظِيمِ وَأَنْتَ مِنَ النُّورِ رَيَّانٌ.

(١٥) اِحْفَظُوا أَيُّهَا النَّاسُ أَمَانَاتِ أَسْرَارِكُمْ لَعَلَّكُمْ تَكُونُونَ حَفَظَةَ أَمَانَاتِكُمْ. أَقْرِئُوا السَّلَامَ عَلَى الْآبَاءِ الْعَالِينَ، وَحَيُّوهُمْ بِتَحَايَا الْأَرْبَابِ. يَا أَبْنَاءَ الْأُمَّهَاتِ، عَلَيْكُمْ بِالشَّمْسِ مَا أَضَاءَتِ السَّمَاوَاتُ، إِذَا أَرَتْكُمْ ذَاتَ الْأَبْرَاجِ هَيَاكِلَ النُّورِ. فَتَفَكَّرُوا فِيهَا طَوِيلًا، وَاعْتَبِرُوا شَدِيدًا، وَاسْأَلُوهَا: كَمْ رَأَتْ قَبْلَكُمْ مِنْ عُظَمَاءِ الْجَبَّارِينَ؟ اِنْدَرَسَتْ تَوَارِيخُ أَسْمَائِهِمْ، فَرَقَتْهُمُ الْأَيَّامُ، وَأَكَلَتْهُمُ الشُّهُورُ. إِنَّ مَوْتَ الْجَارِ رَسُولٌ إِلَى الْجَارِ، وَفِرَاقَ الْآبَاءِ نَذِيرٌ لِلْأَبْنَاءِ. أَرَتْكُمُ السَّاحِرَةُ، فَنُورُهَا قُصُورٌ، أَوْ بُطُونُ أَفَاعِيهَا نُوَى تَسْلُبُهَا الْأَمْسُ مِنْكُمْ، وَسَيَظْهَرُ لَكُمْ مَا بَطَنَ حِينَ بَطَنَ مَا ظَهَرَ. اِغْتَنِمُوا قَدَرَكُمُ الزَّائِلَةَ. عَيْنُ الْعَاقِلِ فَوْقَ رَأْسِهِ، وَعَيْنُ الْجَاهِلِ تَحْتَ قَدَمَيْهِ. عَمَى الشَّقِيِّ لَا يُرِيهِ الْمُعْجِزَاتِ، إِذَا عَرَفْتَ نَفْسَكَ شَاهَدْتَ مُعْجِزَاتِ اللَّهِ الْكُبْرَى.

(١٦) فَيَا مَنْ أَضَلَّ أَقْرَبَ الْأَشْيَاءِ مِنْهُ، مَا أَبْعَدَكَ عَنْ أَبْعَدِهَا! اُطْلُبْ بَارِئَ الْكُلِّ فِي الْقُرْبِ الْأَقْرَبِ، وَإِنْ كَانَ فِي الْعُلُوِّ الْأَعْلَى قَهْرًا وَشَرَفًا. أَمْرُ اللَّهِ لَا يَتَعَطَّلُ بِمَا تَوَانَيْتَ أَيُّهَا الْمُتَخَلِّفُ، وَلَكِنْ تَبْقَى عُرْيَانًا عَنِ الْفَضَائِلِ. خُذْ عَيْنَيْكَ مَدًّا، وَابْسُطْ بَسَاطًا، وَاتْرُكِ الشَّاغِلَاتِ مِنْ بَنَاتِ الظُّلْمَةِ، لِتَرَى الْقَيُّومَ قَائِمًا عَلَى رَأْسِ الْعَبَاءَةِ،

(١٢) وَيُهْلِكُ اللَّهُ الكافِرَ بِرِفْقَتِهِ. أَلَمْ تَرَ ما فَعَلَ أَمْرُ اللَّهِ؟ تَرَكَ الأَجْسادَ تَرْقُصُ رُؤُوسَها، وَالرُّؤُوسُ تَهْجُرُ أَبْدانَها. ذلِكَ بِأَنَّ اللَّهَ كَرِهَ أَنْ يُناجِيَهُ أُولُو جِنايَةِ الجاهِلِيَّةِ المُعْرِضُونَ عَنِ الآياتِ الْمُبَيِّنَةِ. وَسَيَقْلَعُ اللَّهُ عَنْ أَرْضِهِ الشَّوْكَةَ الْعَقِيمَةَ ذاتَ الضَّرَرِ لِيَزْرَعَ الزَّرْعَ الصّالِحَ، وَيُبَدِّلَ شُبُهاتِ كِباشِ الْكُفْرِ حَقائِقَ الإيمانِ. حَرَّمَ اللَّهُ الضَّرَرَ أَبَداً، وَالضَّرَرُ مَنْفِيٌّ في دِينِ اللَّهِ ما دامَتِ السَّماواتُ. وَذاتُ الضَّرَرِ مَلْعُونَةٌ في أَلْواحِ الزُّبُرِ، عَلَيْها عَذابٌ مِنَ الْبَرازِخِ. لَعَنَ اللَّهُ المُنْقِلَ عَلى دابَّتِهِ مُعَمِّداً، وَالْمُوجِعَ دابَّتَهُ، وَالْمُرْوِيَ حَيًّا يُؤْمِنُ نَشْرَهُ، وَالضّارِبَ ضَرْبَةً يُرِيدُ عَلى الْجَماحَةِ.

(١٣) أُسِّسَ دِينُ اللَّهِ عَلَى الاسْتِبْصَارِ، وَفَيْضِ نَفْعٍ عادِلٍ، وَنَفْيِ ضِرارٍ وَأَذًى. وَعَلَيْهِ عَهْدُ اللَّهِ إِلَى السَّالِفِينَ مُنْذُ اتَّصَلَ الخَيْرُ فِيهِ إِلَى العَالِي، ثُمَّ إِلَى السَّافِلِ. فَمَنْ وَفَى بِعَهْدِ اللَّهِ نَالَ مِنْهُ أَفْضَلَ الثَّوَابَاتِ. وَكُتِبَ المَلِكُ فِي اللَّوْحِ أَنَّ ضَمَانَ الرَّيَّانِ أَنْ يُرَدَّ الغُرَرُ إِلَى صَاحِبِهِ، وَأَنَّ نَفْسًا يَتَّصِفُ بِأَوْصَافِ مَا فَوْقَهَا يُلْبِسُهَا ثَوْبَ الصِّغَارِ.

(١٤) عَلَيْكَ مَنْ دُونَكَ عَلَى مَا رَجَوْتَ بِهِ فَوْقَكَ، لَا تُنَاقِشْ غَيْرَكَ عَلَى مَا سَامَحْتَ بِهِ نَفْسَكَ. إِذَا عَدِمْتَ الْحَيَاءَ فَوَدِّعِ الْإِنْسِيَّةَ. أَنْ تَعْبُدَ اللَّهَ حُبًّا خَيْرٌ مِنْ أَنْ تَعْبُدَهُ خَوْفًا، فَإِنَّ الْعَمَلَ بِالتَّخْوِيفِ دَيْدَنُ اللِّئَامِ. اِعْمَلْ لِنَفْسِكَ فَقَدْ ذَلَّ مَنْ أَحْوَجَ إِلَى الشَّفِيعِ. نَقِّشْ أَيُّهَا الْإِنْسَانُ دَارَكَ بِأَفْضَلِ مَا أُمْكِنَ وَنَزِّهْهَا عَنْ خَبِيثَاتِ الْأُمُورِ، فَإِنَّ قِيَمَ الْمَوَادِّ بِصُوَرِهَا. لَا تَتْرُكِ الْفِكْرَةَ الْخَبِيثَةَ تَسْرِي كَالسُّمِّ، أَصْرِفْهَا وَهِيَ ضَعِيفَةٌ

الأَنوارِ. لَوْ كانَتِ الذَّاتُ الدَّارِكَةُ جِسْمانِيَّةً ما اسْتَرْذَلَتْ بِرَكْضِها عالَمَ الأَجْسامِ، لَيْسَ ذُو الكَمالِ مَن جَهِلَ الأَسْبابَ، إِنَّما الكَمالُ لِمَن يُسَيِّرُ الأَسْبابَ في قَهْرِ مُنْسِيها.

(١٠) وَاسْتَغْرَقَ الأَرْبابُ فِي عِزَّةِ نُورِ رَبِّ الأَرْبابِ، لَيْسَ إِذَا كانَ المَلِكُ عَظِيمًا يُسْتَحْقَرُ مَقْرُوبُهُ. ما عَظُمَ المَلِكُ لِمَن يَسْتَخِفُّ بِقَوْمِهِ، مَن أَزْرَى بِما عَظَّمَهُ اللّٰهُ مِنَ العالَمِينَ أَخَذَهُ اللّٰهُ بِكُفْرِهِ. إِنَّ اللّٰهَ هُوَ القائِمُ عَلَى النُّفُوسِ، يَسْتَوْفِي الحُقُوقَ لِلْعِبادِ. مَن حادَ عَنِ الحَقِّ ضَلَّ، وَمَن حادَ فِي الحَقِّ هُدِيَ. فَلِكُلِّ قَهْوَةٍ سَكارَى، وَلِكُلِّ بَحْرٍ مُغْرَقُونَ. كَمْ بَيْنَ حائِرٍ فِي الظُّلُماتِ زُحْزِحَ عَنْ نُورِ الشَّمْسِ، وَبَيْنَ حائِرٍ عافِهِ الأَسْبابُ.

(١١) لَا تَجْزَعْ مِنَ الْبَلَاءِ، فَإِنَّهُ صِرَاطُ اللّٰهِ، عَلَيْهِ عَبَرَتْ قَوَافِلُ الرِّجَالِ. فَلَوْ سَلَكْتَهُ لَوَجَدْتَ عَلَيْهِ آثَارَهُمْ، وَتَعَرَّفْتَ مِنْهُمْ أَخْبَارَهُمْ. فَكُلُّ أَرْضٍ لَمْ يُصِبْهَا مِنَ الْمَصَائِبِ صَيِّبٌ أَبَتْ أَنْ تُنْبِتَ نَبْتَ النَّجَاحِ. نِعْمَ الرَّفِيقَانِ بِخَالِصَةِ الْمَسِيرِ: الْجُوعُ وَالسَّهَرُ، يُضْعِفَانِ أَعْدَاءَ اللّٰهِ مِنَ الْقُوَى بِعَقْدِ مَطَايَاهَا، وَيُعِدَّانِ الْمُسْتَشْرِقَ لِسَنَاءِ الْإِشْرَاقِ. الفَقْرُ سَوْطُ اللّٰهِ، بِهِ سَاقَ الصِّدِّيقِينَ إِلَى فَوَاضِلِ الدَّرَجَاتِ. يَا مَنْ كُلِّفَ بِالنُّطْقِ الْمُبِينِ، صَبْرًا عَلَى مَا أُمِرْتَ بِهِ، أَقِمِ الذِّكْرَ، فَلَنْ يَصُدَّكَ عَنْهُ أَحَدٌ.

(٧) أَطْلُبُكَ أَيُّهَا الْخَاطِئُ جَمِيلٌ فَهَرَبْتَ مِنْهُ، وَطَلَبْتَ قَبِيحًا فَهَرَبَ مِنْكَ. وَسَتُؤْخَذُ مِنْكَ آلَةُ سَعْيِكَ، وَقَدْ فَاتَكَ مَا فُرَّ مِنْكَ وَمَا فَرِرْتَ مِنْهُ، وَأَخَذَتْكَ سَطْوَةُ ٱللَّهِ ٱلْقَهَّارِ. سَوْفَ تَهْوِي عِنْدَ عَجْزِكَ مَا هَوَاكَ وَأَنْتَ قَادِرٌ، وَلَتَطْلُبَنَّ تَحَوُّلًا. إِذَا ٱلْتَزَمَ كَيْدُكَ تَحَرَّكْ، وَأُودِعْهُ أَنْ يَأْخُذَ عَنْكَ مَا لَمْلَكَتْ مِنْ يَمِينِكَ لِيُخَلِّصَكَ — يَعِدْمُكَ. وَأَنَّى يَمُوتُ مَا لاَ يَمُوتُ، وَقَدِ ٱنْصَرَمَ عَنْكَ مَا تَرْجُو، وَكَيْفَ يَرْجُو ٱلْمُتَقِنُ خِلَافًا مَا حَقَّ بِهِ ٱلْإِتْقَانُ؟

(٨) ظَهَرَ النُّورُ يَا أَخَا الزَّيْغِ، وَأَنْتَ فِي الظُّلُمَاتِ حَيْرَانَ! أَغَيَّبْتَ صَالِحَ الخَيْرِ بِتَكَلُّفِكَ الصَّمَمَ؟ طَلَبَتْكَ البَصِيرَةُ، وَتَشْتَرِي بِعُمْرِكَ العَمَى! مَا أَغْلَى عَمًى يُشْتَرَى بِالعُمْرِ، وَمَا أَعَزَّ مَوْتًا تُبَاعُ بِهِ الحَيَاةُ! مَجِّدِ الرَّبَّ الَّذِي بَسَطَ النَّفْسَ بِالأَلَقِ، ثُمَّ قَبَضَ عَنْهَا الأَلْيَقَ، وَمَكَّنَ الغَسَقَ، ثُمَّ أَحَاطَ الغَسَقَ بِالصُّبْحِ إِذَا انْفَلَقَ، وَالضَّوْءَ إِذَا اتَّسَقَ. هٰذَا هُوَ الصُّبْحُ الصَّادِقُ المُبَارَكُ، طَلَعَ، وَصَدَقَ، وَعَمَّ الأُفُقَ. سَلَّمَ اللهُ عَلَى نَفْسٍ آمَنَتْ بِالمَعَادِ.

(٩) ما كَمُلَ مَن عَمِلَ بِالماءِ، إِنَّمَا كَمُلَ مَن عَمِلَ بِالنَّارِ وَالنُّورِ. وَنُورُ اللهِ يُضِيءُ لِلنُّفُوسِ، وَنارُ اللهِ تَأْكُلُ الأَرجاسَ. جَعَلَ اللهُ الشَّوْقَ سُلَّمًا إِلَى النُّورِ، وَالنُّورَ مِعْراجًا إِلَى القُدْسِ. ما خافَ مَنِ اتَّخَذَ الشَّوْقَ العُلْوِيَّ مَطِيَّةً، وَلَا انْحَطَّ مَن رَقَى بِمَعارِجِ

لَوْ حَصَلَ شَمْسَانِ لَانْطَمَسَتْ الأَركانُ، أَبَى النِّظَامُ. لَوْ كَانَ شَمْسًا أُخْرَى فَكَيْفَ لِيَأْتِي إِلَهًا أُخْرَى؟ اِنْ كَانَ لِلْقَيُّومِ نَدٌّ فَأَيْنَ شَمْسُهُ؟ فَمَنْ قَالَ بِالثَّانِي أَعْجَزَهُ الْبُرْهَانُ.

(٤) وَحِّدِ اللَّهَ، وَأَنْتَ بِنُورِ التَّعْظِيمِ مَلآنٌ. أَقِمِ التَّسْبِيحَ، وَبَارِقَةَ نَيِّرِكَ عَلَى هَيْكَلِكَ، كَأَنَّهُ شُعْلَةُ نَارٍ فِي تَسْبِيحٍ أَوْ لَعِبِ تَيَّارٍ مِنْ رِيحٍ؛ وَأُمَّ رَأْسَكَ يَصْرُخُ مِنْ مَنْجُومِ سَلَاطَةِ الأَنْوَارِ، كَنَفْحَةِ نَاقُورٍ أَوْ كَصَيْحَةِ نَاعُورٍ. اُذْكُرِ اللَّهَ، وَأَنْتَ مِنْ لِبَاسِ الْكَوْنِ عُرْيَانٌ.

(٥) فَتَحَ اللَّهُ الشَّاطِحَ الَّذِي يَضْطَرِبُ مِنَ الذُّبَابِ، يَتَجَاسَرُ عَلَى رَبِّ الْأَرْبَابِ، يُزْرِي بِالسَّمَاوِيَّاتِ وَحَرَكَاتِهَا. تَغَلَّبَ بِهِ وَتَقَلُّبُهُ فِي الْغَيْفَاءِ. دَامَ بِالْعَالَمِينَ شُرْبُ مُدَامَةٍ قُدْسِيَّةٍ أَثَارَتْ فَرْحَةً أَبَدِيَّةً. مَا نَالَ أَخُو الشَّطْحِ مِنْهَا ـ إِنْ صَدَقَ ـ غَيْرَ شَمِّ سُكْرِ الْمَشَامِّ، فَوَقَعَ وَالشَّارِبُونَ صُحَاةٌ. ذَا كَثُرَ الْمَعْنَى قَلَّ الطَّيْشُ.

(٦) إِذَا لَاحَ لَكَ اللَّوْحُ فَاحْذَرِ الحَذَرَ، فَعِنْدَ مُنَاجَزَةِ الشُّجْعَانِ لَنْ يُفْلِحَ الجَبَانُ. رُوَيْدَكَ أَيُّهَا الحَرِيصُ عَلَى الحُطَامِ، إِنَّكَ أَجِيرُ الغَيْرِ. سَيَبِيدُ جَسَدُكَ، يُخْلَقُ مَا اسْتَعْبَدَكَ، وَيُوَارِي جِيفَتَكَ اسْتِنْزَاهًا لِمَنْزِلِكِ لِئَلَّا تُنَجِّسَ بُقْعَةَ بَيْتِهَا. هَلَّا حَمِدْتَ وَلِيدَةَ القُدْسِ لِتَعُودَ إِلَى عَالَمِهَا غَيْرَ ذَاتِ جُذَامِ الرَّذِيلَةِ؟ وَلَقَدْ حَرَّمَ اللهُ رُوحَ الرَّقِيمِ الأَوَّلِ عَوْدَ الفَاجِرِينَ إِلَى الأَوْطَانِ.

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رَقِيمُ ٱلْقُدْسِيِّ

(١) اِقْرَأْ رَقِيمَكَ أَيُّهَا الطَّلْسَمُ الْبَشَرِيُّ، فَإِنَّ رَقِيمَكَ لَوْحُ اللَّهِ الْمَحْفُوظُ بِالْإِتْقَانِ. قَدِّسِ اللَّهَ وَالنَّيِّرَ الْأَعْظَمَ، وَعَلَى أَحَدِ الْأُفُقَيْنِ جَرِّدِ الذِّكْرَ. إِنَّ مَوَاقِفَ الذِّكْرِ يَشْهَدُهَا الْأَعْوَانُ. لَيْسَ بِذِي بَالٍ عِنْدَ اللَّهِ صَلَاةُ مَنْ لَمْ يُوَجِّهْ لِلْوَجْهِ، وَلَا يَرْضَى رَبُّكَ بِعَمَلٍ لِغَيْرِهِ فِيهِ سَهْمٌ. وَلَا يَحْضُرُ الْمَلِكُ قُرْبَانًا لَيْسَ لَهُ مِحْرَابٌ؛ مِحْرَابُ رِجَالِ اللَّهِ لَا يُؤَسَّسُ بِالْبُنْيَانِ. وَلِلَّهِ الْمَحَارِيبُ الْعُلَا مُطَهَّرَاتٌ أُفْرِدَتْ لَا تَمْسَحُهَا الْمَاسِحَاتُ. اِحْمَدِ اللَّهَ عِنْدَ فِكْرِكَ؛ فِي كُلِّ مُتَقَابِلَيْنِ خَصَّكَ بِأَكْرَمِهِمَا، فَلَهُ الْحَمْدُ بِالرَّصْدِ الْأَعْلَى، وَلَهُ الْحَمْدُ بِبَاسِطِ النُّورِ عَلَى قَدَمِ الْإِحْسَانِ.

(٢) اُهْجُرْ مَا يَجُرُّكَ قَبْلَ أَنْ يَجُرَّكَ، وَالْزَمْ مَا يَلْزَمُكَ قَبْلَ أَنْ يَلْزَمَكَ. أَرْغِمِ التَّارِكَةَ بِتَرْكِهَا؛ فَفِي فُسْحَةِ النُّورِ مَا يُغْنِيكَ عَنْ مَضِيقِ الظُّلُمَاتِ. وَمَا وُصِفَ لَدَى فِتْيَةِ الْمُسْتَشْرِقِينَ بِأَكْرَمَ مِنْ مَوْتَةٍ جَلَبَتْ حَيَاةً؛ فَإِنَّ مَنِيَّةً لِمُسْتَبْصِرٍ حُبْلَى بِأَمَانِيهِ. وَلَقَدِيمِ اللُّطْفِ حَمْدٌ عَلَى مَوْتٍ مُخَلِّصٍ، كَمَا لَهُ الْحَمْدُ عَلَى فَيْضِ الْحَيَاةِ.

(٣) اِفْتَرَى العَادِلُونَ لِشَرِيكٍ لِلَّهِ. لُعِنَتِ الثَّنَوِيَّةُ عَلَى لِسَانِ الإِشْرَاقِ. لَيْسَ لِجَسَدٍ قَلْبَانِ، وَلَا لِبَدَنٍ نَفْسَانِ، وَلَا لِسَمَاءٍ شَمْسَانِ. شَهِدَتِ الآحَادُ بِوَاحِدٍ مُنْتَهَى العِيَانِ.

بِسْمِ اللَّهِ نُورِ الْأَنْوَارِ

اللَّهُمَّ صَلِّ عَلَى النُّورِ الْأَقْرَبِ، وَعَلَى أَهْلِ الْمَلَإِ الْأَعْلَى، وَعَلَى الْأَنْبِيَاءِ وَالْأَوْصِيَاءِ وَالْأَئِمَّةِ الْهُدَاةِ، وَعَلَى الْحُكَمَاءِ وَالْأَوْلِيَاءِ الْمُقَرَّبِينَ، وَصَلِّ عَلَى شَيْخِ الْإِشْرَاقِ وَإِمَامِ التَّجَلِّيَاتِ، الْعَالِمِ الْفَاضِلِ الْمُتَأَلِّهِ، شِهَابِ الْمَلَاءِ وَالدِّينِ، أَبِي الْفُتُوحِ يَحْيَى بْنِ حَبَشِ بْنِ أَمِيرَكِ السُّهْرَوَرْدِيِّ الشَّهِيدِ الْمَقْتُولِ، قَدَّسَ اللَّهُ رُوحَهُ وَأَسْكَنَهُ فِي ظِلِّ الْمَلَإِ الْأَعْلَى وَمَقَاعِدِ الصِّدْقِ عِنْدَ نُورِ الْأَنْوَارِ.

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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ، عَوْنُكَ ٱللَّهُمَّ

كِتَابٌ فِيهِ الْوَارِدَاتُ وَالتَّقْدِيسَاتُ لِلشَّيْخِ الْعَالِمِ الْفَاضِلِ حُجَّةِ الْحَقِّ شِهَابِ الدِّينِ السُّهْرَوَرْدِيِّ قَدَّسَ اللَّهُ رُوحَهُ

بِسْمِ اللَّهِ الْبَرِّ الْعَطُوفِ

اللَّهُمَّ يَا بَدِيعُ، يَا مَنِيعُ، يَا رَفِيعُ، يَا سُلْطَانُ، يَا رَحْمٰنُ، يَا حَيُّ، يَا قَيُّومُ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا ذَا الْجَمَالِ وَالْإِعْظَامِ، يَا ذَا النُّورِ وَالْبَهَاءِ، يَا ذَا الطَّلْعَةِ وَالْعَلَاءِ، يَا ذَا الْعِزَّةِ وَالْكِبْرِيَاءِ، يَا ذَا الْقُدْرَةِ وَالْبَقَاءِ. يَا نُورُ، يَا قُدُّوسُ. يَا نُورُ، يَا سُبُّوحُ. يَا نُورُ، يَا قَيُّومُ. يَا نُورُ، يَا بَدُّوحُ. يَا نُورُ، يَا أَوَّلُ. يَا نُورُ، يَا آخِرُ. يَا نُورُ، يَا ظَاهِرُ. يَا نُورُ، يَا بَاطِنُ. يَا نُورُ، يَا عَالِي. يَا نُورُ، يَا قَادِرُ. يَا نُورُ، يَا مُقَدِّرُ. يَا نُورُ، يَا مُصَوِّرُ. يَا نُورُ، يَا مُسَهِّلُ. يَا نُورُ، يَا مُسَبِّبُ. يَا نُورُ، يَا مُيَسِّرُ. يَا نُورُ، يَا مُفَرِّحُ. يَا نُورُ، يَا مُفَرِّجُ. يَا نُورُ، يَا مُكَثِّرُ. يَا نُورُ، يَا مُهَوِّرُ. يَا نُورُ، مُطَوِّرُ. يَا نُورُ، مُكَوِّرُ. يَا نُورُ، يَا مُهَيْمِنُ. يَا نُورُ، مُهَوِّنُ. يَا نُورُ، يَا مُبَيِّنُ. يَا نُورُ، يَا مُلَقِّنُ. يَا نُورُ، يَا مُكَوِّنُ. يَا نُورُ، يَا شَدِيدُ. يَا نُورُ، يَا وَحِيدُ. يَا نُورُ، يَا وَاسِعُ. يَا نُورُ، يَا رَافِعُ. يَا نُورُ، يَا دَافِعُ. يَا نُورُ، يَا وَسِيعُ. يَا نُورُ، يَا شَفِيعُ. يَا نُورُ، يَا سَمِيعُ. يَا نُورُ، يَا رَفِيعُ. يَا نُورُ، يَا كَائِنُ. يَا نُورُ، يَا كَيُّونُ. يَا نُورُ، يَا كَيَّانُ. يَا نُورُ، يَا دَيَّانُ. يَا نُورُ، يَا لَقَّانُ. يَا نُورُ، يَا سُبْحَانُ. يَا نُورُ، يَا قُدْسَانُ. يَا نُورُ، يَا عُظْمَانُ. يَا نُورُ، يَا مُعْطِي. يَا نُورُ، مُعْلِي. يَا نُورُ، يَا مُغْنِي. يَا نُورُ، يَا مُكَنِّزُ. يَا نُورُ، يَا مُسَطِّعُ. يَا نُورُ، يَا مُجَمِّلُ. يَا نُورُ، يَا مُنْعِمُ. يَا نُورُ، يَا مُفَضِّلُ. يَا نُورُ، يَا فَاضِلُ. يَا نُورُ، يَا نَاعِمُ. يَا نُورُ، يَا نَاوِرُ. يَا نُورُ، يَا سَاطِعُ. يَا نُورُ، يَا لَامِعُ. يَا نُورُ، يَا وَارِثُ. يَا نُورُ، يَا مَبْعَثُ. يَا نُورُ، يَا غِيَاثُ. يَا نُورُ، يَا مُغِيثُ. يَا نُورُ، يَا مُسْتَغَاثُ. يَا نُورُ، يَا مُعِينُ. يَا نُورُ، يَا بَصِيرُ. يَا نُورُ، يَا بَاصِرُ. يَا نُورُ، يَا نَاصِرُ. يَا نُورُ، يَا نَصَّارُ. يَا نُورُ، يَا فَاطِرُ. يَا نُورُ، يَا سَاتِرُ. يَا نُورُ، يَا غَافِرُ. يَا نُورُ، يَا قَاهِرُ. يَا نُورُ، يَا سَاخِرُ. يَا نُورُ، يَا جَابِرُ. يَا نُورُ، يَا مُطْلِعُ. يَا نُورُ، يَا مُفَتِّحُ. يَا نُورُ، يَا بَدِيعُ. يَا نُورُ، يَا بَادِئُ. يَا نُورُ، يَا جَمِيلُ. يَا نُورُ، يَا جَلِيلُ. يَا نُورُ، يَا فَضِيلُ. يَا نُورُ، يَا نَبِيلُ. يَا نُورُ، يَا صَرِيخُ. يَا نُورُ، يَا غَوَّاثُ. يَا نُورُ، يَا غَوْثُ. يَا نُورُ، يَا بَذَّاخُ. يَا نُورُ، يَا بَاذِخُ. يَا نُورُ، يَا شَامِخُ. يَا نُورُ، يَا سَمِيعُ. يَا نُورُ، يَا مُقْتَدِرُ. يَا نُورُ، يَا مُفَطِّرُ. يَا نُورُ، يَا مُهَيْمِنُ. يَا نُورُ، يَا خَيْرَ الْفَاتِحِينَ. يَا نُورُ، يَا خَيْرَ النَّاصِرِينَ. يَا نُورُ، يَا خَيْرَ الْحَاسِبِينَ. يَا نُورُ، يَا خَيْرَ الْجَامِعِينَ. يَا نُورُ، يَا خَيْرَ الرَّازِقِينَ. أَسْأَلُكَ بِنُورِكَ وَبَهَائِكَ وَجَمَالِكَ وَجَلَالِكَ، أَنْ تُفَتِّحَ لَنَا أَبْوَابَ فَضْلِكَ، وَتُوَسِّعَ فِي رِزْقِنَا مِنْ قَبْلُ وَمِنْ بَعْدُ فِي كُلِّ حِينٍ، مِنْ خَزَائِنِ مَنِّكَ وَإِحْسَانِكَ. إِنَّكَ وَسِعَتْ رَحْمَتُكَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ، وَإِنَّكَ كُنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرًا.

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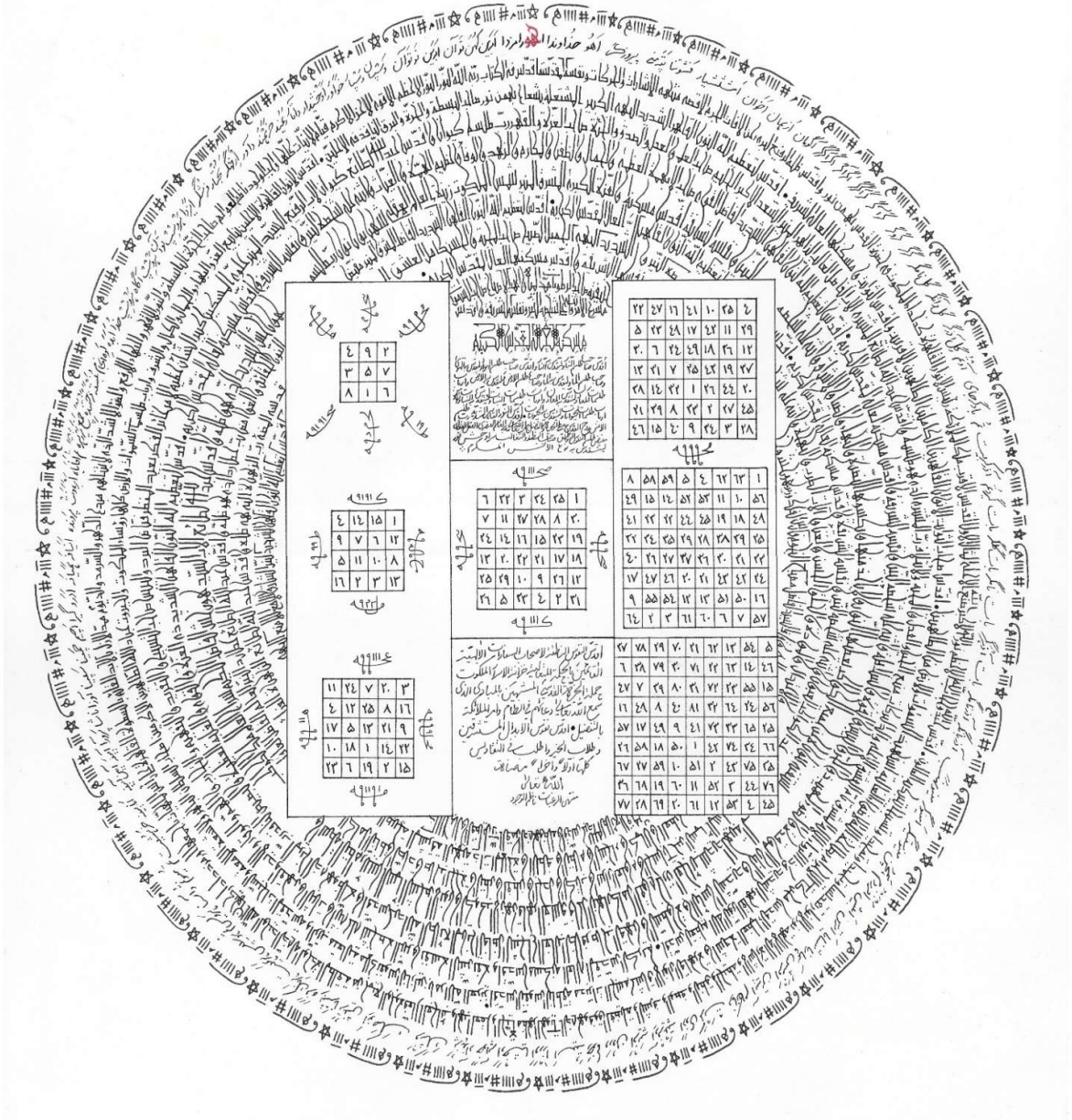

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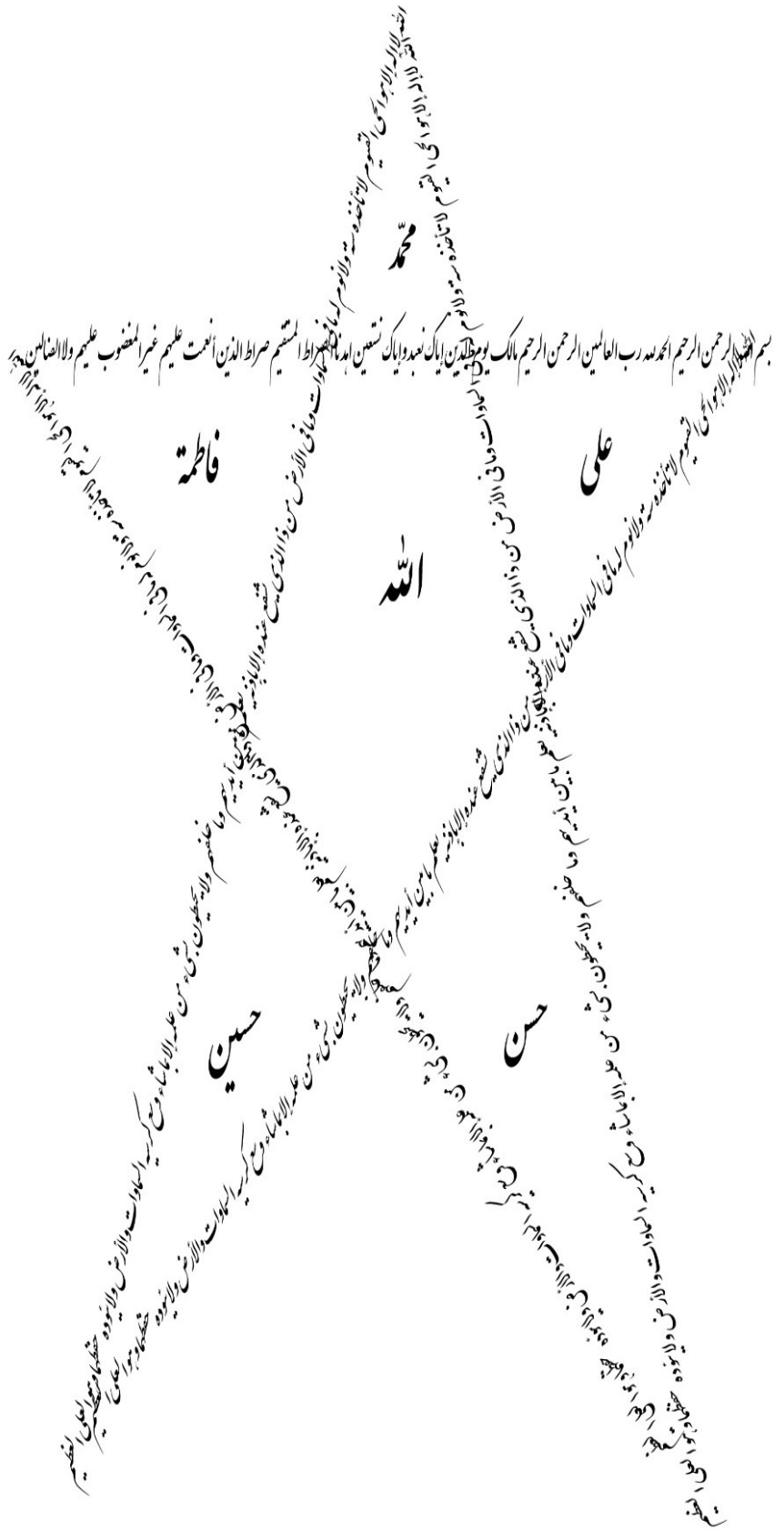
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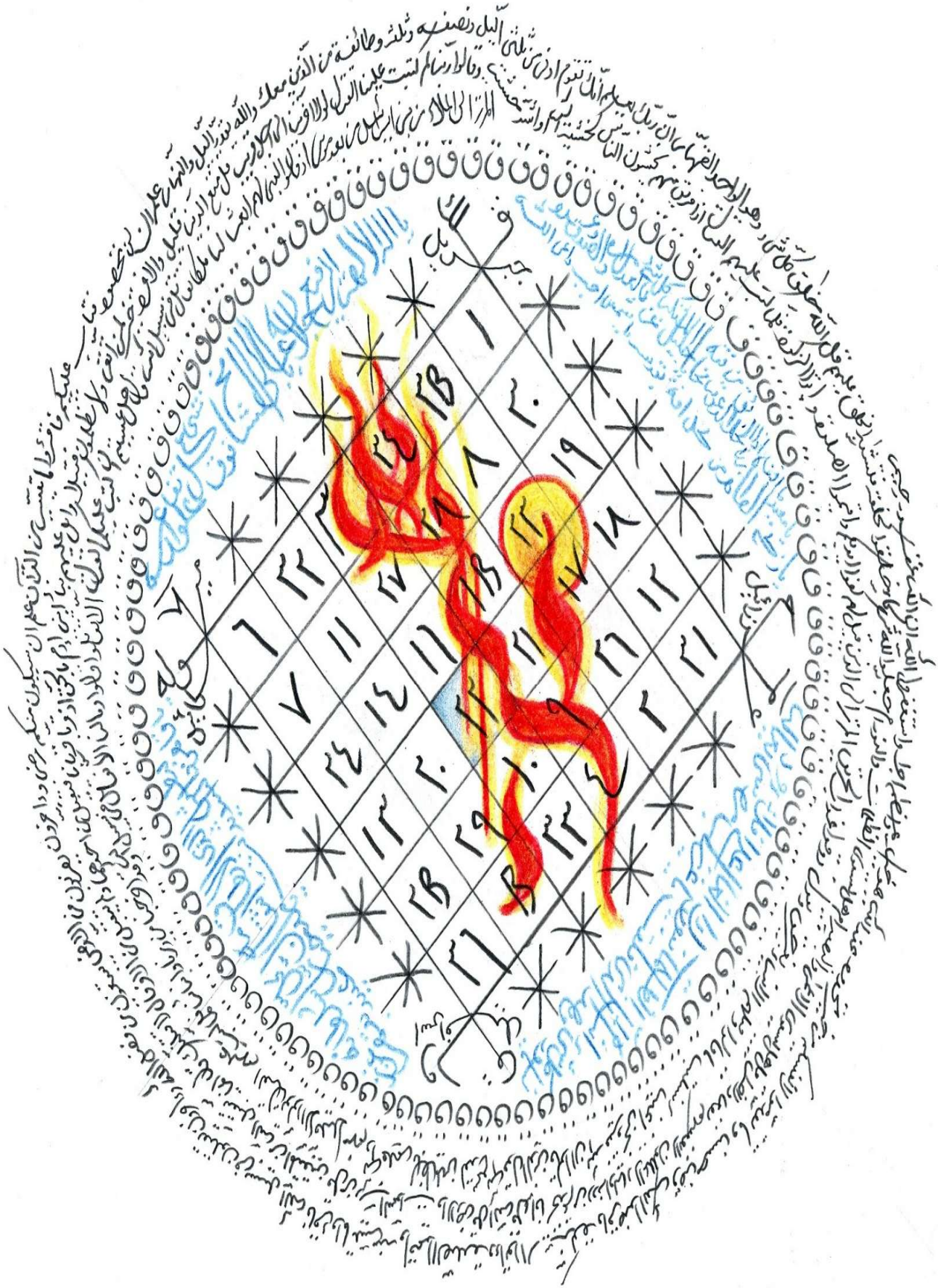
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